

# THE HARVARD ORIENTAL SERIES

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# HARVARD ORIENTAL SERIES

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BY

**CHARLES ROCKWELL LANMAN**

PROFESSOR AT HARVARD UNIVERSITY; HONORARY MEMBER OF THE ASIATIC SOCIETY OF  
BENGAL, THE SOCIÉTÉ ASIATIQUE, THE ROYAL ASIATIC SOCIETY (LONDON), AND  
THE DEUTSCHE MORGENLÄNDISCHE GESELLSCHAFT; CORRESPONDING  
MEMBER OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN, THE  
IMPERIAL ACADEMY OF RUSSIA, AND THE INSTITUTE OF FRANCE

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# **RIG-VEDA REPETITIONS**

**THE REPEATED VERSES AND DISTICHS AND STANZAS OF  
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND  
WITH CRITICAL DISCUSSION**

BY

**MAURICE BLOOMFIELD**

PROFESSOR OF SANSKRIT AND COMPARATIVE PHILOLOGY  
IN THE JOHNS HOPKINS UNIVERSITY  
BALTIMORE, MARYLAND



**PART I: THE REPEATED PASSAGES OF THE RIG-VEDA,  
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-  
VEDA, WITH CRITICAL COMMENTS AND NOTES**

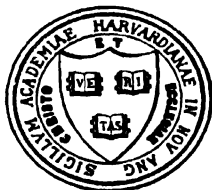


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## PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, *Der Rig-Veda*, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E. g., the third book of the Viçvāmitras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e. g., is the full significance of the cosmo-mythic repetition: 7.83.7<sup>b</sup>, tisraḥ prajā āryā jyotiragrāḥ: 7.101.1<sup>a</sup>, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11<sup>b</sup>, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3<sup>c</sup>, sapta svasāro abhi sam navante: 10.71.3<sup>d</sup>, tām sapta rebhā abhi sam navante.

It is scarcely necessary to recommend to the attention of serious

students of the *Mantras* the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the *Vedic Concordance* I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

MAURICE BLOOMFIELD.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,  
*May, 1916.*

## ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

**AJPh.** American Journal of Philology.

**Arnold, VM.** E. Vernon Arnold, *Vedic Metre*.

**Bergaigne.** Abel Bergaigne, *La Religion védique d'après les Hymnes du Rigveda*.

**Bezz. Beitr.** Beiträge zur Kunde der indogermanischen Sprachen.

**Concordance.** M. Bloomfield, *A Vedic Concordance*.

**Grassmann.** Hermann Grassmann, *Rig-Veda übersetzt*.

**GSAL.** Giornale della Società Asiatica Italiana.

**Hillebrandt, Ved. Myth.** Alfred Hillebrandt, *Vedische Mythologie*.

**IF.** Indogermanische Forschungen.

**Ind Stud.** Albrecht Weber's *Indische Studien*.

**JA.** Journal Asiatique.

**JAOS.** Journal of the American Oriental Society.

**KZ.** Kuhn's Zeitschrift für vergleichende Sprachforschung.

**Ludwig.** Alfred Ludwig, *Der Rigveda oder die heiligen Hymnen der Brāhmana*.

**Ludwig, Die neuesten Arbeiten.** A. Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung*.

**Ludwig, Kritik.** A. Ludwig, *Über die Kritik des Rigveda-Textes*.

**Ludwig, Ueber Methode.** A. Ludwig, *Ueber Methode bei Interpretation des Rigveda*.

**Muir, OST.** J. Muir, *Original Sanskrit Texts on the origin and history of the people of India*.

**Oldenberg, Prol.** Hermann Oldenberg, *Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena*.

**Oldenberg, RV. Noten.** Hermann Oldenberg, *Rigveda. Textgeschichtliche und exegetische Noten*.

**Pet. Lex.** Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).

**SBABW** Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.

**SBE** Sacred Books of the East.

**Ved. Stud.** Richard Pischel und Karl F. Geldner, *Vedische Studien*.

**WZKM** Wiener Zeitschrift für die Kunde des Morgenlandes.

**ZDMG.** Zeitschrift der Deutschen Morgenländischen Gesellschaft.



# INTRODUCTION

## Parts and sources and purpose of the present work

**The three main parts of the present work.**—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated *pādas* of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of *Kaṭyāyana's Sarvānukramaṇī*, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated *pādas*. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (*maṇḍalas*) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

**Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.**—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions.

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e. g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e. g. :

sāsahyāma pr̥tanyataḥ 8.40.7

indratvotāḥ sāsahyāma pr̥tanyataḥ 1.132.1.<sup>1</sup>

Or, very frequently a single word<sup>2</sup> at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açat̥rur indra januṣā sanād asi 1.102.8

anāpir indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,<sup>3</sup> and I had announced the plan of it briefly in 1908.<sup>4</sup> The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agni ratho na vedyaḥ 8.19.8

agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

**The Reverse Concordance and its present status.**—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

<sup>1</sup> See p. vii, Class B 6

<sup>2</sup> Or even a single letter, as in the case of verses beginning pra no and pra no

<sup>3</sup> Vedic Concordance, pp. x<sup>b</sup> and xiv<sup>a</sup>.

<sup>4</sup> 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

**The purpose of the present work.**—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pada), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

## Character and scope and bearing of Rig-Veda repetitions

**Most general statements as to the repetitions.**—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called *Vāḥkilya* hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or *pādas* of a stanza; repetitions of distichs; and repetitions of single verses or *pādas*. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.<sup>1</sup> The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

**Mass or amount of the repeated material.**—Groups of stanzas, stanzas, parts of stanzas, disticha, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly  $2\frac{1}{2}$  times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*<sup>2</sup>

**The nature of partial repetitions.**—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anustubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

<sup>1</sup> Cf. A. Guerinot, *Journal Asiatique* (1907), 10. x. 585 ff.

<sup>2</sup> The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāṣkala Çakha) is 10,581,

or (Çakala Çakha) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

**The nature of concatenation or catenary structure.**—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.4.2.1, 2; 13.1.46-48; ApÇ. 14.33.6.<sup>1</sup> I have treated briefly this feature of mantra composition as far as the AV. is concerned in my *Prolegomena* to that Veda.<sup>2</sup> I would add here that this phase of rhetoric is known also in the Avesta;<sup>3</sup> and that it is especially analogous to so-called parallelism in Hebrew poetry.<sup>4</sup> Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.<sup>5</sup>

**Illustrative examples of catenary structure.**—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

taim mā sañi sija vareasa 1.23.23<sup>a</sup>

sañi māgne vareasa sija 1.23.24<sup>a</sup>

rñor aksañ na cakryoh 1.30.14<sup>d</sup>

rñor aksañ na çacibhūh 1.30.15<sup>d</sup>

tvam na indra rāyā pariṇasa 1.129.9<sup>a</sup>

tvam na indra rāyā taruṣasa 1.129.10<sup>a</sup>

tasminn ā tasthur bhuvanāni viçva 1.164.13<sup>b</sup>

tasminn ārpitā bhuvanāni viçva 1.164.14<sup>d</sup>

<sup>1</sup> Cf. also RV 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7<sup>a</sup> concatenates with 10.2.1<sup>a</sup>. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

<sup>2</sup> See *The Atharva-Veda* (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

<sup>3</sup> E. g. Yasna 9.17, 18. 45. 2; Yasht 5.62, 63; 10.82.

<sup>4</sup> See David H. Müller, *Die Propheten in ihrer ursprünglichen Form*, e.g. pp. 180, 183, 186.

<sup>5</sup> RV. 2.11 illustrates well this latter class of vague catenary structure.

- tve deva havir adanty ahutam 2.1.13<sup>d</sup>  
 āśā devā havir adanty ahutam 2.1.14<sup>b</sup>  
 mandro vicvāni kāvyāni vidvān 3.1.17<sup>b</sup>  
 agnir vicvāni kāvyāni vidvān 3.1.18<sup>d</sup>  
 yā jagrvir vidathe śasyamānā 3.39.1<sup>c</sup>  
 vi jagrvir vidathe śasyamānā 3.39.2<sup>b</sup>  
 ekam vicakra camasañ caturdhā 4.35.2<sup>d</sup>  
 vy akṛñota camasañ caturdhā 4.35.3<sup>a</sup>  
 rayiñ divo duhitaro vibhātīḥ 4.51.10<sup>a</sup>  
 tad vo divo duhitaro vibhātīḥ 4.51.11<sup>a</sup>  
 yad iñ somāsah susuta amandan 5.30.10<sup>d</sup>  
 yad iñ somā babhrudhūta amandan 5.30.11<sup>a</sup>  
 sa vy ucha sahiyasi 5.79.2<sup>c</sup>  
 ye vy āchach sahiyasi 5.79.3<sup>c</sup>  
 dhabhir viprah pramatim ichamanāḥ 7.93.3<sup>b</sup>  
 gubhir viprah pramatim ichamanāḥ 7.93.4<sup>a</sup>  
 addha deva mahān āsi 8.101.11<sup>d</sup>  
 satrā deva mahān āsi 8.101.12  
 abhi tyam madyam madam 9.6.2<sup>a</sup>  
 abhi tyam pūrvyam madam 9.6.3<sup>a</sup>  
 yat te pavitram arcasi 9.67.23<sup>a</sup>  
 yat te pavitram arcavat 9.67.24<sup>a</sup>  
 tvam vipro abhavo 'ngirastamah 9.107.6<sup>c</sup>  
 tvam kavir abhavo devavitamah 9.107.7<sup>c</sup>  
 tebbhiḥ somabhi rakṣa nah 9.114.3<sup>d</sup>  
 tena somabhi rakṣa nah 9.114.4<sup>b</sup>  
 vi eni vphēva rathyeva cakrā 10.10.7<sup>d</sup>  
 tena vi vrha rathyeva cakrā 10.10.8<sup>d</sup>  
 athem enaṁ pra hṛṇat pitṛbhyah 10.16.1<sup>d</sup>  
 athem enaṁ pari dattat pitṛbhyah 10.16.2<sup>b</sup>  
 yas te drapsa skandati yas te aṅguh 10.17.12<sup>a</sup>  
 yas te drapsa skanno yas te aṅguh 10.17.13<sup>a</sup>  
 vicved etā savanā tūtumā kṛṣe 10.50.5<sup>d</sup>  
 etā vicve savanā tūtumā kṛse 10.50.6<sup>a</sup>  
 atha devā dadhire havyavāham 10.52.3<sup>d</sup>  
 nam devā dadhire havyavāham 10.52.4<sup>a</sup>  
 te agneḥ pari pajūre 10.62.5<sup>d</sup>  
 ye agneḥ pari pajūre 10.62.6<sup>a</sup>  
 sarasvatī sāha dhabhiḥ puramdhyā 10.65.13<sup>d</sup>  
 vicve devāḥ sāha dhabhiḥ puramdhyā 10.65.14<sup>a</sup>  
 dadhāmi te dyumatīm vācam āsan 10.98.2<sup>d</sup>  
 asme dhihi dyumatīm vācam āsan 10.98.3<sup>a</sup>  
 utapṛnan marditarān na vindate 10.117.1<sup>d</sup>  
 uto cit sa marditarān na vindate 10.117.2<sup>d</sup>  
 apagyam tva manasā cakitānam 10.183.1<sup>a</sup>  
 apagyam tva manasā didhyānam 10.183.2<sup>a</sup>

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.17.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.31.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.1, 2	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

**Concatenated lines which differ only in the order of their words.**—At times the concatenating padas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation:

sam agnir idhyate vṛṣa 3.27.13<sup>f</sup>  
 vṛṣo agnir sam idhyate 3.27.14<sup>a</sup>  
 āhur to trīṇi divi bandhanāni 1.163.3<sup>d</sup>  
 trīṇi ta āhur divi bandhanāni 1.163.4<sup>a</sup>  
 viçved eṭā savanā tūtuma kṛṣe 10.50.5<sup>d</sup>  
 eṭā viçvā savanā tūtumā kṛṣe 10.50.6<sup>a</sup>  
 tena cakṣra ṛṣayo manasyāḥ 10.130.5<sup>d</sup>  
 cakṣpre tena ṛṣayo manasyāḥ 10.130.6<sup>a</sup>

A few correspondences of this sort occur also in hymns widely apart see the paragraph on padas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

**Repeated lines containing questions and answers.**—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṇvamedha sacrifice VS. 23.9 fl. <sup>1</sup>et al.; also ItV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasayā atarah payāṁsi 10.108.1<sup>d</sup>  
 tathā rasayā atarah payāṁsi 10.108.2<sup>d</sup>  
 kas to jāmir janānām 1.75.3<sup>a</sup>  
 tvam jāmir janānām 1.75.4<sup>a</sup>  
 indrah kim asya sakhye cakāra 6.27.1<sup>b</sup>  
 indrah sad asya sakhye cakāra 6.27.2<sup>b</sup>  
 ko no mahyā aditaye punar dāt 1.24.1<sup>c</sup>  
 sa no mahyā aditaye punar dāt 1.24.2<sup>c</sup>  
 kam svīd garbham prathamam dadhra āpah 10.82.5<sup>c</sup>  
 tam id garbham prathamam dadhra āpah 10.82.6<sup>a</sup>

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero :

kim aya made kim v asya pitāv indrah kim asya sakhye cakāra,  
 rana va ye msadi kñi te asya pura vividre kim u nūtanāsah.  
 sad asya made sad v asya pitāv indrah sad asya sakhye cakāra,  
 rana va ye msadi sat te asya pura vividre sad u nūtanāsah.

A similar ballad touch links the stanzas 5.44.14, 15 :

yo jagāra tam reah kamayante yo jagāra tam u sāmāni yanti,  
 vo jagāra tam ayam soma āha tavāham asmi sakhye nyokāh.  
 agnir jagāra tam reah kamayante agnir jagāra tam u sāmāni yanti,  
 agnir jagāra tam ayam soma āha tavāham asmi sakhye nyokāh.

**Concatenation of entire distichs.**—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit :

yah pavamanū adhyety esābhih sambhrtān rasam 9.67.31<sup>ab</sup>  
 pavamanū yo adhyety esābhih sambhrtān rasam 9.67.32<sup>ab</sup>  
 amva vas te garbhān durnām yonim ācaye 10.162.1<sup>cd</sup>  
 yas te garbham amva durnam yonim ācaye 10.162.2<sup>ab</sup>  
 haranyapanam utaye savitāram upa hvaye 1.22.5<sup>ab</sup>  
 apam napatam avase savitāram upa stūhi 1.22.6<sup>ab</sup>  
 a bharatah cikṣatah vajrabāhū asmān indragñi avatah kṛcibhūh 1.109.7<sup>ab</sup>  
 paramdara cikṣatah vajrabastāman indragñi avatah kṛaresu 1.109.8<sup>ab</sup>  
 adveso no maruto gatam etana cṛota havam janitū evayāmarut 5.87.8<sup>ab</sup>  
 gantā no yajñam yajñyāh sugam cṛotā havam akṛakṣa evayāmarut 5.87.9<sup>ab</sup>  
 a no gavyebhur agvyāh sahasāir upa gachatam 8.73.14<sup>ab</sup>  
 na no gavyebhur agvyāh sahasrobhur atī khyatam 8.73.15<sup>ab</sup>  
 esa divam vi dhavati tiro rajansī dhārāya 9.3.7<sup>ab</sup>  
 esa divam vy asarat tiro rajansy asptah 9.3.8<sup>ab</sup>

The phenomenon gradually fades out into such relation as appears in 4.20.1<sup>ab</sup>, 2<sup>ab</sup>; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rīg-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

**Boundary between repetitions and similarities an ill-defined one.—**

In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their



wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Saṁhitā* of the RV. On the other hand they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5, 8.14.3, 10.10.10, 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit:

bhadrā cakṛt yajamānāya sunvate 1.83.3  
 vācved aha yajamānāya sunvate 1.92.3  
 rjūyate yajamānāya sunvate 10.100.3  
 supṛāve yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression *yajamānāya sunvate* is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānāya sunvataḥ 6.54.6; 60.15.

is not treated directly as a repetition of *yajamānāya sunvate* (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni:

agnih cakrena çociṣā 8.56 (Vāl 8).5  
 agniḥ cakrena çociṣā 1.45.4  
 agne çukreṇa çociṣā 1.12.12; 8.44.14; 10.21.8  
 agnis tiçmena çociṣā 6.16.28  
 agne tiçmena çociṣā 10.87.23  
 vṛṣā çukreṇa çociṣā 10.187.3.

Add to the above the Uṣas *pāda*:

uṣah çukreṇa çociṣā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

**Word-for-word repetitions distinguished from partial (less important) ones.**—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6  
vādhā dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6<sup>a</sup>, ojo dāsasya dambhaya : 10.22.8<sup>a</sup>, vādhā dāsasya dambhaya]  
[10.22.8<sup>a</sup>, vādhā dāsasya dambhaya : 8.40.6<sup>a</sup>, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stūh 1.12.7  
udram agnim upa stūh 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitativeness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

**Similarity of verses due to identical cadences.**—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitativeness, not accident. But it does not amount to repetition. The same kind of imitativeness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strain. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhutam ca bhavyam ca*; or, *pradiṣo diṣaḥ ca*; or, *indraḥ cāgniḥ ca*; or, *tanvā tanā ca*. The cadence *daṁṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viśvāśya bhuvanāśya rājā 3.46.2; 5.36.4  
 tena viśvāśya bhuvanāśya rājā 5.85.3  
 somo viśvāśya bhuvanāśya rājā 9.97.56  
 āśya viśvāśya bhuvanāśya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viśvāśya bhuvanāśya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1.9; 92.6; *pādas* ending in *mitrāśya varuṇāśya dhāmā* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viśvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viśvā*, or, *svānāsa indavaḥ*; or, *sakhyā ṣivāni*; verbs with their settled dependencies, such as forms of the verb *ṣru* 'hear' governing *havam* 'call': *ṣṛṇavad dhavam*; *ṣṛtā havam*; *ṣṛṇudhī havam*; *ṣṛudhī havam*; *ṣṛṇutam havam*; *ṣṛtām havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sanavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra a*; *indo pari srava*; *pavasya dhārāyā*; *goradhi tvaci*; *madhumān rtāvā*; *pavamāna ūrmiṇā*, &c., *ad infinitum*.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendices to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, *yad dha pauraṃ avitha*, in 8.3.12<sup>a</sup>, explains the similar cadence, *yad dha codam avitha*, in 2.13.9<sup>b</sup>, by making it more than probable that *coda* is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious *Dasyus*; see under 2.13.9.

**Illustrative examples of cadences.**—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: *asurasya māyaya* 5.63.3, 7; 10.177.1 (AV. 6.72.1); *rathyeva cakrā* 2.39.3; 10.10.7, 8; 89.2; 117.5; *maghavāno vayan* ca 1.73.8; 136.7; 143.13; 7.87.5;<sup>1</sup> *pāpayāmuyā* 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); *çavasota rāya* 6.15.10; 18.7; *namasā rātahavyā* 6.11.4; 69.6; *vapuso vibhava* 4.1.8, 12; 5.1.9; *prathamajā rtavā* 6.73.1; 10.168.3; *duritani viçvā* 5.77.3; 10.165.3; *rodasi viçvaçambhuva* 1.160.4; 6.70.6; *dyāvapṛthivi bhūrirotasa* 3.3.11; 10.92.11; *kavayo manisā* 10.114.6; 124.9; 129.4; *jenyo vṛṣā* 1.140.2; 2.18.2; *mahimānam ojasā* 5.81.3; 10.113.2; *vahnir aśā* 1.76.4; 6.11.2; *tamaso nir amoci* 5.1.2; 10.107.1; *uṣasām aroci* (açoci) 7.8.1; 10.2; *rajaso vidharmani* 6.71.1; 9.80.30; *dayate vāryāni* 5.49.3; 9.90.2; *usaso vi rājati* 5.81.2; 9.71.7; 75.3; *mahali saubhagasya* 3.16.1; 4.55.8; *madhunah somyasya* 4.35.4; 44.4; 6.20.3; *vānir anuṣata* 1.7.1; 8.9.19; 12.22; 9.104.4; *kṣām apaç ca* 2.20.7; 6.22.8; *jariṭaran* *yaviṣṭha* 1.189.4; 5.3.11; 10.80.7; *para enāvareṇa* 1.164.17, 18, 43; *marçayati dvayena* 1.147.4, 5; 5.3.7; *manave bādhitaya* 6.49.13; 7.91.1; *vājino rāsubhasya* 1.34.9; 3.53.5; *rāya ā bhara* 1.81.7; 9.61.26; *dyumnām ā bhara* 6.46.7; 8.19.15; *prāvitha bhava* 1.12.8; 3.21.3.

**Hymns of like tenor which distinctly avoid verbal repetition.**—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the *sama pāda*, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the *Rig-Veda* avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 *pādas*, do not repeat in precisely the same form a single *pāda*. Yet they read like two essays on the same theme, written by the same author (traditionally, *Parvata*, or *Parvata* and *Narada*), in two slightly differing moods. Quite likely the essential sameness of these two *Pavamāna* hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the indiscrete monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

<sup>1</sup> Cf. *maghavadbhyaç ca mahyam* ca 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

**Imitative hymns : The Valakhilyas.**—The most conspicuous case of entire hymns that are consciously imitative are the Valakhilyas.<sup>1</sup> This group consists of 11 hymns of late composition.<sup>2</sup> Of these the four pairs, 1 and 2 ; 3 and 4 ; 5 and 6 ; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Valakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Valakhilya hymns padas 5<sup>th</sup> and 9<sup>th</sup> point to the priority of Valakhilya 1 as compared with Valakhilya 2 ; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Val. 1 seems to me distinctly inferior to Val. 2 ; see under 8.49 (Val. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur nā prathinā çavah, is totally unfit in the *danastuti* 8.1, betraying itself readily as borrowed from 1.8.5 ; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Çakra hymns ; çakra seems to me to be a clumsy refinement.

**Other imitative hymns : 4.13 and 14 ; 9.104 and 105.**—Aside from the Valakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14 ; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gautama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same ; pāda 2<sup>a</sup> is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1<sup>a</sup>, 1<sup>o</sup>, 4<sup>o</sup>. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

<sup>1</sup> See Max Müller, *History of Ancient Sanskrit Literature*, p. 220 ; SBE. xxxii, p. xlvii ff., Roth, *Zur Litteratur und Geschichte des Veda*, p. 35 ; Weber, *Indische Literaturgeschichte*,

p. 35, note 21 ; Oldenberg, *Prolegomena*, p. 404 ff. 508. Theological explanations of the term *valakhilya* in KB. 30.8, ÇB. 8.3.4.1

<sup>2</sup> Cf. p. xv, line 13 from bottom.

are both in *uspih* metre. Each of the two hymns has six stanzas aggregating 18 *pādas*; each *pāda* in one hymn is a mere variation of the corresponding *pāda* in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the *Valakhilya* pairs. In PB. 13.11.3, 4; 14.5-4 both these hymns, too, are designated as *Valakhilya*. In the view of the *Brahmaṇa* both the words *khila* and *khilya* have the meaning apparently of 'repetition'.

**Imitative strophes.**—Similar to these doublet hymns are the two *pragatha* strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the *Priyamedhas* address the *Açvins* in lines that differ but little from one another. In the first pair they offer hot milk (*gharma*), in the second soma. The repetition is 'either rhetorical or ritualistic, in any case intentional.' Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two reductions of the same theme. The first stanzas of the two *trācas* are more particularly similar.

**Juxtaposition of hymns with similar openings.**—This leads me to observe that successive hymns in the *Rig-Veda* occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with *pra somasah*; 9.31.1 and 9.32.1 have *pra somasah . . . akramuḥ*; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, *abhi gāvo antasata* = *abhi brahmtr antasata*. Similarly 9.29.1 opens with the words *prasya dhārā akṣaran*, which are repeated in 9.30.1 as *pra dhārā asya . . . akṣaran*. Again, 4.39.1 begins:

*acūṇi dadhikrām tam u nu śṭavāma  
divas prthivyā uta carkirāma,  
uehantir mām usasah sūdayantu.*

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

*dadhikrayma id u nu carkirāma  
vievā m mām usasah sūdayantu.*

In my *Prolegomena* to the *Atharva-Veda* I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain *Atharvan* hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the *Çāunaka* school of that *Veda*.<sup>1</sup>

**Consecutive imitative stanzas.**—The *Valakhilya* mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

<sup>1</sup> Cf. Oldenberg, *Proleg.* p. 217.

<sup>2</sup> See, *The Atharva-Veda*, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10 : tañ çīṭā suvrktibhis (vesaṃ satvānam ṛgmīyam,  
uto nu cid ya ojaś çuṣṇasyāṇḍāni bhedati  
jesat svarvatir apo nabhantām anyake same.  
8.40.11 : tañ çīṭā svadhvaram satvaṃ satvānam ṛtvīyam,  
uto nu cid ya ohaś āṇḍa çuṣṇasya bhedaty  
ajāih svarvatir apo nabhantām anyake same.

Oldenberg in the second part of his RV. Noten, p. 108, remarks aptly that the two stanzas, belonging to an Indrāgni hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist ajāih in 11, as compared with the milder modal jesat in 10.² Similarly 2.12.14 and 15 are little more than rhetorical *thas* of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of Valakhilya variation of single stanzas in the AV., see e.g. AV. 3.1.1 and 3.2.1.

**Imitative stanzas scattered through the RV.**—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E.g.:

1.24.1 : kaṣya nūnaṃ katamasyāmṛtānāṃ manāmahe cāru devānāṃ nāma,  
ko no mahyā aditye punar dāt pitarāṃ ca dṛṣyaṃ mātaraṃ ca.

10.64.1 : kathā devānāṃ katamasya yāmaṇi sumantu nāma çṛṇvatāṃ manāmahe,  
ko mṛṣāti katamo no mayas karat katama ūti abhy ā vavarti.

Similarly the following pair:

1.114.9 : upa te stomān paçupā ivākaraṃ rāsvā pitar marutāṃ sumnam asme,  
bhadrā hi te sumatir mṛṣayattamāthā vayam ava it te vṛṇīmahe.

10.127.8 : upa te gā ivākaraṃ vṛṇīṣva duhitār divaḥ,  
rātri stomān na jigyuṣe.

¹ Cf. Grassmann, i 457; Hillebrandt, Ved. Myth. iii 64, 300, note 3; Geldner, Ved. Stud. iii. 64.

² Cf. the author, JAOS. xxix. 295.

³ Cf. Weber, Proc. Berlin Academy, 1900, p. 606.

The following little list is more or less of the same sort:

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 ; 8.39.1
2.11.4, 5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4, 5 : 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

**Hymns parallel in structure (not wording) and with same final stanza.**—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas; the metrical structure; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra<sup>1</sup> by *Āyāvāṇva* Atreya, the seventh stanza is almost the same; they are, in fact, intentional *śha*-stanzas (*sunvatas* : *robhataḥ* ; *brahmāṇi* : *kṣatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*śeṣānāḥ p̐tāṇa* in 36.1 ; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another; see Oldenberg, *Prol.* p. 114.

In AÇ. 8.8.4 ; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipadā* stanza: cf. Bergaigne, *JA.* xiii (1888), 129; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Aṇvins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 4.3.1, 2, 4 ; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of Vasiṣṭhid poets (see under 7.35.15), are both addressed to the Viṣve Devāḥ (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza: the parallelism is again intentional.<sup>2</sup> Note also the relation of 9.68 and 69 (each 10 stanzas; *dyāvap̐rthivi* in final stanza). A number of pairs of hymns containing the same number of stanzas in jagatī metre conclude with two tristubhs at the end: 10.35 and 36 ; 10.43 and 44 ; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prol.* pp. 129, note 2 ; 145 ; 205 ; 218, note 3 ; 236, note 3.

**Similarity of obviously ritualistic hymns.**—The ritualistic *ap̐r*-hymns,

<sup>1</sup> According to AÇ 7.12.9, 16 ; ÇÇ 10.6.9, 16 at the Niskevalya.  
the first at the Marutvatīyāśtra ; the second

" Cf. Oldenberg, *Prol.* p. 266.



1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single *pādas*. Hymn 1.13 shares no less than six *pādas* with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *apri-suktas*. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary *suktas*. Doubtless the nearer an *apri-stanza* is to the ordinary style, the later it is. In one *apri-stanza*, namely 9.5, God Soma Pavamana is qualified successively for the functions of each of the divinities and potencies of the *apri-list*. Oldenberg, Prol. pp. 28, note. 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the *diaskeuasis* of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *apri-stanza*. It will be observed that the presence of Pavamana in this hymn disturbs its similarity to the other *apri* hymns, so that only two *pādas* of the usual stock appear in that hymn (9.5.4<sup>a</sup>: 1.188.4<sup>a</sup>; 9.5.8<sup>o</sup>: 5.5.7<sup>o</sup>).

A second class of ritual stanzas correspond to the *ṛtuprāṣas* of the *ṛgveda*-ritual. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyāja*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*ṛtu*).<sup>1</sup> The hymns containing these stanzas are i.15, ii.36, and ii.37 (cf. also ii.5).<sup>2</sup> The correspondences between the twelve stanzas of i.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or *pādas*.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vayu, Indra-Vayu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*prāṇa-gaṣṭra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, JA. xiii (1888), 123 ff.; Hillebrandt, Ved. Myth. i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍaṣa*-offerings to Agni; the

<sup>1</sup> See Hillebrandt, *Ritual-Litteratur*, p. 131; Ved. Myth. i. 260 ff.; iii. 147 ff.; Oldenberg, *Religion des Veda*, p. 455, note; Prol. p. 193; Caland-Henry, *Agniṣṭoma*, pp. 224 ff.; Olden-

berg, *RV. Noten*, p. 1.

<sup>2</sup> Cf. also the *ṛtuprāṇa* AV. 20.20, and the *khilas*, *adhyaya* 7, in Scheftelowitz, *Die Apokryphen des Rig-Veda*, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. *puroḷa agne pacatas* in 3.28.2; *puroḷaṇam pacatyam* in 3.52.2; cf. Bergaigne, *J.A.* xiii (1888), p. 20 ff.; Hillebrandt, *Ved. Myth.* i. 229; Oldenberg, *Rig-Veda Noten*, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the *Sūtras* are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (*maṇḍalas*).<sup>1</sup> The *Apri*-hymns are the classical example. The *Viṣve Devāḥ* hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (*śākhās*) of the ritual. If we had before us the ritual practices which accompanied the *Rig-Vedic* hymns at the time of their composition, the *Rig-Veda* would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in *J.A.* xiii (1888).

**Similarities in mythic or legendary hymns.**—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the *Aṣvins* are liable to be stated in the same formulaic language anywhere in the *Aṣvin* hymns. Yet a special tie connects the two *Aṣvin* hymns 1.116 and 1.117, both ascribed by tradition to *Kakṣivāt Dairghatamaśa*. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7<sup>a</sup>: 1.117.7<sup>a</sup>; and 1.116.7<sup>d</sup>: 1.117.6<sup>d</sup>; and 1.116.16<sup>a</sup>: 1.117.17<sup>a</sup>. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, *Ghoṣā Kakṣivātī*); see 1.117.20<sup>d</sup>: 10.39.7<sup>b</sup>; and 1.118.9<sup>a</sup>: 10.39.10<sup>a</sup>. The two *Rbhū* hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem *ratna* (*ratnadheyā*, *vajaratna*, *ratnadhā*, *ratnamā dhā*). Again, 4.33 and 4.36 are connected by the *pādas* 4.33.8<sup>a</sup>, *ratham ye cakruḥ suvṛtam nareṣṭhām*, and 4.36.2<sup>a</sup>, *ratham ye cakruḥ suvṛtam sucetasah*; or, 4.33 and 4.35 are connected by the *pādas* 4.33.3<sup>a</sup>, *punar ye cakruḥ pitarā yuvānā*, and 4.35.5<sup>a</sup>, *ṣacyākarta pitarā yuvānā*; or, 4.35 and 4.36 are connected by the *pādas*, 4.35.2<sup>d</sup>, *ekam vicakra camasaṁ caturdhā*, and 4.36.4<sup>a</sup>, *ekam vi*

<sup>1</sup> See especially *ih.* 394, and *i*, *Index*, p. 540<sup>a</sup>, under *maṇḍala*; *iii*, *Index*, p. 456<sup>b</sup>, under *Ritual*.

*cakra camasani caturvayam*. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called *sajanya* hymn has been made to serve as pattern for the hymn to the God *Ka*.<sup>1</sup>

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viçvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2<sup>ab</sup>, *tvāṁ yajñeṣv ṛtvijam agne hotāram hute*). The *pāda* 3.10.2<sup>c</sup>, *gopā ṛtasya dīdhi sve dame* is reproduced in 1.1.8<sup>b</sup>, *gopām ṛtasya dīdivim*; 3.10.4<sup>b</sup>, *agnir devebhir a gamat* is practically identical with 1.1.5<sup>c</sup>, *devo devebhir a gamat*; 3.10.4<sup>a</sup>, *sa ketur adhvarāpām* is not very far in sense from 1.1.8<sup>a</sup>, *rajantam adhvarāpām*; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

**Literary or historical repetitions.**—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and *pādas* in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kālidāsa's *Çakuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭilyaçastra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yaska's work of the same name; <sup>2</sup> see Bloomfield, *JAOS*.

<sup>1</sup> Cf. Oldenberg, *Prolegomena*, p. 315; Deussen, *Geschichte der Philosophie*, vol. I, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

<sup>2</sup> These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read *dhruvarkṣam* for *dhruvadṛakṣam* (MSS. also *dhruva ikṣam*), that is *dhruva + ṛkṣam* (*dvandva*, 'the polar star and the Pleiades').

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣiṣṭas* of the Atharva-Veda, i, p. 315. The many *Bṛhats* and *Laghus* testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.<sup>1</sup> The numberless floating didactic stanzas in Sanskrit literature (Böhtlingk's *Indische Sprüche*) are evidence of the same habit. In didactic or gnostic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāśa* 75; *Rajatarāṅginī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *devo na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

**On 'late hymns' and 'early hymns'.**—The Rig-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.<sup>2</sup> The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sanyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rig-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jama-dagni, and other worthies made their hymns', are of recent origin.<sup>3</sup> In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

<sup>1</sup> See recent issues of ZDMG. and WZKM.

<sup>2</sup> See Muir, *Original Sanskrit Texts*, iii. 224 ff.; Ludwig, *Der Rig-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* 1. 123; Weber, *SBW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

<sup>3</sup> Here figure traditionally important Rishis *atritav*, *vasiṣṭhavat*, or *kaṇvavat*, as well as less important or dubious names: *jama-dagnivat*, *vyāṣṭhavat*, or *nabhākavat*; see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,<sup>1</sup> that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the *pragātha* collection of Kanva and the numerous Kanvids are most certainly late clap-trap, but the important role which these hymns play in the Sama-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sama-Veda to a late date. So, e.g., Indra's epithet *reṣama*, 'he for whom the saman is made upon the rk', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.<sup>2</sup> *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.<sup>3</sup> E.g., the *Prajapati*-hymn, 10.121, is certainly later than its relative, the *sajanīya*-hymn to Indra, 2.12, though the latter, in its 'urn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

**Relative character of Rig-Veda chronology, and its criteria.**—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

<sup>1</sup> JAOS. xxix, p. 287.

family books, below, Part 3, chapter 5.

<sup>2</sup> See the more concrete results of the comparison of the eighth book with the other

<sup>3</sup> See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the *uhas* or *vikaras* of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7 ; 6.19.2, Indra is addressed fitly as *br̥hantam ṛṣvam ajaram yuvanam*. In 6.49.10 Rudra is addressed as *br̥hantam ṛṣvam ajaram suṣumnam*. So superior is the word sequence *ajaram yuvanam*, and so obvious is the *uha* nature of *suṣumnam* in reference to Rudra's character (Rudra is *mīdhvas* and *giva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an *uha* of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7 ; 12.1 ; 15.9 ; 24.10 ; 124.3 ; Index under Parenthesis ; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

**Repetitions in their bearing on questions of exegesis.**—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7 ; 2.13.19 ; 5.87.5 ; 6.23.3, and many times more.

**On inconsistent renderings of repeated passages.**—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.<sup>1</sup> Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pṛtaye*,

<sup>1</sup> *Khaṇḍe-khaṇḍe paṇḍityai* : *Laghucāṇakyaṃ*, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergötzen' (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.75.3; 1.82.2; 1.176.1; 2.5.3; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.3; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii, 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.





# PART THE FIRST

## THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMANĪ AS TO  
THEIR AUTHORSHIP AND DIVINITY

AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE  
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED



## Explanations relating to Part 1 or the main body of the work

**Explanation 1.**—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirtieth hymn of the first book, the verse-correspondences are as follows:

1.13.2<sup>a</sup> : 1.142.2<sup>b</sup>  
 [ 1.13.2<sup>c</sup> : 6.53.10<sup>c</sup> ]  
 1.13.3<sup>b</sup>, 7<sup>d</sup>  
 [ 1.13.4<sup>c</sup> : 1.14.11<sup>a</sup>; 6.16.9<sup>a</sup>; 8.14.8<sup>a</sup> ]  
 1.13.5<sup>a</sup> : 3.41.2<sup>b</sup>; 8.45.1<sup>b</sup>  
 1.13.6<sup>a</sup> : 1.142.6<sup>a</sup>  
 1.13.6<sup>b</sup> : 1.142.6<sup>d</sup>  
 1.13.7<sup>a</sup> : 1.142.7<sup>b</sup>  
 1.13.7<sup>c</sup> : 8.65.6<sup>c</sup>; 10.188.1<sup>c</sup>  
 1.13.8<sup>bc</sup> : 1.142.8<sup>bc</sup>; 1.188.7<sup>bc</sup>  
 1.13.9 : 5.5.8  
 1.13.10<sup>c</sup> : 1.7.10<sup>c</sup>.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

**Explanation 2.**—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

**Explanation 3.**—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated *pādas* alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated *pāda*, *sa devān eha vakṣati*, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated *pāda* alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

**Explanation 4.**—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [ 1.91.6<sup>c</sup>, *priyastoto vanaspatih* : 9.12.7<sup>a</sup>, *nityastoto vanaspatih*. ]

**Explanation 5.**—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

**Explanation 6.**—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

**Explanation 7.**—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.3.10<sup>b</sup> (Madhuchandas Vaiṣvāmitra ; to Sarasvatī)  
pāvakaḥ naḥ sarasvatī vājebhir vājinīvati,  
yajñān vaṣṭu dhiyāvasuḥ.

6.61.4<sup>b</sup> (Bharadvāja ; to Sarasvatī)  
pra ṇo devī sarasvatī vājebhir vājinīvati,  
dhinām avitry avatu.

**Explanation 8.**—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

**Explanation 9.**—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (✍). Thus, e.g. :

1.15.1<sup>b</sup> (Medhātithi Kanva ; to Indra)  
indra somam piba ṛtunā tvā viçantv indavaḥ,  
matsarāsas tadokasaḥ.

8.92.22<sup>a</sup> (Çrutakakṣa Āṅgīrasa, &c. ; to Indra)

ā tvā viçantv indavaḥ [samudram iva sindhavaḥ]  
na tvām indrāti ricyate.

✍ 8.6.35<sup>b</sup>

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35<sup>b</sup>.

**Explanation 10.**—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (✍), and with 'cf.' (compare) before the citation. Thus,

✍ cf. 6.16.7<sup>a</sup>

**Explanation 11.**—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3<sup>b</sup>, but not again under 1.13.7<sup>b</sup> : 1.13.3<sup>b</sup>, 7<sup>b</sup>, asmin yajña upa hvaye.

**Explanation 12.**—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1<sup>b</sup>, 1<sup>c</sup> 8<sup>c</sup>, apa naḥ çoçucad agham.

# REPEATED PASSAGES BELONGING TO BOOK I

## Group 1. Hymns 1-11, ascribed to Madhuchandas Vaiçvāmītra

**1.1.2<sup>c</sup>** (Madhuchandas Vaiçvāmītra ; to Agni)  
agnih pūrvabhū rsibhir edyo mūtanān utā,  
**sá devān éhá vakṣati.**

4.8.2<sup>c</sup> (Vāmadeva Gāutama ; to Agni)  
sá hi vedā vasudhitim mahān ārodhanān divaḥ,  
**sá devān éhá vakṣati.**

The metrical sequence of vasudhitim (never vasu-) is indeed bad at 4.8.2; but in my opinion it is one that has become stereotyped in the RV, and we should therefore not follow Arnold (VM p. 124) in emending it. In this, Oldenberg (ZDMG lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17

**1.1.4<sup>b</sup>** (Madhuchandas Vaiçvāmītra ; to Agni)  
agne yam yajñam adhvarān viçvātaḥ paribhūr āsi,  
sa id devēsu gachati.

1.97.6<sup>b</sup> (Kutsa Āngirasa ; to Agni or Agni Çuci)  
tvam hi viçvatomukha viçvātaḥ paribhūr āsi,  
[apa nah çoçucad aghām.] cf. refrain, 1.97.1<sup>a</sup>, 1<sup>c</sup>-8<sup>c</sup>

Variations upon paribhūr phrases at 2.2.5 (with adhvarām) and at 5.13.6 (with devān).

[1.1.5<sup>c</sup>, devo devēbhir ā gamat : 3.10.4<sup>b</sup>, agniḥ devēbhir ā gamat.]

Hymn 3.10 is ascribed to Viçvāmītra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

**1.1.8<sup>a</sup>** (Madhuchandas Vaiçvāmītra ; to Agni)  
**rājantam adhvarāṇām** [gopām ṛtāsya dīdivim,] cf. 3.10.2<sup>c</sup>  
**vardhamānam svē dame.**

1.27.1<sup>c</sup> (Çunahçepa Ājigarti, called Devarāta ; to Agni)  
āçvam ná tvā vāravantam vandadhya agnīm namobhih,  
**samrājantam adhvarāṇām.**

1.45.4<sup>c</sup> (Praskaṇva Kāṇva; to Agni)

māhikerava utāye priyāmedhā ahuṣata,

1.45.4<sup>b</sup>

rājantam adhvarāṇām agnīṁ cūkrēṇa cōcīṣā.

8.8.18<sup>a</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)iā vām viśvabhir ūtibhiḥ priyāmedhā ahuṣata, a: 7.24.4<sup>a</sup>; b: 1.45.4<sup>b</sup>  
rājantāv adhvarāṇām āvīṇā yāmahotiṣu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pātir by adhvarāṇām agne at 1.44.9, sā ketur adhvarāṇām at 3.10.4, and notāram adhvarāṇām at 10.46.4 clearly show. As applied to the Aṇvins at 8.8.18, it is obviously secondary,<sup>1</sup>—an observation made long ago by Oldenberg (ProL p. 262) and backed by his opinion that the Praskaṇva hymns (1.44.50) are related to the 'Vatsa-group' (8.6-11) and prior to them. The secondariness of 1.27.1<sup>c</sup> is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance?) take as a compound of rāj with sam; but rather (considering the absence of the paripanna sandhi: RPr. 4.7) as a denominative of samrāj (Sāyana: samrāt-avarupaṁ svāmnam), 'playing the rôle of over-lord of'.

The variation gopā rtīasya didihi (at 3.10.2<sup>c</sup>; 10.118.7<sup>c</sup>) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8<sup>a</sup>.—For 1.45.4<sup>a</sup>, see under 1.12.12, and cf. p. 9.

1.2.7<sup>ab</sup> (Madhuchandas Vaiśvāmitra; to Mitra and Varuṇa)

mitrām huve pūtādakṣaṁ vāruṇaṁ ca riçādasam,

dhīyaṁ ghṛtācīm sūdhantā.

7.65.1<sup>b</sup> (Vasiṣṭha; to Mitra and Varuṇa)[7.63.5<sup>c</sup>

prati vām sura ūdite saktāir, mitrām huve vāruṇaṁ pūtādakṣam,

yāyor asuryam āksitani jyēṣṭham viçvasya yāmann ācitā jigatnū.

5.64.1<sup>a</sup> (Arcanānas Atreya; to Mitra and Varuṇa)

vāruṇaṁ vo riçādasam rçā mitrām havāmahe,

pāri vrajēva bāhvor jaganvānsā svāṇaram.

The poor trochaic pada 1.2.7<sup>a</sup> may be a reminiscence of the faultless triṣṭubh 7.65.1<sup>b</sup>: see Part 2, chapter 2, Class B11.

1.2.8<sup>a</sup> (Madhuchandas Vaiśvāmitra; to Mitra and Varuṇa)

rtōna mitravaruṇav rtāvrdhāv rtāsprçā,

kratumī bhṛantam āçathe.

1.152.1<sup>d</sup> (Dirghatamas Aucathya; to Mitra and Varuṇa)

yuvam vastram pīvasā vasathe yuvor āchidrā mantavo ha sūrgāḥ,

avātṛitam anṛtani viçva rtōna mitrāvaruṇā sacethe.

As between 1.2.8<sup>a</sup> and 1.152.1<sup>d</sup> no very clear relation is apparent. It is, however, noteworthy that the onclisis of rtāvrdhāv (which the Prātiçākhyas expressly proscribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇav was not the end of pada a, and marks rtāvrdhāv as what may very aptly be termed a 'metrical vox media', or word used *deò κοινῶς* so far as the metre is concerned, and counting now as part of pada a and then

<sup>1</sup> Analogous secondary applications under 1.44.11; 7.11.1.<sup>2</sup> Correct this by transferring the pada from 947 a to 986 b.

again as part of pāda b. Just so the short u of *vāsudhatti* marks *yemāte* of 4.48.3 as a metrical *vox media*: see under 3.31.17. That the text does not read *mātrāvaruṇā rātvārdhāv* Lauṃman, Noun-Inflection, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

**1.3.6<sup>b</sup>** (Madhuchandras Vaiçvāmītra; to Indra)

**indrā yāhi tūtujāna ūpa brāhmāṇi harivaḥ,**

**sutē dadhiṣva naç cānaḥ.**

10.104.6<sup>a</sup> (Aṣṭaka Vaiçvāmītra; to Indra)

**ūpa brāhmāṇi harivo hāribhyāṁ sona-sva yāhi pitāye sutāśya,**

**indra tva yajñāḥ kṣamamānam ānaḥ dāyava n a y adhvarasya praketaḥ.**

cf. 7.11.1<sup>a</sup>

It is most tempting to regard 1.3.6<sup>b</sup> as a fragment taken over from pāda a of the faultless tristubh 10.104.6; the more so, inasmuch as the three *indrā yāhi* invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4-6) cadences, and because our fragment is metrically so characterless as to fit with neither.

**1.3.7<sup>b</sup>** (Madhuchandras Vaiçvāmītra; to Viçve Devah)

**omāsaç carṣaṇīdhrto viçve devāsa ā gata,**

**dāçvāṁso dāçūḥaḥ sutām.**

2.41.13<sup>a</sup> (Gṛtsamāda; to Viçve Devah) =

6.52.7<sup>a</sup> (Rjicvan Bhāradvāja; to Viçve Devah)

**viçve devāsaḥ ā gata çṛṇutā ma imāṁ hāvam,**

cf. 2.41.1<sup>a</sup>

**çédām barhīr m śidatā.**

cf. 2.41.13<sup>c</sup>

Oldenberg, Noten, p. 3, takes *omāsaḥ* as *ā ūmāsaḥ*, with BR.

**1.3.10<sup>b</sup>** (Madhuchandras Vaiçvāmītra; to Sarasvatī)

**pāvakā naḥ sárasvati vājebhir vājīnivati,**

**yajñāṁ vaṣṭu dhryāvāsuḥ.**

6.61.4<sup>b</sup> (Bhāradvāja; to Sarasvatī)

**prā ṇo devī sárasvati vājebhir vājīnivati**

**dhinām avitry avatu.**

One is obviously patterned after the other: but which?

**1.4.1<sup>b</sup>** (Madhuchandras Vaiçvāmītra; to Indra)

**surūpakṛtñm ūtāye sudūghām iva godūhe,**

**juhūmāsi dyāvi-dyavi.**

8.52(Vnl.4).4<sup>a</sup> (Āyu Kāva; to Indra)

**yāya tvam indra stomeṣu cākāno vāje vājīñ chatakrato,**

**tām tva vayām sudūghām iva godūho juhūmāsi çrāvasyavaḥ.**

The word *godūh* occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sayana and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as noun *actionis* is supported by the obviously intentional correspondence between *ūtāye* and *godūhe* in the proportion *surūpakṛtñm* : *sudūghām* = *ūtāye* : *godūhe*. Commonplace as the stanza is, it may yet have served as a suggestion to the versifier of 8.52, considering the admittedly late character of the Vāḥkilya. As to 8.52.4<sup>a</sup>, see under 6.45.10.

1.4.3<sup>b</sup> (Madhuchandas Vaiçvāmītra; to Indra)

ātha te āntamānām vidyāma sumatinām,  
mā no āti kīya ā gahī.

10.89.17<sup>b</sup> (Reṇu Vaiçvāmītra; to Indra)

evā te vāyām indra bhuñjatinām vidyāma sumatinām nāvānām,  
[vidyāma vastor avasā gr̥hanto] [viçvāmītra utā ta indra nūnām.]

6<sup>a</sup> c: 1.177.5°; d: 6.25.9<sup>d</sup>

Pāda 1.4.3<sup>b</sup>, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5° or 10.160.5°) very otiose nāvānām stretch it indeed to a triṣṭubh, of which, however, the secondary character is glaringly revealed by its almost intolerable caesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Viçvāmītrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Reṇu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4<sup>c</sup>, yas te sakhībhyā ā varam: 9.45.2<sup>c</sup>, devān sakhībhyā ā varam]

1.4.6<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)

uta mah subhagān arir voceyur dasma kṛtāyāḥ,  
syāmód indrasya cārmaṇi.

8.47.5<sup>c</sup> (Trita Aptya; to Adityas)

pari ṇo vṛṇajann aghā durgāni rathyo yathā,  
syāmód indrasya cārmaṇy ādityānām utāvasy  
[ancluso va ūtāyāḥ suñtayo va ūtāyāḥ.]

6<sup>a</sup> refrain, 8.47.1<sup>ref</sup>–18<sup>ef</sup>

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5<sup>c</sup>, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its uta and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-complet was worked out upon a reminiscence of 1.4.6<sup>c</sup>, by an author who was not staggered by its partial impertinence.

1.4.8<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)

asya pītṛā cātakrato ghano vṛtrāṇām abhavaḥ,  
prāvo vājoṣu vājinam.

1.176.5<sup>d</sup> (Agastya; to Indra)

āvo yasya dvibarlhaso 'rkōṣu sānuśāg āsat,  
ājav indrasyendo prāvo vājoṣu vājinam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10<sup>ab+c</sup> (Madhuchandas Vaiçvāmītra; to Indra)

yō rāyō 'vānir mahān supārāḥ sunvatāḥ sākḥā,  
tāsmā indrāya gāyata.



8.32.13<sup>ab+c</sup> (Medhatithi Kaṇva; to Indra)  
**yó rāyó 'vánir mahān supārāḥ sunvataḥ sákhā,**  
**tām indram abhi gāyata.**  
 1.7.4<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
 yāsyā samsthā na vṛṇvate hāri samatsu çātravaḥ,  
 tasmā indrāya gāyata.

1.5.1<sup>b</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
 á tv eṭa ni sīdaténdram abhi pró gāyata,  
 sákhāya stomavaharab

8.92.1<sup>b</sup> (Ṛṣitakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)  
**pāntam ā vo andhasa indram abhi pró gāyata,**  
 viçvasaharā çātakratum mābhiṣtham carṣaṇīm

1.5.2<sup>a+b+c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
**purūtāmaṁ purūṇā içāṇaṁ vāryāṇām,**  
**indram sóma saca sūtó.**

6.45.29<sup>a</sup> (Çaṇīya Bārhaspatya; to Indra)  
**purūtāmaṁ purūṇām stoṭṛāṇi vívaci,**  
 vājebhiḥ vājayatām.  
 1.24.3<sup>b</sup> (Çūmahāçaja Ajigarti, called Devarāta; to Savitar)  
 abhi tvā deva savitar içāṇaṁ vāryāṇām,  
 sādāvan bhagam imahe.  
 8.71.13<sup>b</sup> (Suditi Āṅgīrasa, or Purumittha Āṅgīrasa; to Agni)  
 agniḥ iṣaṁ sakhye dadātu na iço yó vāryāṇām,  
 agnīṁ toke tanaye çaçvad imahe vasuṁ santam tanūpām.  
 10.9.5<sup>c</sup> (Triçiras Tvāṣṭra, or Sindhudvīpa Ambarisa; to Waters)  
 içāṇā vāryāṇām ksayantiḥ carṣaṇīnam,  
 apo yacami bhesajam.  
 8.45.29<sup>c</sup> (Triçoka Kaṇva; to Indra)  
 rbhuksapam ná vārtava ukthesu tugryāvfdham,  
 indram sóma sacā sūtó.

Noteworthy is the discordance of rendering to which the repeated *purūtāmaṁ purūṇām* gives occasion. Under der Reichen reichster ist, or Den Reichsten unter Vielen (Grassmann), dem vollsten der vollen, or dem reichsten der reichen (Ludwig Pischel, *Ved. Stud.* 1. 36), renders 6.45.29<sup>a</sup> thus: 'der du am meisten (angerufen) wirst im Wettstreit vieler Lobesänger'; but the parallel at 1.5.2 makes against taking *purūṇām* out of its own páda; and if, as is natural, 1.5.2<sup>a</sup> means about the same as 1.5.2<sup>b</sup>, then Grassmann's first version and Ludwig's second are to be deemed good. In *iço yo vāryāṇām* we have again a case of 'phrase-reflection', the nominative to *içāṇam vāryāṇām*.

1.5.4<sup>c</sup>: 1.4.10<sup>c</sup>, tasmā indrāya gāyata: 8.32.13<sup>g</sup>, tām indram abhi gāyata.

**1.5.5<sup>b+c</sup>** (Madhuchandas Vaiçvāmītra; to Indra)

sutapāvne sūtá imó çúcayo yanti vītáye,  
sómāso dádhyāçirah.

8.93.22<sup>b</sup> (Sukakṣa Āṅgīrasa; to Indra)

pátnivantaḥ sūtá imá uçánto yanti vītáye,  
apám jágmir nicumpunāḥ.

1.137.2<sup>b</sup> (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imá á yātam indavaḥ sómāso dádhyāçirah sūtáso dádhyāçirah,  
utá vām usāso budhí śákān sūryasya raçmibhiḥ, 607 1.47.7<sup>d</sup>

sūtó mitráya várūṇāya pītáye, cārur rītāya pītáye, 607 1.137.2<sup>e</sup>

5.51.7<sup>b</sup> (Svastyatreya Atreya; to Viçve Devaḥ)

śūtá indráya vāyāve, sómāso dádhyāçirah, 607 5.51.7<sup>a</sup>

nīmnam ná yanti síndhavo 'bhí práyah.

7.32.4<sup>b</sup> (Vasiṣṭha; to Indra)

ima indráya sunvire sómāso dádhyāçirah,  
tán á mādāya vajrahasta pītáye hárībhyān yāhy óka á.

9.22.3<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

eté putá vipaçaitaḥ, sómāso dádhyāçirah, 607 9.22.3<sup>a</sup>

vipá vy ānaçur dhiyaḥ.

9.63.15<sup>b</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)

sūtá indráya vajriṇe sómāso dádhyāçirah,

pavitram áty akṣaran.

9.101.12<sup>b</sup> (Manu Sānivarāṇa; to Soma Pavamāna)

eté putá vipaçaitaḥ, sómāso dádhyāçirah, 607 9.22.3<sup>a</sup>

sūryāso ná darçatāso jigatnávo dhruvā ghr̥té.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6.34).

**1.5.8<sup>c</sup>** (Madhuchandas Vaiçvāmītra; to Indra)

tvām stomā avivṛdhan tvām ukthā çatakrate,  
tvām vardhantu no girah.

8.44.19<sup>c</sup> (Virūpa Āṅgīrasa; to Agni)

tvām agne manīṣinas, tvām hinvanti cittaibhiḥ, 607 3.10.1<sup>a</sup>

tvām vardhantu no girah.

To begin successive pādas, or even stanzas (5.8.1-7; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epianaleptic tvām of 8.44.19<sup>b</sup> censurable: see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10<sup>c</sup>, íçāno yavayā vadhām: 10.152.5<sup>d</sup>, vārtyo yavayā vadhām]

[1.6.9<sup>b</sup>, divó va rocanád ādhi: 1.49.1<sup>b</sup>: 5.56.1<sup>d</sup>; 8.8.7<sup>a</sup>, diváč cid rocanád ādhi]

1.7.3<sup>b</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 indro dīrghāya cākṣasa ā sūryam rohayad divi,  
 vī gōbhīr ādrim āirayat.

8.39.7<sup>1</sup> (Nrmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)  
 āmāsu jaskvam āiraya ā sūryam rohayo divi.  
 gharmanā na sūman tapatā suvrktibhir justam gervanase bṛhāt.  
 9.107.7<sup>1</sup> (Sapta R̥ṣayah ; to Pavamāna Soma)  
 sōmo mīdhvān pavate gātuvittama r̥ṣir vipro vicakṣanaḥ,  
 tvaṁ kavīr abhavo devavītana ā sūryam rohayo divi.  
 10.156.4<sup>1</sup> (Ketu Agneya ; to Agni)  
 āgne naksatram ajāram ā sūryam rohayo divi,  
 dādhaj jyoti janobhyah.

1.7.4<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 indra vājeṣu no 'va sahasrapradhaneṣu ca,  
 ugrā ugrābhir utibhiḥ.

1.129.5<sup>1</sup> (Pacucchepa Dāivodasi ; to Indra)  
 nī śū namatimatiḥ kāyasya cit tejīṣṭhabhir arañibhir notibhir.  
 ugrābhir ugrotibhiḥ, [ityadi].

1.7.8<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 vṛṣa yūthēva vānsagaḥ kṛṣṭir iyarty ojasā,  
 iṣāno āpratiṣkutaḥ.

1.84.7<sup>c</sup> (Gotama Rahogana ; to Indra)  
 ya ēkaṁ vidayate vāsu martaya dāyase,  
 iṣāno āpratiṣkuta indro aṅgā.

60-1.84.7<sup>b</sup>

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro aṅga, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8<sup>c</sup>, which is however a faultless metrical unit.

1.7.9<sup>a</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
 yā ēkaḥ carṣaṇīnām vāsūnām irajyati,  
 indraḥ pañca kṣitīnām.

1.176.2<sup>b</sup> (Agastya ; to Indra)  
 tasminn a veyaya giro yā ēkaḥ carṣaṇīnām,  
 anu svadhā yam upyate yavam na carṣasā vṛṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig. 5.4<sup>8</sup> end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that ya ēkaḥ carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
indram vo viçvātas pāri hāvāmahe jānebhyah,  
asmākam astu kévalah.

1.13.10<sup>c</sup> (Medhatithi Kāṇva; to Tvāṣṭar)  
ihā tvāṣṭaram agriyam viçvārūpam ūpa hvaye,  
asmākam astu kévalah.

The form hāvāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āpri-hymn as late.

1.8.4<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
vayām çūrebhir āstṛbhir indra tvāyā yujā vayām,  
sāsahyāma pṛtanyatāh.

8.40.7<sup>d</sup> (Nābhaka Kāṇva; to Indra and Agni)  
yād indrāgnī janā imé vihvāyante tāna girā,  
asmūkebhir ūbhir vayām sāsahyāma pṛtanyatā  
[vanuyāma vanuṣyatā] nābhantam anyaké same,

<sup>c</sup>e: 1.132.1<sup>c</sup>; f: refrain, 8.39.1<sup>d</sup> ff.

9.61.29<sup>c</sup> (Anahītyu Āṅgīrasa; to Soma Pavamāna)  
[ūṣya te sahyé vayām] tāvendo dyumnā uttamé,  
sāsahyāma pṛtanyatāh. <sup>c</sup>9.61.29<sup>a</sup>

Prefixion of the four syllables indratvotāh expands 1.8.4<sup>c</sup> to a full jagatī at 1.132.1<sup>b</sup>, q.v. Under 2.8.6 it appears that -yāma pṛtanyatāh is a Vedic cadence. Reminiscence of 1.8.4 in tvayā haavid yujā vayām, 8.21.11<sup>a</sup>; 102.3<sup>a</sup>.

1.8.5<sup>c</sup> (Madhuchandas Vaiçvāmītra; to Indra)  
mahān indrah paraç ca nū mahitvām astu vajrīṇe,  
dyāur ná prathinā çāvaḥ.

8.56(Val.8).1<sup>c</sup> (Pṛṣadhra Kāṇva; Dānastuti of Praskaṇva)  
[prāti te dasyave vrka rādho] adarçy āhrayam,  
dyāur ná prathinā çāvaḥ. <sup>c</sup>ab: 8.55.1<sup>c</sup>

'Great is Indra, aye, more than great: greatness be his that wields the bolt; might, wide as the heaven.' Here the ascription of might or çavas to Indra is an entirely natural sequel to the ascription of greatness. 'Might wide as the heaven' is not much different from the might of Indra which at 8.24.9 is called āpatam (Sāyana: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho āhrayam, 'a gift that brings no shame to the giver' (Sāyana on 5.79.5: adajjavaham), 'no shabby gift', pāda c is plainly not fit. It is not fit, even if we assign to çavas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneeded) item to the cumulative evidence touching the lateness of the Vāṅkilya.

1.8.7<sup>b</sup> (Madhuchandas Vaiçvāmītra; to Indra), followed by 1.8.8  
yāh kuksīḥ somapūtamah samudrá iva pinvate,  
urvīr āpo ná kakūdah,—

evā hy āsya sūnītā virapī gómātī mahī,  
pakvā çākha ná dāçuse.

8.12.5<sup>b</sup> (Parvata Kāṇva ; to Indra)  
imām juṣasva girvaṇaḥ samudrā iva pinvate,  
[indra viçvābhīr ūtibhīr vavakṣitha.]

66 8.12.5<sup>c</sup>

The entire stanza 7 is correlative with 8, although loosely so (yāh for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stomach (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought'!) in the Veda is such that it is futile to say whether 8.12.5<sup>b</sup> is parenthetical or not. Pāda c in each stanza of the tree 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, *Phil.* p. 111). The verb vavakṣitha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : indra viçvābhīr ūtibhīr is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavakṣitha here is a heedless repetition of the accent in stanza 4.

[1.9.3<sup>b</sup>, stómebhīr viçvacarṣane ; 5.14.6<sup>b</sup>, stómebhīr viçvacarṣanim]

1.9.6<sup>a</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
asmān sú tātra codayēndra rāyē rūbhasvataḥ,  
túvidyumna yāçasvataḥ.

3.16.6<sup>d</sup> (Utkīla Kātya ; to Agni)  
çagdhī vājasya subhaga prajāvatō 'gne bṛhatō adhvare,  
sām rāyā bhūyasā sṛja mayobhūnā túvidyumna yāçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8+4). Sāyana, with cheerful confidence, says evanīvidhena dhane-nāsnān saṁsṛja saṁyogaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kātya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvataḥ. The sequence rāyah . . . yāçasvataḥ also at 8.23.27.

1.9.8<sup>a</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
asmé dhehi çrávo bṛhád dyumnám sahasrasútamam,  
indra tá rathinīr isah.

1.44.2<sup>d</sup> (Praskaṇva Kāṇva ; to Agni, Açvins, and Uṣas)  
juṣtō hí dātō āsi havyavāhanō 'gne rathīr adhvārānam,  
sajūr aqvibhyām uṣāsā suvīryam asmé dhehi çrávo bṛhát.  
8.65.9<sup>c</sup> (Pragātha Kāṇva ; to Indra)  
viçvān aryō vipaçcītō 'ti khyas túyam á gāhi,  
asmé dhehi çrávo bṛhát.

66 1.44.2<sup>b</sup>

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé prthū çrávo bṛhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo māhi çrávaḥ ; see Part 2, chapter 2, Class B 11.

**1.9.10<sup>c</sup>** (Madhuchandas Vaiçvāmītra ; to Indra)

sutō-sute nyōkaze bṛhād bṛhatā ēd ariḥ.

**indrāya çūṣām arceti.**

10.96.2<sup>d</sup> (Baru Aṅgīrasa or Sarvahari Āindra ; Haristutih)

harim hi yōnim abhī yō samāsvaran hinvānto hārī divyām yātha sādah,  
ā yām piṇānti hāribhir nā dhenāva indrāya çūṣām hārivantam aroata.

10.133.1<sup>b</sup> (Sudās Pāijavana ; to Indra)

prō sv āsmāi purorathām indrāya çūṣām arcata,  
abhīke cid u lokakṛt saṅgē samātsu vṛtrahā-  
-smākam bodhi coditā

ḷnābhantām anyakēṣām jyākū ādhi dhānvasu. ~~see~~ refrain, 10.133.1<sup>fs</sup> ff.

Considering the frequency of the shorter pāda, and the fact that the hymn. 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2<sup>d</sup>, is the posterius.

**1.10.4<sup>d</sup>** (Madhuchandas Vaiçvāmītra ; to Indra)

ōhi stōmān abhi svarabhī gr̥ṇīhi ā ruva,

**brāhma ca no vaso sūcēndra yajñām ca vardhaya.**

10.141.6<sup>b</sup> (Agni Tapasa ; to Viçve Devāḥ, here Agni)

tvām no agne agnibhir brāhma yajñām ca vardhaya,  
tvām no devātātaye rāyō dīnāya codaya.

**1.10.5<sup>a</sup>** (Madhuchandas Vaiçvāmītra ; to Indra)

ukthām indrāya çānsyaṁ vārdhanam puruniṣṣidhe,

çakrō yathā sutēṣu nō rārānat sakhyēṣu ca.

5.39.5<sup>b</sup> (Atri Bhāuma ; to Indra)

āsmā it kāvyaṁ vāca ukthām indrāya çānsyam,  
tasmā u brāhmanāvahase ḡiro vardhanty ātrayo  
gīraḥ çumbhanty ātrayaḥ. ~~see~~ of. 5.22.4<sup>de</sup>

**1.10.7<sup>b+d</sup>** (Madhuchandas Vaiçvāmītra ; to Indra)

suvivṛtām sunirājam indra tvādātām id yāçah,

gāvām āpa vṛjūm vṛdhi kṛṇuṣvā rādho adrivaḥ.

3.40.6<sup>c</sup> (Viçvāmītra ; to Indra)

gīrvaṇaḥ pāhī naḥ sutām mādhor dhārābhir ajoyase,  
indra tvādātām id yāçah.

8.64.1<sup>b</sup> (Pragātha Kāva ; to Indra)

ūt tva mandantu stōmāḥ kṛṇuṣvā rādho adrivaḥ,  
āva brahmadviṣo jahi.

Sāyaṇa and Ludwig and Grassmann join the adjectives of 1.10.7<sup>a</sup> with yāçah of b. To do this, Sāyaṇa is obliged to force the meaning of sunirājam to a colourless sukkena niḥçṛṣam prāptum çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render *yāçah* by *Schatz*, which it does not mean. The adjectives fit *gāvaṃ vrajām* to a nicety.<sup>1</sup> This observation led Aufrecht (in 1888: *Festgruss an Böhtlingk*, p. 2) to treat *pāda* b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same *pāda* at 3.40.6<sup>e</sup> stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6<sup>e</sup>, instead of *indra tvādatām id yāçah*, we had *āva brahmadāyo jahi*, or any other one of scores of verses that might be cited, no one that knows his *Rig-Veda* would need to move a muscle.

The inconsistent versions of *indra tvādatām id yāçah* may be noted. Ludwig: *Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerntet*. Grassmann: *ist Schatz, den, Indra, du verliehst; v i d i r ist, Indra, Glück geschenkt*. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

### 1.10.8<sup>b+c</sup> (Madhuchandas Vaiçvāmītra : to Indra)

*nahī tvā ródasi ubhō ṛghāyāmāṇam invatah.*

*jé aḥ svārvatīr apāh sātī gā asmābhyam dhenuhi.*

1.176.1<sup>c</sup> (Agastya : to Indra)

*mātsi no vāsyaṣṭaya [indram indo vṛṣā viçā,*

Gr 1.176.1<sup>b</sup>

*ṛghāyāmāṇa invasi çatrum ānti ná vindasi.*

8.40.10<sup>e</sup> (Nabhaka Kapva : to Indra and Agni)

*tām qiçitā suvrktibhis tveṣām sātvanam ṛgmiyam.*

*utó nū cid yá ójasa [çusnasyāṇḍāni bhédati, jéçat svārvatīr apó [nābhā-*  
ntam anyaké same.] refrain, 8.39.1<sup>b</sup> ff.

8.40.11<sup>c</sup> (The same)

*tām qiçitā svadhvarāni satyāni sātvanam ṛtvīyam.*

*utó nu oid ya ohata [ṇḍā çusnasya bhédaty] ájāh svārvatīr apó, &c.*

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of *ṛghāyāmāṇam* in 1.176.1<sup>c</sup> is to be rejected (*Études sur le Lexique*, s. v. *āviçvaminva*). But we may advance somewhat in the appreciation of this stanza by noting that its second *pāda* is a parenthetic interpolation, recurring in a Pavamāna stanza, 9.2.1 (q. v.). The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both *invatah* and *invasi* are transitive; in the latter case *çatrum* belongs to both *invasi* and *vindasi*. Of course, the interpolation of *pāda* b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the *Vāḷakhilya* versificers. Cf. Grassmann, i. 457; Hillebrandt, *Ved. Myth.* iii. 64, 300, note 3; Geldner, *Ved. Stud.* iii. 64, and see p. 15.

<sup>1</sup> Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits *vrajām* badly, and in strictness he is quite right; but it is easy to assume that the poet in using *sunirājām* had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of *sunirājām* to *vrajām* has its analogy with that of *sudughāh* to *apāh*. Oldenberg carries over *Imahe* from stanza 6 and makes each *pāda* of 7 a sentence by itself.

1.10.10<sup>c</sup> (Madhuchandas Vaiçvāmītra ; to Indra)  
vidmā hī tvā vṛṣantamañ vāṣeṣu havanaçrūtam,  
vṛṣantamasya hūmaha ūtiñ sahasrasātamam.

5.35.3<sup>b</sup> (Prabhuvāsu Āṅgīrasa ; to Indra)  
ū to 'vo vāreṇyañ vṛṣantamasya hūmahe,  
vṛṣajutir hī jajñīṣā abhūbhīr indra turvāñih.

1.11.1<sup>c</sup> (Jetr Madhuchandasa ; to Indra)  
indrañ viçvā avīrvr̥dhan samudrāvyacasam gīrah,  
rathitamam rathīnām vājānam sātpatim pātim.

8.45.7<sup>c</sup> (Triçoka Kāṇva ; to Indra)  
yād ājīñ yāty ājikīd indrah svaçvayūr ūpa,  
rathītamo rathīnām.

For samudrāvyacasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathītamo in 8.45.7<sup>c</sup> the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive pāda, rathītamo rathīnām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2<sup>d</sup> (Jetr Madhuchandasa ; to Indra)  
sakhya ta indra vājīno mā bhema çavasas pate,  
tvām abhi prā ṇonumo jētāram āparājitam.

5.25.6<sup>d</sup> (Vasūyava Ātreyaḥ ; to Agni)  
agnir dadāti sātpatim sāsāha yō yudhā nfbhih,  
agnir ātyam raghuṣyādām jētāram āparājitam.

It seems almost impossible to escape the conclusion that the pāda jētāram āparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2<sup>d</sup> cf. the similar distich 8.4.7<sup>ab</sup>, mā bhema mā çramiṣmográśya sakhya tāva.

1.11.8<sup>a+b</sup> (Jetr Madhuchandasa ; to Indra)  
indram içānam ójasābhi stómā anūṣata,  
sahāsrañ yāsya rātāya utā va sānti bhūyasih.

8.70.1<sup>b</sup> (Kurusuti Kāṇva ; to Indra)  
imāñ nu māyīnam huva indram içānam ójasā,  
marūtvantam nā vr̥jāse.

6.60.7<sup>b</sup> (Bharadvāja ; to Indra and Agni)  
indrāgni yuvām imo 'bhi stómā anūṣata,  
pibatuñ çambhuvā sūtām.

Cf. abhi stómair anusata, 8.8.3<sup>d</sup>. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8<sup>b</sup> in SV. 2.602<sup>b</sup>, namely, abhi stómāir anūṣata, is superior to RV. is negatived by the occurrence of both forms of the pāda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8<sup>a</sup>, indra içāna ójasā 8.40.5<sup>a</sup>; éka içāna ójasā 8.6.41<sup>b</sup>; also 1.175.4<sup>b</sup>, 8.32.14<sup>c</sup>; and, agnir içāna ójasā TB. 1.5.5.2<sup>c</sup>.



## Group 2. Hymns 12-23, ascribed to Medhātithi Kāṇva

[1.12.1<sup>a</sup>, agnīm dūtām vṛṇīmahe: 1.36.3<sup>a</sup>, prā tvā dūtām vṛṇīmahe: 1.44.3<sup>a</sup>,  
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18<sup>b</sup>.

1.12.1<sup>b+c</sup> (Medhātithi Kāṇva, to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,  
asyā yajñāya sukrátum.

cf. 1.12.1<sup>a</sup>

1.36.3<sup>b</sup> (Kāṇva Gṛhama: to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,  
mahás te sato vi caranty arcayo divi sprṇanti bhānavah.

cf. 1.12.1<sup>a</sup>

1.44.7<sup>c</sup> (Praskāṇva Kāṇva; to Agni)

hótāraṁ viçvāvedasam sám hí tvā víça indháte,  
sá á vaha puruṣta pracetaso 'gne devān iha dravát.

8.19.3<sup>c</sup> (Sobhari Kāṇva; to Agni)

yājīstham tvā vavṛmahe devān devatrā hótāraṁ amartyam,  
asyā yajñāya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pada and the verb indháte which governs hótāraṁ ('kindling a priest') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatri stanza 1.12.1 into a kakubh stanza (kakubha pragatha: Oldenberg, *Prolegomena*, pp. 104, 112); note the metre of vavṛmahe.

1.12.3<sup>a</sup> (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha jajñāno vrktábarhiṣe,  
ási hotā na ídyah.

1.12.10<sup>b</sup> (Medhātithi Kāṇva; to Agni)

sá nah pávaka dídivo, 'gne devān ihá vaha,  
upa yajñam haviṣ ca nah.

cf. 1.12.10<sup>a</sup>

1.15.4<sup>a</sup> (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha sādāyā yoniṣu triṣu,  
pari bhūsa píba ṛtunā.

Cf. the similar pada tābhū devān ihá vaha, 1.14.12<sup>c</sup>.

1.12.4<sup>b+c</sup> (Medhātithi Kāṇva; to Agni)

tūn uçató ví bodhaya yád agne yási dūtyām,  
deváir á satsi barhiṣi.

1.74.7<sup>c</sup> (Gotama Rāhugaṇa; to Agni)

nā yor upabdir açvyaḥ çṛṇvé ráthasya kác caná,  
yád agne yási dūtyām.

5.26.5<sup>c</sup> (Vasūyava Atreyāḥ ; to Agni)

īyājamānāya sunvatā āgne suvīryam vaha,  
devāir ā satsi barhiṣi.

5.26.5<sup>a</sup>

8.44.14<sup>c</sup> (Virūpa Aṅgīrasa ; to Agni)

sū no mitramahas tvām āgne çukreṇa çocīṣa,  
devāir ā satsi barhiṣi.

1.12.12<sup>a</sup>

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6<sup>b</sup> (Medhatithi Kāṇva ; to Agni)

agnināgnih sām idhyate kavir grhāpatir yūvā,  
havyavād juhvāsyah.

7.15.2<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

īyāḥ pañca carṣaṇīr abhi, niṣasūda dāme-dame,  
kavir grhāpatir yūvā.

5.86.2<sup>c</sup>

8.102.1<sup>c</sup> (Pṛayoga Bhārgava, or other fictitious authors ; to Agni)

tvām agne brhād vāyo dādhasi deva daçuse,  
kavir grhāpatir yūvā.

The pāda 1.12.6<sup>b</sup> seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2. here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been brod, unless, indeed, it be a formula inherited from olden times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yuvānam viçpatim kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7<sup>a</sup>, kavīm agnīm upa stuhī : 1.136.6<sup>d</sup>, indram agnīm, &c.]

[1.12.7<sup>b</sup>, satyadharmāṇam adhvarā : 5.51.2<sup>b</sup>, sātvyadharmāṇo adhvarām.]

1.12.9<sup>c</sup> (Medhatithi Kāṇva ; to Agni)

yo agnīm devavīṭaye haviṣmān āvivṣati,  
tāsmāi pāvaka mṛṣaya.

8.44.28<sup>c</sup> (Virūpa Aṅgīrasa ; to Agni)

īayam agne tve api, jaritā bhūtu santya,  
tāsmāi pavaka mṛṣaya.

2.5.8<sup>c</sup>

1.12.10<sup>a</sup> (Medhatithi Kāṇva ; to Agni)

sā nah pavaka didivó āgne devān ihā vaha,  
upa yajñān haviç ca nah.

1.12.3<sup>a</sup>

3.10.8<sup>a</sup> (Vīṣvāmītra Gāthina ; to Agni)

sa nah pavaka didiḥi dyumād asmé suvīryam,  
bhavā stotībhyo āntamah svastāye.

For 3.10.8<sup>b</sup> cf. 3.15.7<sup>c</sup>, dyumād agne suvīryam.

1.12.10<sup>b</sup> : 1.12.3<sup>a</sup> ; 1.15.4<sup>a</sup>, agne devān ihā vaha.

1.12.11<sup>a+c</sup> (Medhatithi Kāva; to Agni)  
**sá na stávāna á bhara gāyatrēna návyasā.**  
**rayīm virāvatīm iṣam.**

8.24.3<sup>a</sup> (Viçvamanas Vaiyaçva; to Indra)  
**sá na stávāna á bhara rayīm citráçravastamam,**  
**nireké cid yó harivo vásur dadīh.**  
 9.40.5<sup>a</sup> (Brhanmati Āṅgīrasa; to Soma Pavamāna)  
**sá naḥ punāná á bhara rayīm stotrē suvīryam,**  
**jaritūr vardhaya girāh.**  
 9.61.6<sup>a+b</sup> (Amahīyu Āṅgīrasa; to Soma Pavamāna)  
**sá naḥ punāná á bhara rayīm virāvatīm iṣam,**  
**ī,ānaḥ soma viçvātāh.**

These stanzas are markedly imitative: two of them share two pādas; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēna návyasā is parenthetic. The question, point blank, is this: Is not the sequence á bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nireké in 8.24.3 see Geldner, *Ved. Stud.* 1. 155 ff; the same author's *Glossary* to the *Rig-Veda*, s.v.; Ludwig, *Über Methode*, p. 29; Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pādas, tán naḥ punāná á bhara, 9.19.1<sup>c</sup>: stutā stavāna á bhara, 5.10.7<sup>b</sup>; and agno virāvatīm iṣam, 8.43.15<sup>c</sup>

1.12.12<sup>a+c</sup> (Medhatithi Kāva; to Agni)  
**ágne çukrēna çociṣā viçvābhīr devāhūtibhiḥ,**  
**imām stōmām juṣasva naḥ.**

8.44.14<sup>b</sup> (Virupa Āṅgīrasa; to Agni)  
**sá no mitramahas tvām ágne çukrēna çociṣā,**  
**devāir ā satsi barhiṣi.**  
 10.21.8<sup>a</sup> (Vimada Āṅgīrasa; to Agni)  
**ágne çukrēna çociṣorū prathayase brhāt,**  
**abhikrāndan vṛṣāyase ví vo mādē gārbham dadhāsi jāmīsu vívaksase.**  
 8.43.16<sup>c</sup> (Virupa Āṅgīrasa; to Agni)  
**ágne bhrūtāh sáhaskṛta rōhidaçva çucivrata,**  
**imām stōmām juṣasva me.**

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, geniesse dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viçvābhīr devāhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness: 'Agni, mit heller flamme, vernähme aller götter anrufungen, finde gefallen an diesem unsern liede.' Oldenberg, *SBE.* xlv. 7. 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viçvābhīr devāhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12<sup>a</sup> in sense and form, see, agniṁ çukréṇa çociṣā, 1.45.4; agniḥ çukréṇa çociṣā, 8.56 (Val. 8).5; agne tigmnéna çociṣā, 10.87.23; agnis tigmnéna çociṣā, 6.16.28; vṛṣā çukréṇa çociṣā, 10.187.3; usah çukréṇa çociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis çukráçociḥ and tigmacociḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2<sup>a</sup> (Medhatīthi Kāṇva; to Tanūnapāt [Āpra])  
mādhumantāṁ tanūnapād yajñāṁ devéṣu naḥ kave,  
adyā kṛṇuhi vitāye.]

cf. 1.13.2<sup>a</sup>

1.142.2<sup>b</sup> (Dirghatamas Āucathya; to Tanūnapāt)  
ghrtāvantaṁ upa māsi mādhumantāṁ tanūnapāt,  
yajñāṁ viprasya māvataḥ, çaçamānasya dāçūṣaḥ.]

cf. 1.17.2<sup>b</sup>

The two hymns share no less than six pādas; see the sequel.

[1.13.2<sup>c</sup>, adyā kṛṇuhi vitāye: 6.53.10<sup>c</sup>, nṛvāt kṛṇuhi vitāye.]

1.13.3<sup>b</sup>, 7<sup>b</sup>, asmin yajñā upa hvaye.

[1.13.4<sup>c</sup>, asi hotā manurhitāḥ: 1.14.11<sup>a</sup>; 6.16.9<sup>a</sup>, tvām hotā manurhitāḥ;  
8.34.8<sup>a</sup>, ā tvā hotā manurhitāḥ.]

1.13.5<sup>a</sup> (Medhatīthi Kāṇva; to Barhis [Āpra])  
str̥pitā barhīr ānuṣāg ghrtāpr̥stham manīṣiṇaḥ,  
yatramīṭasya cakṣaṇam.]

3 (1.2<sup>b</sup> (Viçvamitra: to Indra)  
satto hotā na rtvīyas tistiré barhīr ānuṣāk,  
ayujran pr̥tāt adrayaḥ.  
8.45.1<sup>b</sup> (Praskapva Kāṇva; to Agni)  
ā ghā ye agniṁ indhate str̥ṇānti barhīr ānuṣāk,  
yeṣāṁ indro yuvā sakḥā.]

cf. refrain, 8.45.1<sup>c</sup>–3<sup>c</sup>

1.13.6<sup>a+b</sup> (Medhatīthi Kāṇva; to Devir Dvārāḥ [Āpra])  
vi çrayantām rtāvṛdho dvāro devir asaççatāḥ,  
adyā nūnām ca yaṣṭave.]

1.142.6<sup>a+b</sup> (Dirghatamas Āucathya; to the same)  
vi çrayantām rtāvṛdhaḥ prayāi devōbhyo mahīḥ,  
pāvukāsaḥ puruṣpṛtho dvāro devir asaççatāḥ.]

As noted under the preceding item, the two āpri-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6<sup>a+b</sup> seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type – Avestan āfrī) as to preclude final judgement. The word asaççatāḥ would seem here to mean ‘not sticking’, i.e. ‘freely moving’. But see Oldenberg, ZDMG. lxxi. 473.

1.13.7<sup>10</sup> (Medhatithi Kāṇva ; to Uśāsanakṭā [Āpra])  
**nāktoṣāsā supēcasāsmīn yajñā ūpa hvaye,**  
**idām no barhīr āsāde.**

1.142.7<sup>b</sup> (Dirghatamas Āucathya ; to the same)

ā bhādamāne ūpāke nāktoṣāsā supēcasā,  
 1yahvī rṭāsya mātārā sīdatām barhīr ā sumāt.]

60 1.142.7<sup>01</sup>

8.65.6<sup>c</sup> (Pragātha Kāṇva ; to Indra)

sutāvantas tvā vayān 1prāyasvanto havāmahe,  
 idām no barhīr āsāde.

60 5.20.3<sup>d</sup>

10.188.1<sup>o</sup> (Çyena Āgneya ; to Agni Jātavedas)

prā nūnām jātāvedasam āçvanī hinota vājīnam,  
 icām no barhīr āsāde.

1.13.8<sup>bc</sup> (Medhatithi Kāṇva ; to Dāivyaṇu Hotārāṇu Pracetasāṇu [Āpra])  
 tā sujihvā ūpa hvaye hōtārā dāivya kavi,  
 yajñām no yakṣatām imām.

1.142.8<sup>bc</sup> (Dirghatamas Āucathya ; to the same)

mandrājihvā jugurvānī hōtārā dāivya kavi,  
 yajñām no yakṣatām imām 1sidhram adya divispṛçam.]

60 1.142.8<sup>d</sup>

1.188.7<sup>bc</sup> (Agastya ; to the same)

prathamā hī suvācasā hōtārā dāivya kavi,  
 yajñām no yakṣatām imām.

(Cf. the vaguely related pāda 2.41.20<sup>c</sup>, yajñām devēṣu yachutam, preceded cf. 1.142.8<sup>d</sup>) by  
 sidhram adya divispṛçam.

1.13.9 (Medhatithi Kāṇva ; to Tisro Devyaḥ [Āpra])=

5.5.8 (Vasuçruta Ātreya ; to the same)

ilā sārāsvatī mahī tisrō devīr mayobhūvaḥ,  
 barhīḥ sīdantv asridhaḥ.

1.13.10<sup>c</sup> : 1.7.10<sup>c</sup>, asmākam astu kēvalaḥ.

1.14.1<sup>b</sup> (Medhatithi Kāṇva ; to Viçve Devāḥ, here Agni)

āibhir agne dūvo giro viçvebhiḥ sōmapitaye,  
 devēbhir yahi yākṣi ca.

8.21.4<sup>d</sup> (Sobhari Kāṇva ; to Indra)

vayam hī tvā bāndhumantam abandhāvo viprāsa indra yemimā,  
 yā te dhāmāni vṛṣabha tōbhīr ā gahi viçvebhiḥ sōmapitaye.

It is tempting to see in ā . . . viçvebhiḥ sōmapitaye devēbhir yahi, 1.14.1, the original  
 of the repeated pāda; in 8.21.4 on the other hand viçvebhiḥ seems to mark the use of  
 the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not  
 clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deino mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a *varia lectio*, as, e.g., in the yajus-formula, yat te 'nādhṛtaṁ nāma yajñyaṁ' (KS. nāmānādhṛyaṁ; MS. dhāmānādhṛyaṁ) tena tvādadhe (see my Vedic Concordance); or puruṣtutasya nāmabhīḥ in MS. 4.12.3; 184.5. to puruṣtutasya dhāmabhīḥ, RV. 3.37.4. see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the Concordance. In 8.21.4, yā te dhāmāni . . . tóbhir ā yahi viṣvebhīḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4<sup>c</sup> is hypermetric (see Oldenberg, *Prol.* p. 67), and this also makes for the possibility that the stanza is of later origin.

**1.14.3<sup>a+c</sup>** (Medhātithi Kāṇva; to Viṣve Devāḥ)  
**indravāyū bṛhaspátim mītrágnim púsānam bhāgam,**  
**ādityān mārutaṁ gaṇám.**

10.141.4<sup>a</sup> (Agni Tapasa; to Viṣve Devāḥ)  
**indravāyū bṛhaspátim suhāveḥā havāmahe,**  
**yāthā nah sārva ij jānaḥ sāmgatyāni sumānā asat.**  
 6.16.24<sup>b</sup> (Bharadvāja; to Agni)  
**tā rājāni cūcivratādityān mārutaṁ gaṇám,**  
**vaso yakṣthā rodasi.**

On the frequent omission of the verb (1.14.3) see Pischel, *Ved. Stud.* i. 12; Oldenberg, *RV. Noten*, p. 427<sup>a</sup> (Ergänzung von Weggelassenem). It does not require too much imagination to guess that the repeated pada in 10.141.4 is secondary, especially as that Viṣve Devāḥ hymn mentions Bṛhaspati three more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated padas with 6.16, namely 1.14.6<sup>c</sup> with 6.16.44<sup>c</sup>, and 1.14.11<sup>a</sup> with 6.16.9<sup>a</sup>; see the sequel.

**1.14.5<sup>c</sup>** (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)  
**īdte tvām avasyāvaḥ kāṇvāso vṛktābarhiṣaḥ,**  
**haviṣmanto aramkṛtāḥ.**

8.5.17<sup>b</sup> (Brahmatīthi Kāṇva; to Aśvins)  
 1 janaso vṛktābarhiṣo, haviṣmanto aramkṛtāḥ, 6<sup>c</sup> 3.59.9<sup>b</sup>  
 1 yuvim havante aśvinā, 6<sup>c</sup> 1.47.4<sup>d</sup>

Inasmuch as the expression janaso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāṇvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

**1.14.8<sup>c</sup>** (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)  
**ghṛtāpṛsthā manoyujo yē tvā vāhanti vahnayaḥ,**  
**ā devān sōmapītaye.**

6.16.44<sup>a</sup> (Bharadvāja; to Agni)  
**nehā no yāḥy ā vahā, bhī prāyānsi vitāye,** 6<sup>c</sup> 1.135.4<sup>b</sup>  
**ā devān sōmapītaye.**

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For vahnayaḥ see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, *Ved. Stud.* i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11<sup>a+c</sup> (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Agni)  
 tvām hótā mánurhitó 'gne yajñēsu sídasi.  
 sémám no adhvarám yaja.

6.16.9<sup>a</sup> (Bharadvāja ; to Agni)  
 tvām hótā mánurhito váhuir asá vidūstarah,  
 ágne yákṣi divó vícaḥ.

1.26.1<sup>c</sup> (Çunaḥçepa-Ājigarti, alias Devarāta ; to Agni)  
 vásiṣṭvā hi miyedhya vástrāny ūjāin pate,  
 sémám no adhvarám yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3 For pádas related to 1.14.11<sup>a</sup>, see under 1.13.4<sup>c</sup>.

1.14.12<sup>a</sup> (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Agni)  
 yukṣvā hy áruṣi ráthe haríto deva rohitaḥ,  
 [tábhir deván ihā vaha.]

cf. 1.12.3<sup>a</sup>

5.56.6<sup>a</sup> (Çyavaçva Ātreya ; to Maruts)  
 yuñgdhvám hy áruṣi ráthe yuñgdhvám rátheṣu rohitaḥ,  
 [yuñgdhvám hári ajirá dhuri vólhave váhiṣṭhā dhuri vólhave.]

cf. 1.13.4.3<sup>bc</sup>

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hári are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and the refore yoke his hári. That, indeed, is the sense of the distich if it be not mere thoughtless alliterative jingle, at the best, however, the thought is tl roughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is brhati,<sup>1</sup> no other such rhyme occurs in the hymn ; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.13.4.3.

váyūr yuñkte rchitā váyūr arunā váyú ráthe ajirá dhuri vólhave váhiṣṭhā dhuri vólhave, &c.

The case is exceptionally clear ; three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pádas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1<sup>b</sup> (Medhatithi Kāṇva ; to Indra)  
 indra sómam píba ṛtúná tvā viçantv indavaḥ,  
 matsarísas tádokasaḥ.

8.92.22<sup>a</sup> (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)  
 á tvā viçantv indavaḥ [samudráṃ iva síndhavaḥ,]  
 ná tvám indráti ricyate.

cf. 8.6.35<sup>b</sup>

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

<sup>1</sup> Cf. RV. 10.150, and 10.93.11.

1.15.2<sup>c</sup> (Medhatithi Kāṇva; to Viṣve Devāḥ, here Maruts)

márutah pibata ṛtūna potṛád yajñāni punitana,  
yūyám hí ṣṭhá sudānavah.

6.51.15<sup>a</sup> (R̥jicvan Bhāradvāja; to Viṣve Devāḥ, here Maruts)

yūyám hí ṣṭhá sudānava (indrajyesthá abhidyavah,) 6.51.15<sup>b</sup>  
kárta no ádhvann á sugám gopá amá.

8.7.12<sup>a</sup> (Punarvatsa Kāṇva; to Maruts)

yūyám hí ṣṭhá sudānavo rūdra ṛbhukṣaṇo dāme,  
utá prācetaso máde.

8.8.3.9<sup>a</sup> (Kusidin Kāṇva; to Viṣve Devāḥ, here Maruts)

yūyám hí ṣṭhá sudānava (indrajyesthá abhidyavah,) 6.51.15<sup>b</sup>  
ádha eíd va utá bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja; see Hillebrandt, *Vedische Mythologie*, i. 260 ff.; Oldenberg, *Religion des Veda*, pp. 383, 455; Caland and Henry, *L'Agnistoma*, pp. 224 ff.; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pádas with other hymns; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third páda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavah, if original here, would have to be taken as predicate to yūyám. Dollbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also AV 11.9.2<sup>d</sup>, 26<sup>c</sup>. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions: they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the páda, I think that we do not go astray if we regard the expression yūyám hí ṣṭhá sudānavah as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3<sup>c</sup> (Medhatithi Kāṇva; to Viṣve Devāḥ, here Tvastar)

abhi yajñāni gr̥hīhi no gnāvo nēṣṭah piba ṛtūna,  
tvám hí ratnadhá ási.

7.10.6<sup>b</sup> (Vasistha Maitravaruṇi; to Agni)

kṛdhi ratnāni yájamānīya sukrato tvám hí ratnadhá ási,  
á na rtó c̥iṣṭhi viṣvam ṛtvijam suṣāṇso yác ca dāksate.

1.15.4<sup>a</sup>: 1.12.3<sup>a</sup>, 10<sup>b</sup>, agne deván ihá vaha.

1.15.7<sup>a+</sup> (Medhatithi Kāṇva; to Viṣve Devāḥ, here Dravinodah)

dravinodá dráviṇaso gr̥vāhastāso adhvaré,  
yajñēṣu devám ilāte.

1.96.8<sup>a</sup> (Kutsa Āṅgirasas; to Agni, or Agni Dravinodah)

dravinodá dráviṇasas turāsyā dravinodáh sánarasya prá yaṇsat,  
dravinodā vtrāvatim isāni no dravinodá rāsate dirghām āyuh.



5.21.3<sup>d</sup> (Sasa Atreya ; to Agni)  
 tvām viçve sajósaso devāso dūtām akrata,  
 saparyāntas tvā kave yajñéṣu devám īlate.  
 6.16.7<sup>c</sup> (Bharadvāja to Agni)  
 tvām agne svādhyò, märtāso devāvitaye,  
 yajñéṣu devám īlate.

cf. 5.21.3<sup>b</sup>cf. 6.16.7<sup>a</sup>

The pāda, yajñéṣu devám īlate, in 1.15.7, requires a second accusative, as in 5.21.3 ; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a dravinodā to dravinodām. So also Weber, Ind. Stud. xiii. 58 ; cf. Oldenberg, RV. Noten, p. 14. Sāyana takes dravinodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yāska, Niruk'ta 8.1). Ludwig, 789, in the commentary, refuses to emend to dravinodām, but his rendering does not land him very far from such emendation : 'als [den?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anflehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains dravinodā, and translates : 'Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agniśtoma, p. 227 : 'Dravinodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (— — — —), and that the pāda in its fuller form in 1.96.8<sup>a</sup> is metrically perfect. It is, of course, possible that dravinodām once stood in 1.15.7<sup>a</sup>, where now stands dravinodā, and that it was simply infected by the nominative dravinodā in stanzas 8 and 9, but it seems to me more likely that a later versifier borrowed such words of the longer pāda, 1.96.8<sup>a</sup>, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to dravinodām. The case is very analogous to that of 1.15.2. That 1.15.7<sup>a</sup> is later than, and dependent upon, 1.96.8<sup>a</sup> seems to me, at any rate, a natural conclusion.

1.15.9<sup>b</sup> (Medhātithi Kāṇva ; to Dravinodāh)  
 dravinodāh pipṣati juhóta prā ca tiṣṭhata,  
 neṣṭrād ṛtubhir iṣyata.

10.14.14<sup>b</sup> (Yama Vāivasvata ; to Yama)  
 yamūya ghr̥tāvad dhavir juhóta prā ca tiṣṭhata,  
 sā no devéṣv ā yamad dīrghām āyuh prū jīvāse.

cf. 10.14.14<sup>d</sup>

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789 : 'der besitzum schonkt, verlangt zu trinken, bringt euch an's werk, aus dem neṣṭram mit den Rtu's ; beeilet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3<sup>b+c</sup> (Medhātithi Kāṇva ; to Indra)  
 indram prātār havāmaha indram prayaty ādhvaré,  
 indram sōmasya pitāye.

8.3.5<sup>b</sup> (Medhātithi Kāṇva ; to Indra)  
 indram id devātātaya indram prayaty ādhvaré,  
 indram samiké vanīno havāmaha indram dhānasya sātāye.  
 3.42.4<sup>a</sup> (Viçvāmitra ; to Indra)  
 indram sōmasya pitāye stómair ihā havāmahe,  
 ukthébhih kuvīd agāmāt.

8.17.15<sup>d</sup> (Irimbithi Kaṇva, to Indra)

pṛḍakusanur yajatō gavāśana ékah sánn abhi bhūyasah,  
bhūrñim āśvañ nayat tujā purō gṛbhéndrañ sómasya pītāye.

8.92.5<sup>b</sup> (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

tām v abhi prīcreat, éndrañ sómasya pītāye, cf 8.15.1<sup>a</sup>  
tād id dhy āśya vārdhanam.

8.97.11<sup>b</sup> (Kebha Kācyapa; to Indra)

sām im rebhāso asvarann indrañ sómasya pītāye,  
svarpatim yād im vrdhē dhrtāvratō hy ójasa sám utībhīh.

9.12.2<sup>c</sup> (Asita Kācyapa, or Devala Kācyapa; to Soma Pavamāna)

abhi viprā anṣata gāvo vatsām ná mātārah,  
indrañ sómasya pītāye.

cf. agnīm prayaty ādhvarō and the like under 5.28.6<sup>b</sup>, indrañ sómasya pītāye under 1.55.2<sup>c</sup>; indra sómasya pītāye, 8.65.3<sup>c</sup>; and āśyā sómasya pītāye under 1.22.1<sup>c</sup>.—Hymn 1.16 shares two pādas with 3.42; see next item.

1.16.4<sup>a</sup> (Medhatithi Kaṇva; to Indra)

ūpa naḥ sūtām á gahi hárībhir indra keṣibhīh,  
sūtō hi tvā hāvāmāhe.

3.42.1<sup>a</sup> (Viçvāmītra; to Indra)

ūpa naḥ sūtām á gahi sōmam indra gāvāçirami,  
harībhyām yas to asmayūh.

5.71.3<sup>a</sup> (Bāhuvṛkta Atreya; to Mitra and Varuṇa)

ūpa naḥ sūtām á gatañ vāruṇa mitra dāçūśah, cf 5.71.3<sup>b</sup>  
āsyā sōmasya pītāye. cf 1.22.1<sup>c</sup>

For 3.42.1 see Oldenberg, RV. Noten. p. 250.—1.16 shares two pādas with 3.42; see preceding item.

[1.16.5<sup>a</sup>, sómām na stomam á gahi: 8.66.8<sup>c</sup>, sómām na stómam jujuṣāná á gahi.]

1.16.5<sup>b</sup> (Medhatithi Kaṇva; to Indra)

sómām na stomam á gahy, úpedām sávanam sūtām, cf 1.16.5<sup>a</sup>  
gāuro na trṣitah juba.

1.21.4<sup>b</sup> (Medhatithi Kaṇva; to Indra and Agni)

ugrā santa hāvāmāha úpedām sávanam sūtām,  
indrāgni óha gachatām.

6.60.9<sup>b</sup> (Bharadvāja; to Indra and Agni)

tūbhīr a gachatañ narópedām sávanam sūtām, cf 6.60.9<sup>c</sup>  
indrāgni sōmapītāye.

In 1.21 pāda 3<sup>l</sup> also = 6.60.14<sup>a</sup>, in addition to the present correspondence with 6.60.9.—For the repeated pāda cf 1.16.8<sup>a</sup>.

[1.16.6<sup>a</sup>, ime sómāsa indavah: 9.46.3<sup>b</sup>, etē sómāsa indavah.]

1.16.8<sup>c</sup> (Medhātithi Kāṇva ; to Indra)

vīçvam it sávanam sutám indro mádāya gachati,  
vṛtrahá sómapitaye.

8.93.20<sup>c</sup> (Sukakṣa Āṅgīrasa ; to Indra)

káśya vṛṣa suté sáca niyútvan vṛṣabho ranat,  
vṛtrahá sómapitaye.

[1.16.9<sup>a</sup>, sémāni naḥ kāmam á pṛṇa : 8.64.6<sup>c</sup>, asmákam kamam á pṛṇa.]

1.17.1<sup>c</sup> (Medhātithi Kāṇva ; to Indra and Varuṇa)

indrāvaruṇayor ahām samrājor áva á vṛṇe,  
tá no mṛlāta idṛçe.

4.57.1<sup>d</sup> (Vamadeva ; to Kṣetrapati)

kṣétrasya pátinā vayám hiténeva jayāmasi,  
gām açvam poṣayitnv á sá no mṛlātidṛçe.

6.60.5<sup>c</sup> (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdha indragní havāmahe,  
tá no mṛlāta idṛçe.

cf. 5.86.4<sup>b</sup>

Read, perhaps, in 4.57.1<sup>c</sup>, poṣayitnuā (poṣayitnvā), agreeing with kṣétrasya pátinā, and governing gām açvam.

[1.17.2<sup>b</sup>, hávam víprasya mávataḥ : 1.142.2<sup>c</sup>, yajūām víprasya, &c.]

1.17.2<sup>c</sup> (Medhātithi Kāṇva ; to Indra and Agni)

gántarā hí sthó 'vase hávam víprasya mávataḥ,  
dhartārā carṣaṇínám.

cf. 1.17.2<sup>b</sup>

5.67.2<sup>c</sup> (Yajata Ātreya ; to Mitra and Varuṇa)

á yád yónim hiraṇyāyam, varuṇa mítra sádathaḥ,  
dhartārā carṣaṇínám yantām sumnám riçadasā.

cf. 5.67.2<sup>a</sup>

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)

yó reván yó amivahá vasuvit puṣṭivárdhanaḥ,  
sá naḥ sisaktu yás turāḥ.

1.91.12<sup>b</sup> (Gotama Rahugāṇa ; to Soma)

gayasphāno amivahá vasuvit puṣṭivárdhanaḥ,  
sumitrāḥ soma no bhava.

1.18.3<sup>b</sup> (Medhātithi Kāṇva ; to Brahmanaspati)

má naḥ çánso áraruṣo dhūrtiḥ práṇāṇ mártasya,  
rákṣā no brahmanas pate.

7.94.8<sup>b</sup> (Vasiṣṭha ; to Indra and Agni)  
**mā kasya no āraruṣo dhūrtīḥ prāṇaḥ mārtyasya,**  
 1 indragṇi çarma yachatam.]

☞ 1.21.6<sup>c</sup>

[1.18.5<sup>b</sup>, sōma indraç ca mārtyam : 4.37.6<sup>b</sup>, yūyām indraç, &c.]

1.18.6<sup>b</sup> (Medhatithi Kāṇva ; to Sadasaspati)  
 sādasaḥ patim ādbhutaḥ priyām indrasya kām̐yam,  
 sanīm medhām ayāsīṣam.

9.98.6 (Ambartīṣa Varsāgira, and R̥jiçyan Bhāradvāja ; to Pavamāna Soma)  
 dvir yaṁ pāṇca svāyacasāṁ svāsāro ādrisamhataṁ,  
**priyām indrasya kām̐yam prasnāpāyanty ūrmīṇam.**  
 9.100.1<sup>b</sup> (R̥bhasann Kāçyapāu ; to Pavamāna Soma)  
 abhī navante adrūhaḥ **priyām indrasya kām̐yam,**  
 vatsām na pūrva āyuni jātām rihanti matāraḥ.

In RV. 1.21.5 Indragṇi are called sādaspātī ; in RVKh. 10.151.8 = VS. 31.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, taya mām adyā medhāyāgne medhāvināni kuru. Sāyana suggests Soma (cf. also Bergaigne, 1.305, note ; ii. 296), perhaps on the basis of the repeated padaś, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1<sup>c</sup>—9<sup>c</sup>, marudbhir agna ā gahi.

1.19.3<sup>b</sup> (Medhatithi Kāṇva ; to Agni and Maruts)  
 ye maho rajaso vidur viçvo devāso adrūhaḥ,  
 1 marudbhir agna ā gahi.]

☞ refrain, 1.19.1<sup>c</sup>—9<sup>c</sup>

9.102.5 (Trita Aptya ; to Pavamāna Soma)  
 asya vrata sajoṣaso viçvo devāso adrūhaḥ,  
 spāha bhavanti rantayo juṣanta yāt.

For pada b cf. 2.1.14 ; see under 1.94.3<sup>b</sup>.

1.19.9<sup>a</sup> (Medhatithi Kāṇva ; to Agni and Maruts)  
 abhī tvā pūrvāpītaye sṛjāmi somyām mādhu,  
 1 marudbhir agna ā gahi.]

☞ refrain, 1.19.1<sup>c</sup>—9<sup>c</sup>

8.3.7<sup>a</sup> (Medhatithi Kāṇva ; to Indra)  
**abhī tvā pūrvāpītaya indra stomebhir ayāvaḥ,**  
 1 samuktāsa r̥bhāvaḥ sām asvaran, rudrā gṛṇanta pūrvyam.

☞ 8.3.7<sup>c</sup>

1.20.5<sup>a</sup> (Medhatithi Kāṇva ; to R̥bhus)  
 sām vo mādāso agmatōndreṇa ca marutvatā,  
 adityebhiç ca rajabhiḥ.

4.34.2<sup>c</sup> (Vāmadeva ; to Rbhus)

vidānāso jānmano vājaratnā utā rtūbhīr rbhavo mādayadhvam,

sām vo mādā āgmata sām pūramdhiḥ suvīram asme rayīm érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296 ; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3<sup>b+c</sup> (Medhātithi Kāṇva ; to Indra and Agni)

tā mitráśya prāçastaya indrāgni tā havāmahe,

somapā somapītaye.

5.86.2<sup>d</sup> (Atri Bhauma ; to Indra and Agni)

yā pftanāsu duṣṭārā yā vājeṣu çravāyā.

1vā pañca carṣaṇār abh 1indrāgni tā havāmahe.

cf. 7.15.2<sup>a</sup>

6.60.14<sup>d</sup> (Bharadvāja ; to Indra and Agni)

1ā no gāvyebhīr āçvyāir vasavyāir ūpa gachataṃ,

cf. 6.60.14<sup>ab</sup>

sākhāyau devāu sakhyāya çambhūvendrāgni tā havāmahe.

4.49.3<sup>c</sup> (Vāmadeva ; to Indra and Bṛhaspati)

1ā na indrābṛhaspati 1grhām indraç ca gachataṃ,

cf. 1.135.7<sup>c</sup>

somapā somapītaye.

In hymn 1.21 pāda 3<sup>b</sup> = 6.60.14<sup>d</sup> ; pāda 4<sup>b</sup> = 6.60.9<sup>b</sup>.—Cf. the pādas, indrāgni havāmahe, under 5.86.4<sup>b</sup>, and āçvīnā tā havāmahe, 1.22.2<sup>c</sup>.

1.21.4<sup>b</sup> : 1.16.5<sup>b</sup> ; 6.60.9<sup>b</sup>, upedān sāvanam sutam.

[1.21.5<sup>b</sup>, indrāgni rakṣa ubhatam : 7.104.1<sup>a</sup>, indrāsona tapatam rakṣa ubhatam.]

1.21.6<sup>c</sup> (Medhātithi Kāṇva ; to Indra and Agni)

tēna satyēna jāgrtam ādhi pracetune padē,

indrāgni çarma yachataṃ.

7.94.8<sup>c</sup> (Vasistha : to Indra and Agni)

mā kasya no āraruṣo 1dhūrtiḥ prajān marttyasya,

cf. 1.18.3<sup>b</sup>

indrāgni çarma yachataṃ.

1.22.1<sup>b+c</sup> (Medhātithi Kāṇva ; to Açvins)

prātaryūjā vī bodhayāçvīnāv éhā gachatām,

asýā sómasya pītāye.

5.75.7<sup>a</sup> (Avasyu Ātreya ; to Açvins)

āçvīnāv éhā gachatām 1nāsatyā mā vī venatam,

cf. 5.75.7<sup>b</sup>

tirāç cid aryayā pári vartír yātam adābhya 1mādhvī máma çrutam hāvam.

cf. refrain, 5.75.1<sup>c-9<sup>c</sup></sup>

5.78.1<sup>a</sup> (Saptavadhri Ātreya ; to Açvins)

āçvīnāv éhā gachatām 1nāsatyā mā vī venatam,

cf. 5.75.7<sup>11</sup>

1hañsāv iva patatam ā sutām ūpa.

cf. refrain, 5.78.1<sup>c-3<sup>c</sup></sup>

1.23.2<sup>c</sup> (Medhātithi Kāṇva; to Indra and Vayu)

ubhā devā divispṛççendravāyū havāmahe,

☞ 1.22.2<sup>b</sup>

asyā sōmasya pītāye.

4.49.5<sup>a</sup> (Vāmadeva; to Indra and Brhaspati);

indrābrhaspātī vayāni suto gīrbhīr havāmahe,

asyā sōmasya pītāye.

5.71.3<sup>a</sup> (Bāhuvrkta Atreya; to Mitra and Varuṇa)

ūpa naḥ sūtām ā gutām, vārūṇa mītra daçúṣaḥ, ☞ a: 1.16.4<sup>a</sup>; b: 5.71.3<sup>b</sup>

asyā sōmasya pītāye.

6.59.10<sup>d</sup> (Bharadvāja; to Indra and Agni)

indrāgni ukthavahasā stomebhir havanaçrutā,

☞ 6.59.10<sup>b</sup>

viçvābhir gīrbhīr ā gatām asyā sōmasya pītāye.

8.76.6<sup>c</sup> (Kurusuti Kāṇva; to Indra)

indram pratnōna manmanā marūtvantaṁ havāmahe,

☞ 1.23.7<sup>a</sup>

asyā sōmasya pītāye.

The pada, asyā sōmasya pītāye, as refrain in 8.94.10<sup>c</sup>–12<sup>c</sup>. Cf. mādhvah sōmasya pītāye, 8.85 5<sup>i</sup>, and indram sōmasya pītāye under 1.16.3<sup>c</sup>.—Note that 1.22 shares another pada with 1.23; see the next item.

1.22 2<sup>b</sup> (Medhātithi Kāṇva; to Açvins)

yā suratha rathitām ubhā devā divispṛççā,

açvina tā havāmahe.

1.23.2<sup>a</sup> (Medhātithi Kāṇva; to Indra and Vayu)

ubha devā divispṛççendravāyū havāmahe,

asya sōmasya pītāye,

☞ 1.22.1<sup>o</sup>

Note that 1.22 shares another pada with 1.23; see preceding item. Cf. with 1.22.2<sup>b</sup> the pada indragṇi tā havāmahe under 1.21.3<sup>b</sup>.

[1.22.3<sup>c</sup>, tayā yajñāni mimikṣatam: 1.47.4<sup>b</sup>, mādhvā yajñāni, &c.]

1.22.8<sup>a</sup> (Medhātithi Kāṇva; to Savitar)

sākhāya ā nī śidata savita stomyo nū naḥ,

dāta radhānsi çumbhati.

9.104.1<sup>a</sup> (Pārsvata Kāṇva. or others; to Pavamāna Soma)

sākhāya ā nī śidata punānāya prā gayata,

çiçunā na yajñāni pari bhūṣata çriyē.

1.22.18<sup>a</sup> (Medhātithi Kāṇva; to Viṣṇu)

trīṇi padā vi cakrame viṣṇur gopā adabhyah,

āto dhārmaṇi dharayan.

8.12.27<sup>b</sup> (Parvata Kāṇva : to Indra)  
 yadā te viṣṇur ójasā trīṇi padā vicakramé,  
 [ād it te haryatā hāri vavakṣatuḥ.]

☞ refrain, 8.12.25<sup>c</sup>—27<sup>c</sup>

Cf. 8.52 (Val. 4).3<sup>c</sup>, yāsmāi viṣṇus trīṇi padā vi cakramé.

1.22.21<sup>ab</sup> (Medhātithi Kāṇva ; to Viṣṇu)  
 tād viprāso vipanyávo jāgrváṇsah sám indhate,  
 viṣṇor yāt paramām padām.

3.10.9<sup>ab</sup> (Viçvāmītra Gāthina ; to Agni)  
 tām tvā viprā vipanyávo jāgrváṇsah sám indhate,  
 [havyavāham āmartyam sahovēdham.]

☞ 3.9.10<sup>c</sup>

The repeated distich is primary in 3.10.9 : 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, *Ved. Myth.* i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, *RV. Noten*, p. 17.

1.23.1<sup>a</sup> (Medhātithi Kāṇva ; to Vāyu)  
 tivrāḥ sómāsa á gahy āçirvantaḥ sutá ime,  
 váyo tán prāsthitān piba.

8.82.2<sup>a</sup> (Kusidin Kāṇva ; to Indra)  
 tivrāḥ sómāsa á gahi sutāso mādayiṣṇāvaḥ,  
 pibā dadhīg yāthociṣe.

1.23.2<sup>a</sup> : 1.22.2<sup>b</sup>, ubhā devā divispfēṇ.

1.23.2<sup>c</sup> : 1.22.1<sup>c</sup> ; 4.49.5<sup>c</sup> ; 5.71.3<sup>c</sup> ; 6.59.10<sup>d</sup> : 8.76.6<sup>c</sup> ; 8.94.10<sup>c</sup>, 11<sup>c</sup>, 12<sup>c</sup> ; asyā  
 sómasya pītāye.

[1.23.6<sup>c</sup>, kárataṁ naḥ surādhasaḥ : 3.53.13<sup>c</sup>, kárad in naḥ surādhasah.]

1.23.7<sup>a</sup> (Medhātithi Kāṇva ; to Indra Marutvant)  
 marútvantam havāmaha indram á sómapītāye,  
 sajūr gaṇéna tṛmpatu.

8.76.6<sup>b</sup> (Kurusuti Kāṇva ; to Indra)  
 indram pratnéna manmanā marútvantam havāmahe,  
 [asyā sómasya pītāye.]

☞ 1.22.1<sup>c</sup>

**1.23.8** (Medhatithi Kāṇva; to Indra Marutvant, better Viçve Devāḥ)=

2.41.15 (Gr̥tsamada; to Viçve Devāḥ)  
**indrajyeṣṭhā mārudgaṇā dévāsah pūṣarātayaḥ,**  
**viçve máma çrutā hávam.**

See Bergaigne, ii 371, 383, 390, 428; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to çūṣarātayaḥ is intrinsically unnecessary.

**1.23.9<sup>a</sup>** (Medhatithi Kāṇva; to Indra Marutvant)

**hatá vṛtrān sudanava indreṇa sūhasā yujā,**  
**má no duḥçāṇsa içata.**

2.23.10<sup>a</sup> (Gr̥tsamada; to Brhaspati)  
 tvayā vayām uttamām dhīmaho váyo bṛhaspate pápriṇa sásnina yujā,  
**má no duḥçāṇso abhidipsúr içata prā suçāṇsa matibhis tarīṣimahi.**

7.94.7<sup>a</sup> (Vasiṣṭha; to Indra and Agni)  
 indrāgni āvasā gatam āsmábhyaṁ carṣanīsaḥ,  
**má no duḥçāṇsa içata.** œ 5.35.1<sup>c</sup>

10.25.7<sup>d</sup> (Vimada Aindra, or others; to Soma)  
 ātvām naḥ soma viçvāto, gopā ādābhyo bhava,  
**sōdha rājann āpa sridho ví vo máde má no duḥçāṇsa içatā vívakṣase.** œ 1.91.8<sup>a</sup>

Cf. tāksa mākīr no nghūçāṇsa içata, under 6.71.3, and má na (and, va) stona içata mágha-çāṇsah, under 2.42.3.—The pāda 10.25.7<sup>d</sup> with its tetrasyllabic refrain (vívakṣase) is certainly secondary; and abhidipsuḥ in 2.23.10 looks very much like a gloss.

**1.23.10<sup>b</sup>** (Medhatithi Kāṇva; to Viçve Devāḥ)

**viçvān devān havāmahe marútaḥ sōmapītaye,**  
**ugrá hí pṛçnimātarah.**

8.94.3<sup>c</sup> (Bindu Āṅgīrasa, or Putadākṣa Āṅgīrasa; to Maruts)  
 ātat su no viçve ārya ā sūda gr̥ṇanti kārāvah,  
**marútaḥ sōmapītaye.** œ 6.45.33<sup>ab</sup>

8.94.9<sup>c</sup> (The same)  
 ā yō viçva parthivāni paprāthan rocanā divāḥ,  
**marutah sōmapītaye.**

[1.23.15<sup>c</sup>, gobhir yavaṁ ná cārkr̥ṣat: 1.176.2<sup>d</sup>, yavaṁ na cārkr̥ṣad vīṣa.]

**1.23.20<sup>abc</sup>** (Medhatithi Kāṇva; to Waters)

**apsú me sōmo abravid antár viçvāni bheṣajā,**  
**agnīm ca viçvāçambhuvam āpaç ca viçvābheṣajīḥ.**

10.9.6<sup>abc</sup> (Triçiras Tvāstra, or Sindhudvīpa Āmbarīsa; to Waters)  
 apsū me sōmo abravid antár viçvāni bheṣajā,  
**agnīm ca viçvāçambhuvam.**



The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six *trāsa*, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (Anukramaṇi, *purāṇa*) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, *Prol.* pp. 225, 234, and for further reference, his *RV. Noten*, p. 17.

1.23.21° (The same) =

10.9.7° (The same)

āpaḥ pṛṇitā bheṣajām vārūtham tanvè māma,  
jyók ca sūryam dṛcé.

10.57.4° (Bandhu Gopāyana, &c. ; to Viṣve Devāḥ)

ā ta etu mānaḥ pūnaḥ krātve dākṣaya jrvase,  
jyók ca sūryam dṛcé.

For pāda c cf. 4.25.4 ; 9.4.6 ; 91.6 ; 10.37.7 ; 59 1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idām āpaḥ prā vahata yāt kīm ca duritām māyi,  
yád vāhām abhidudrōha yád vā cepá utānṛtam.  
āpo adyānv acāriṣam rāsena sām agasmahi,  
pāyasvān agna ā gahi tān mā sām sja vārcasā.

### Group 3. Hymns 24-30, ascribed to Çunaḥçepa Ājigarti

1.24.3<sup>b</sup>: 1.5.2<sup>b</sup>, īçānam vāryāṇām ; 10.9.5<sup>a</sup>, īçānā vāryāṇām ; 8.71.13<sup>b</sup>, īçe yó vāryāṇām.

[1.24.8<sup>b</sup>, sūryaya pānthām ānvetaṁ u : 7.44.5<sup>b</sup>, r̥tasya pānthām, &c.]

1.24.9° (Çunaḥçepa Ājigarti, alias Devarāta ; to Varuṇa)

çatām te rājan bhiṣajāḥ sahāsrām urvī gabhīrā sumatis te astu,  
bādhasva dūrē nirṛtiṁ parācāiḥ kṛtām cid énaḥ prā mumugdhy asmāt.

6.74.2° (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vṛhataṁ viṣṇeim āmiva yā no gāyam āvivéça,  
āré bādhetām nirṛtiṁ parācāir asmé bhadrā sāuçravasāni santu.

Cf. bādhetām dūrām nirṛtiṁ parācāiḥ, AV. 6.97.2° ; 7.42.1<sup>a</sup> ; āre bādhasva nirṛtiṁ parācāiḥ, MS. 1.3.39° ; 45.6 ; KS. 4.13° ; and also, āré chātṛam āpa bādhasva dūrām, RV. 10.42 7'.

**1.24.10<sup>c</sup>** (Çunahçepa Ājigarti, &c. ; to Varuṇa Cf. AB. 7.16)  
 amī yā fksā nihitāsa uccā naktam dādṛṇe kūha cid dīveyuḥ,  
 ādabdhāni varuṇasya vratāni vicākaçac candrāmā naktam eti.

3.54.18<sup>b</sup> (Prajāpati Vācivamitra, or Prajāpatya Vācyā ; to Viçve Devāḥ,  
 here Adityas)

aryamā no āditir yajñīnyasō 'dabdhāni varuṇasya vratāni,  
 yuyōta no anapatyāni gāntoḥ prajāvān naḥ paçumān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable : 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day !' Aye, continues the poet, 'Varuṇa's laws are inviolable : the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and unacoluthic construction, the repeated pāda is certainly parenthetic and secondary : 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course ; rich in offspring, rich in cattle be our career !'<sup>1</sup> This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

**1.25.7<sup>b</sup>** (Çunahçepa Ājigarti, &c. ; to Varuṇa)  
 veda yo vīmān padam antārikṣeṇa pātataṁ,  
 veda nāvāḥ samudriyāḥ.

8.7.35<sup>b</sup> (Punarvatsa Kāṇva ; to Maruts)  
 ākṣayāvāno vahanty antarikṣeṇa pātataḥ,  
 dhātara stuvate vavāḥ.

10.136.4<sup>a</sup> (Vṛṣāṇaka ; to the Keçinaḥ = Agni, Surya, Vāyu)  
 antārikṣeṇa patati viçvā rūpavacūkaçat,  
 munir devasya-devasya sāukṛtyāya sākhā hitāḥ.

For samudriyāḥ, 1.25.7<sup>b</sup>, see Oldenberg, RV. Noten, p. 27 ; for 10.136.4 see the author, JAOS. XL, 168.—Observe that the cadence of the repeated pāda in each of its three versions is ○○○○.

**1.25.10<sup>c</sup>** (Çunahçepa Ājigarti, &c. ; to Varuṇa)  
 nī ṣasūda dhrtāvratō varuṇaḥ pastyāḥsv ā,  
 sāmrajyāya sukratūḥ.

8.25.8<sup>b</sup> (Viçvamanas Vāiçaṇva ; to Mitra and Varuṇa)  
 pṭavānā nī ṣedatuḥ sāmrajyāya sukratū,  
 dhrtāvratā kṣatṛīyā kṣatṛāni āçatuḥ.

Pischel, Ved. Stud. II, 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastya, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the vivid stanza in the form of an unanswered riddle, 8.29.9, sādo dvā cakṛāte upamā divi samraja sarprasuti, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water ; cf. Mahādhara to VS. 10.7 (TS. 1.8.12.1 ; MS. 2.6.8 ; KS. 15.6.). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile', then next a Hindu commentator may remain well within the bounds of his

<sup>1</sup> Ludwig, 200, tries, ineffectively, to smooth out the roughness : 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi, &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) Varuṇa is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely Varuṇa in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the Rig-Veda, vol. ii, p. xxvi.

1.25.11<sup>b</sup> (Çunaḥçepa Ājigarti, &c. : to Varuṇa)

āto vicvāny ādbhutā cikitvān abhī paçyati,

ṛtāni yā ca kīrtvā,

see cf. 1.25.11<sup>c</sup>

8.6.29<sup>b</sup> (Vatsa Kāṇva ; to Indra)

ātaḥ samudrām udvataç cikitvān āva paçyati,

yato vipānā ējati.

For 8.6.29 see Geldner, *Ved. Stud.* iii 56.

[1.25.11<sup>c</sup>, *ṛtāni yā ca kīrtvā* : 8.63.6<sup>b</sup>, *ṛtāni kartvāni ca*.]

1.25.15<sup>b</sup> (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)

utā yó mānuṣeṣv ā yāçaç cakrē āsāmy ā,

asmākam udāreṣv ā.

10.22.2<sup>d</sup> (Vimada Aindra, or somebody else ; to Indra)

ihā çruti indro asme adya stave vajry çetasmah,

mitro na yó jāneṣv ā yāçaç cakrē āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza : ' Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakrē* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 52, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv* 'Der sich unter den menschen vollkommen herrlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid pada 1.25.15<sup>c</sup> shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that Varuṇa is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, *Rigveda-Kommentar*, p. 5.

1.25.20<sup>b</sup> (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)

tvaṁ vicvāsyā medhira divāç ca gmac ca rājasi,

sa yūmani prati çrudhi.

5.38.3<sup>d</sup> (Atri Bhāuma ; to Indra)

çūsmāso yé to adrivo mehānā ketasāpāḥ,

ubhā devāv abhiṣṭaye divāç ca gmac ca rājathāḥ.

Grassmann, to 5.38.3 (following Sāyana). 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehen, ihr Götter seid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to Sāyana, are the Maruts, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and Indra. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and Indra, or to the press-stones (*adrivāḥ*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks : 'Welcher zweite Gott neben Indra gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess Varuṇa, if it were not for the very vague and commonplace quality of the formula *divāç ca*, &c. Therefore, perhaps better, Indra and Soma ; cf. 9.95.5, *indrāç ca yāt kṛāyathāḥ śaubhagāya*.

1.26.1<sup>o</sup>: 1.14.11<sup>o</sup>, śémāñi no adhvarām yaja.

1.26.4<sup>b+c</sup> (Çunaḥçepa Ājigarti. &c. ; to Agni)  
ā no barhī riçádāso várupo mitró aryamā,  
śidantu mānuṣo yathā.

1.41.1<sup>b</sup> (Kaṇva Ghāura ; to Varuṇa, Mitra Aryaman)  
yañi rāksanti prācetaso várupo mitró aryamā,  
nū cit sū dabhyate janah.

4.55.10<sup>b</sup> (Vamadeva ; to Viçve Devāḥ)  
tāt sū nah savitā bhāgo, várupo mitró aryamā,  
indro no rūdhasā gamat.

4.55.10<sup>a</sup>

5.67.3<sup>b</sup> (Yajata Atreya ; to Mitra and Varuṇa)  
viçve hi viçvāvedaso várupo mitró aryamā,  
vratā padōva saçcire pāñti mātṛyañi riçāḥ.

1.41.2<sup>b</sup>

8.18.3<sup>b</sup> (Irimbiṭhi Kaṇva ; to Ādityāḥ)  
tāt sū nah savitā bhāgo, várupo mitró aryamā,  
çarma yachantu saprātho yād īmahe.

4.55.10<sup>a</sup>

8.18.3<sup>c</sup>

8.28.2<sup>a</sup> (Manu Vaivasvata ; to Viçve Devāḥ)  
várupo mitró aryamā smādrātisāco agnāyāḥ,  
pāñtivanto vāsatkṛtāḥ.

8.8.3.2<sup>b</sup> (Kusidin Kaṇva ; to Viçve Devāḥ)  
tē nah santu yujāḥ sādā várupo mitró aryamā,  
vrđhāsaç ca prācetasāḥ.

9.64.29<sup>a</sup> (Kaçyapa Mārta ; to Pavamāna Soma)  
hinvāno hetfībhīr yata ā vājam vājy ākramit,  
śidanto vanūṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4 : 'May Varuṇa, &c., sit upon our barhis like men ; Bergaigne, La Religion Védique, 1 67 ; Mélanges Renier, p. 78 ; and Oldenberg, SBE. xlv. 13 : 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory, it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das kraftross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the Pet. Lex. under 1. vanūs, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed : as regards Ludwig, śidanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks, as regards Grassmann, vanūṣo does not mean 'nach dem streit', though it may mean 'striving', as regards Pet. Lex., 'Kampfbereite' is open to similar criticism. I believe that vanūṣo means 'desiring' : the soma steed attains his prize, and so do the sacrificing priests who desire the soma ; cf. 10.96.1, prā te (sc. indrasya) vanve vanūṣo haryatām madam, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. JAOS. xxix. 290 ff.), one of the two pādas 1.26.4<sup>c</sup> and 9.64.29<sup>c</sup> is pretty certainly patterned after the other. I incline to think that 1.26.4<sup>c</sup> is the model, 9.64.29<sup>c</sup> the imitation. Be this as it may, the construction of manuso in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity : the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11<sup>c</sup> and TB. 2.7.12.6<sup>c</sup>, manuṣvād (TB. vanuṣvād) deva dhīmahi prācetasam. Here the commentary to TB., vanuṣvat paricaranavat, has in mind the same idea as ours in reference to vanuṣah in RV. 9.64.29<sup>c</sup>. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3<sup>b</sup>-7<sup>b</sup>, cf. varuṇa mitrāryaman, under 5.67.1<sup>c</sup>; and see p. 11.

**1.26.5<sup>c</sup>** (Çunaḥçepa Ājigarti, &c. ; to Agni)

pūrvya hotar asyā no māndasva sakhyāśya ca,  
imā u śū çrudhī girah.

1.45.5<sup>b</sup> (Praskaṇva Kāṇva ; to Agni)

ghṛtāhavana santyemā u śū çrudhī girah,  
vābhiḥ kāṇvasya sūnavo hāvantō 'vase tvā.

2.6.1<sup>c</sup> (Somahuti Bhargava ; to Agni)

imām me agne samidham imām upasīdām vaneḥ,  
imā u śū çrudhī girah.

**1.26.10<sup>b</sup>** (Çunaḥçepa Ājigarti, &c. ; to Agni)

viçvebhir agne agnibhir imām yajñām idām vācaḥ,  
cāno dhāḥ sahaso yaho.

1.91.10<sup>c</sup> (Gotama Rāhugana ; to Soma)

imām yajñām idām vāco juṣaṣāṇā upāgahi,  
soma tvām no vṛdhe bhava.

☞ 1.91.10<sup>b</sup>

10.150.2<sup>a</sup> (Mr̥ṣika Vasiṣṭha ; to Agni)

imām yajñām idām vāco juṣaṣāṇā upāgahi,  
mārtāsas tvā samidhāna havāmahe mr̥ṣikāya havāmahe.

☞ 1.91.10<sup>b</sup>

Antecedently it is probable that 1.26.10<sup>b</sup> is borrowed from the compact distich of the two others.

**1.27.1<sup>c</sup>**, samr̥jantam adhvarūṇām : 1.1.8<sup>a</sup> ; 45.4<sup>c</sup>, r̥jantam, &c. ; 8.8.18<sup>c</sup>, r̥jantāv, &c.

**1.28.10<sup>d</sup>-4<sup>d</sup>**, ulūkhalasutānām āvéd v indra jalgulah.

**1.28.9<sup>b</sup>** (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariçandra, or [Adhiṣavāṇa-] carmapraçaṇsā)

uc chiṣṭām camvōr bhara sómaṁ pavitra ā sṛja,  
ni dhehi gōr ādhi tvaci.

9.16.3<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ānaptam apsū duṣṭarām sómaṁ pavitra ā sṛja,  
çunihindrāya pātave.

☞ 9.16.3<sup>c</sup>

9.51.1<sup>b</sup> (Ucathya Āṅgīrasa; to Soma Pavamāna)  
 ādhvaryo ādriḥhiḥ sutaṁ sōmaṁ pavitra ā sṛja,  
 punthīndraya pītave.]

9.16.3<sup>c</sup>

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1<sup>b</sup> (Çunaḥçepa Ajigarti, &c.; to Indra)  
 yāc cid hi satya somapā anāçastā iva smāsi,  
 ā tū na indra çañsaya gōṣv āçveṣu çubhriṣu sahasreṣu tuvimagha.

2.41.16<sup>c</sup> (Gṛtsamada; to Sarasvatī)  
 ambitame nādītame dōvitame sārāsvatī,  
 apraçastā iva smasī praçastim amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form .

1.29.1. anāçastāḥ : ā çañsaya =  
 2.41.16. apraçastāḥ : praçastim kṛdhi.

[1.29.2<sup>a</sup>, çiprin vājanām pate: 6.45.10<sup>b</sup>, indra vājanām pate.]

1.30.7<sup>c</sup> (Çunaḥçepa Ajigarti, &c.; to Indra)  
 yoge-yoge tavāstarāṁ vāje-vāje havāmahe,  
 sākḥāya indram ūtāyo.

8.21.9<sup>c</sup> (Sobhari Kāṇva; to Indra)  
 yo na idam-idam purū prā vāsya anināya tām u va stuṣe,  
 sākḥāya indram ūtāyo.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8<sup>b</sup> (Çunaḥçepa Ajigarti, &c.; to Indra)  
 ā ghā gamad yadi çrāvat sahasrīṇibhir ūtibhiḥ,  
 vījebhir ūpa so havam.

10.134.4<sup>d</sup> (Mardhatṛ Yauvanāçva; to Indra)  
 āva yat tvam çatakrataḥ indra viçvāni dhūnuṣé,  
 rayīm na sunvaté sāca sahasrīṇibhir ūtibhir | devī jānītry ajtjanad  
 bhadrā jānītry ajtjanat.]

9<sup>c</sup> refrain, 10.134.1<sup>ref</sup>-6<sup>ref</sup>

1.30.9<sup>a</sup> (Çunaḥçepa Ajigarti, &c.; to Indra)  
 ānu prasnāsyaūkaso huve tuvipratniṁ nāram,  
 yām te pūrvam pītā huvé.

8.69.18<sup>a</sup> (Priyamedha Āṅgīrasa; to Indra)  
 ānu prasnāsyaūkasah priyamedhasa eṣam,  
 pūrvam anu prayatim vṛktabarhiṣo hitāprayasa āçata.

1.30.10<sup>c</sup> (Çunaḥçepa Ajigarti, &c.; to Indra)  
 tam tva vayām viçvavārī çasmahe puruhūta,  
 sākḥe vāso jaritṛbhyah.

3.51.6<sup>d</sup> (Viçvāmitra ; to Indra)  
 túbhyaṁ bráhmaṇi gira indra túbhyaṁ satrá dadhire harivo juśásva.  
 bodhy āpír ávaso nūtanasya sákhe vaso jartf̥bhyo váyo dhāḥ.  
 8.71.9<sup>c</sup> (Sudṛti Āṅgīrasa and Purumīḥa Āṅgīrasa ; to Agni)  
 sá no vása ūpa māsy ūrjo napān máhinasya,  
 sákhe vaso jaritf̥bhyah.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritf̥bhyo váyo dhāḥ is the mother páda. See Part 2, chapter 2, class B 8.

1.30.18<sup>b</sup> (Çunaḥçepa Ājigarti, &c. ; to Aṣvins)  
 samānāyojano hi vām rátho dasrāv ámartyaḥ,  
 samudré aṣvinēyate.

5.75.9<sup>d</sup> (Avasyu Ātreya ; to Aṣvins)  
 ábhūd usá rūçatpaçur āgnir adhary rtvīyaḥ,  
 áyoji vām vṛṣanvasū rátho dasrāv ámartyo  
 mād̥hvi mama çrutam hāvam.

see refrain, 5.75.1<sup>a</sup>—9<sup>a</sup>

1.30.19<sup>b</sup> (Çunaḥçepa Ājigarti, &c. ; to Aṣvins)  
 ny aghnyāsya mūrdhāni cakráṁ ráthasya yemathuḥ,  
 pári dyām anyád iyate.

5.73.3<sup>b</sup> (Pāura Ātreya ; to Aṣvins)  
 irmānyád vāpuṣe vāpuṣ cakráṁ ráthasya yemathuḥ,  
 páry anyá náhuṣa yugá mahná rájánsi diyatīah.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff.; Ludwig, *Ueber Methode*, p. 30; Hillebrandt, *Ved. Myth.* iii. 384, note; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3<sup>c</sup> are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21<sup>c</sup> (Çunaḥçepa Ājigarti, &c. ; to Uṣas)  
 vayāni hi te āmanmahy āntād á parākút,  
 áçve ná citre aruṣi.

4.52.2<sup>a</sup> (Vamadeva ; to Uṣas)  
 áçveva citráruṣi matá gūvām rtāvari,  
 sákhabhūd aṣvinor uṣāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (*Mélanges Renier*, p. 75 ff., especially pp. 77, note 1, 88); Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very páda 1.30.21<sup>c</sup>. But he has failed to note the parallel, 4.52.2<sup>a</sup>, which stamps 1.30.21<sup>c</sup> as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2<sup>a</sup>, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, *agve nā* in 1.30.21 imitates *āgveva* in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (○○○), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

**1.30.22<sup>c</sup>** (Çunaḥçepa Ajigarti, &c. ; to Uṣas)  
tvam tyebhir ā gahi vājebhir duhitar divaḥ,  
asmé rayīm ní dhāraya.

10.24 1<sup>c</sup> (Vimada Āindra, or others ; to Indra)

īndra sōmam imān piba, mādhumantaṁ camū sutām, ~~cf.~~ 8.17.1<sup>b</sup>  
asmé rayīm ní dhāraya vi vo mādē sahasrīṇaṁ purūvaso vívaksase.

Of the pāda, *uddhō rayīm ní dhāraya*, 8.95.8<sup>c</sup>, also octosyllabic, which helps to show that 10.24.1<sup>c</sup> with refrain is secondary.

#### Group 4. Hymns 31-35, ascribed to Hiranyastūpa Āṅgīrasa

**1.31.6<sup>d</sup>** (Hiranyastūpa Āṅgīrasa ; to Agni)

tvam no agne samaye dhanānān yaçasān kārūm kṛṇuhi stāvānaḥ.  
rdhyāma kármāpāsā nāvena devāir dyāvāpṛthivī prāvataṁ naḥ.

6.60.10<sup>d</sup> (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)

indav indrāya bṛhatē pavasva sumṛṇikō anavadyo riçādāḥ,  
bharā candrāṇi gr̥ṇatē vāsūni devāir dyāvāpṛthivī prāvataṁ naḥ.

10.67.12<sup>d</sup> (Ayāsya Āṅgīrasa ; to Bṛhaspati)

īndro mahā mahato arṇavāsya, vi mūrdhānam abhinad arbudāsya,  
gaham ahim āṇāt sapta sindhūn, devāir dyāvāpṛthivī prāvataṁ naḥ.

~~cf.~~ 10.67.12<sup>b</sup>

~~cf.~~ 4.28.1<sup>c</sup>

[1.32.1<sup>a</sup>, indra-sya no vīryāṇi prā vocam : 2.21.3<sup>d</sup>, indrasya vocam prā kṛtāni vīryā |

**1.32.3<sup>b</sup>** (Hiranyastūpa Āṅgīrasa ; to Indra)

vṛṣayāmāṇo 'vṛṇta somaṁ trīkadrukeṣv apibat sutāsya,  
ā sīyakam maghavādatta vājram āhann enaṁ prathamajām āhīnām.

2.25.1<sup>c</sup> (Gṛtsamada ; to Indra)

pra ghā nv asya mahato mahāni satyā satyāsya kārāṇāni vocam,  
trīkadrukeṣv apibat sutāsya-sya mādē āhim īndro jaghāna.



[1.32.4<sup>c</sup>, āt sūryam janāyan dyām usāsam : 6.30.5<sup>d</sup>, sākām sūryam, &c.]

[1.32.5<sup>d</sup>, āhiḥ çayata upapfk prthivyāḥ : 10.89.14<sup>d</sup>, prthivyā apfg amuyā çayante.]

1.32.12<sup>d</sup> (Hiraṇyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra srkō yat tvā pratyāhan devā ekah.

ajayo gā ājayah çūra sōmam āvāsraḥ sārtave saptā sindhūn.

2.12.12<sup>b</sup> (Grtsamada ; to Indra)

īyah saptāraçmīr vṛṣabhās tūvismān, avāsraḥ sārtave saptā sindhūn,

see cf. 2.12.12<sup>a</sup>

yo rāuhipām āsphurad vajrabahur dyām ārohantām sā janāsa indrah.

Cf. Pischel, *Ved. Stud.* ii. 91 (improbable suggestion). Goldner, *ibid.* 183. —For echoes of 1.32.12 see perhaps AV. 2.29.7; TS. 6.5.5 2; TB. 1.1.8.3.

[1.32.15<sup>d</sup>, arān nā nemih pari tā babhūva : 1.14.1.9<sup>d</sup>, arān nā nemih paribhūr  
ajayathāh.]

Cl. 5.13.6.

[1.33.5<sup>c</sup>, pra yad divo hariva sthātar ugra : 6.41.3<sup>c</sup>, etam piba hariva, &c.]

1.33.12<sup>c</sup> (Hiraṇyastūpa Āṅgīrasa ; to Indra)

ny āvidhyad ilhīçasya drīhā vi çṛṅgiṇām abhinac chusṇam indrah.

yavat tāro maghavan yāvad ōjo vajrena çatrum avadhīh prṭanyum.

7.91.4<sup>a</sup> (Vasiṣṭha ; to Indra and Vāyu)

yāvat tāras tanvō yāvad ōjo yāvan naraç cakṣasā dīdhyanāh.

çucīn somam çucipā pātam asme indravāyō sadatam barhur ēdam.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan. wie gross seine gewalt, mit dem keile totestest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct: 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this: 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715: 'Soviel die eigene rüstigkeit, die [eigene] stärke so viel männer mit einsicht schauend [vermögen]; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann: 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language: the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pīda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14<sup>1b</sup> (Hiranyastūpa Āngirasa; to Indra)

ávaḥ kútsam indra yásmiñ cākán právo yúdhyantam vṛṣabhám dáçadyum,  
çaphácyuto reṇur nakṣata dyám ñe chvāitreyo nr̥ṣáhyaya tasthau.

1.174.5<sup>a</sup> (Agastya; to Indra)

váha kútsam indra yásmiñ cākán syñmanyú r̥jrá vátasyáçvā,  
(prā súraç cakram vṛhatad abhíke, 'bhi sp̥dho yasiasad vájrabāhuḥ.

cf 1.174.5<sup>c</sup>

6.26.4<sup>b</sup> (Bharadvāja; to Indra)

tvam rátham prā bhuro yodhām ṛṣvām ávo yúdhyantam vṛṣabhám  
dáçadyum,

tvam tigrām vetasave sácāhan tvam tujm̐ gr̥ñantam indra tatoti.

See Geldner, *Ved. Stud.* ii. 171; *Rigveda-Kommentar*, p. 7. and cf. under 1.174.5<sup>c</sup>.

1.34.10<sup>b</sup> (Hiranyastūpa Āngirasa; to Aṣvins)

á nāsatyā gāchataim̐ huyate havir mādhvah̐ pibatam̐ madhupébhir̐ āsábhiḥ,  
yuvór hi pūrvam̐ savitōśāso rátham̐ ṛtāya citram̐ ghr̥tāvanam̐ ísyati.

4.45.3<sup>a</sup> (Vamadeva; to Aṣvins)

mādhvah̐ pibatam̐ madhupébhir̐ āsábhir̐ utā priyam̐ mādhone yuñjā-  
tham̐ rátham̐,

á vartanīm̐ mādhunā jinvathas patho dftīm̐ vahethe mādhumantam̐ aṣvinā.

One may imagine the repeated páda in 1.34.10 to have been borrowed from a madhu-stanza and a madhu-hymn like 4.45, and equally well one may imagine the same páda expanded gleefully into the theme of the four pádas of 4.45.3. For the connexion between Aṣvins and madhu see Hillebrandt, *Ved. Myth.* i. 239 ff.

[1.94.11<sup>a</sup>, a nāsatyā tribhir̐ ekadaçāñir̐ iha: 8.35.3<sup>a</sup>, viçvāñir̐ devāñir̐ tribhir̐, &c.]

1.34.11<sup>cd</sup> (Hiranyastūpa Āngirasa; to Aṣvins)

á nāsatyā tribhir̐ ekadaçāñir̐ iha, devébhir̐ yātām̐ madhupeyam̐ aṣvinā,

cf. 1.34.11<sup>b</sup>

prayas tarīṣṭam̐ nī rāpāñsi mṛkṣatam̐ sódhatam̐ dvéṣo bhávataṁ sacābhuvā.

1.157.4<sup>cd</sup> (Dirghatamas Aucathya; to Aṣvins)

á na ūrjam̐ vahatām̐ aṣvinā yuvām̐ mādhumatyā nah̐ káçayā mimik-  
satam̐.

cf 1.92.17<sup>c</sup>

prayas tārīṣṭam̐ nī rāpāñsi mṛkṣatam̐ sódhatam̐ dvéṣo bhávataṁ  
sacābhuvā.

1.34.12<sup>d</sup> (Hiranyastūpa Āngirasa; to Aṣvins)

á no aṣvinā trivṛtā ráthenārvāñcam̐ rayim̐ vahatām̐ suvīram̐,  
gr̥ñvanta vām̐ ávase jōhavimi vṛdhé ca no bhavatām̐ vājasātāu.

1.112.2.3<sup>a</sup> (Kutsa; to Aṣvins)

ápnasvatīm̐ aṣvinā vácam̐ asme̐ kṛtām̐ no dasrā vṛṣaṇā manīṣm̐,  
adyntyē 'vase nī hvaye vām̐ vṛdhé ca no bhavatām̐ vājasātāu.

The word adyūtya in 1.112.2.3<sup>a</sup> seems to me to mean 'darkness', or 'trouble', rather than 'unlucky gambling', as the *Pet. Lexicons* and the translators assume.

[1.35.2<sup>c</sup>, hiraṇyāyena savitā rāthēna : 4.44.5<sup>b</sup>, hiraṇyāyena suvītā rāthēna ; 8.5.35<sup>a</sup>, hiraṇyāyena rāthēna.]

[1.35.8<sup>c</sup>, hiraṇyākṣāḥ savitā deva āgāt : 2.38.4<sup>d</sup>, aramatih savita. &c.]

[1.35.8<sup>d</sup>, dadhad ratna dāṇṣe vārvāṇi : see under 1.47.1<sup>b</sup>.]

[1.35.9<sup>b</sup>, ubhē dyāvāprthivī antar īyate : 1.100.1<sup>c</sup>, sujanmani dhiṣaṇe antar īyate.]  
See the context of each stanza.

1.35.10<sup>b</sup> (Hiraṇyastūpa Āṅgīrasa : to Savitar)

hiraṇyahasto āsurah sunithah **sumrīṭikāḥ svāvān yātva arvān**,

apasedhan rakṣāso yātudhānan asthād devāḥ pratidoṣam grāṇāḥ

1.118.1<sup>b</sup> (Kakṣivat Dairghatamasa, son of Uçig : to Acvins)

a vān ratho acvina cyeṇāpatvā **sumrīṭikāḥ svāvān yātva arvān**,

yō martyasya manaso javiṇyān , trivandhuro vṛṣaṇā vataranḥāḥ.]

6a 1.118.1<sup>d</sup>

The epithet 'tenderly merciful' 'sumrīṭika' applied to Savitar in 1.35.10, to the Acvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61 : under 1.108.1. On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit

taṁ yuṣṭhām manaso yo javiṇyān trivandhuro vṛṣaṇā yas tricakṣiṇḥ,  
yenopayāthah sukṛto dūroṇāṁ tridhātuna patatho vir na parṇāliḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1 ; the three stanzas therefore may involve a case of double relative age : 1.35.10, 1.118.1 ; 1.183.1.—For pratidoṣam in 1.35.10 see Ludwig 131 (who suggests prati doṣam, Bartholomae, Bez. Beitr. xv. 198, note).

[1.35.11<sup>d</sup>, rakṣā ca no adhi ca brūhi deva : 1.114.10<sup>c</sup>, mīha ca, &c.]

## Group 5. Hymns 36-43, ascribed to Kaṇva Ghāura

[1.36.8<sup>a</sup>, pra tvā dātum vṛṇīmahe : 1.12.1<sup>a</sup>, agnīm dātum vṛṇīmahe : 1.44.3<sup>a</sup>, adyā dātum vṛṇī mahe.]

Cf. 8.102.18<sup>b</sup>.

1.36.8<sup>b</sup> : 1.12.1<sup>b</sup> ; 1.44.7<sup>a</sup>, hotārāṁ viçvavedasam.

[1.36.4<sup>a</sup>, devāsas tvā varuṇo mitro aryamā : 1.10.5<sup>c</sup>, yasminni indro varuṇo, &c. ; 7.66.12<sup>c</sup>, yad oḥate varuṇo, &c. ; 7.82.10<sup>a</sup> ; 8.3.10<sup>a</sup>, asmā indro varuṇo, &c. ; 8.19.16<sup>a</sup>, yena caṣṭe varuṇo, &c. ; 8.26.11<sup>c</sup>, saṁjósasa varuṇo, &c. ; 10.36.1<sup>b</sup>, dyāvākṣamā varuṇo, &c. ; 10.65.1<sup>a</sup>, agnir indro varuṇo, &c. ; 10.65.9<sup>b</sup>, indravāyū varuṇo, &c. ; 10.92.6<sup>c</sup>, tebhiç caṣṭe varuṇo, &c.]

1.36.5<sup>b</sup> (Kaṇva Ghāura : to Agni)

mandrō hōtā grāhapatir āgne dūtō viçām asi,

tve viçvā saṁgatāni vratā dhruvā yāni devā akrīvata.

1.44.9<sup>b</sup> (Praskanya Kanya; to Agni)  
pátir hy adhvarāṇām āgne dūtō viçām āsi,  
uṣarbūdha á vaha sómapítaye devān adyā swardfçah.

For 1.44.9<sup>a</sup> cf. the pádaś, rájantam adhvarāṇām, &c., under 1.1.8.

1.36.7<sup>ab</sup> (Kanya Ghāura; to Agni)  
tām ghem itthā namasvina úpa svarājam āsate,  
hótrābhir agnīm manuṣaḥ sám indhate titirvāṇso áti sridhaḥ.

8.69.17<sup>ab</sup> (Priyamedha Āngirasa; to Indra)  
tām ghem itthā namasvina úpa svarājam āsate,  
ārthan cid asya sudhitam yad ótava avartāyanti dāvane.

For 1.36.7<sup>a</sup> cf. 2.2.8<sup>c</sup>; 10.11.5<sup>b</sup>, hótrābhir agne mānuṣaḥ svadhvaraḥ.

1.36.8<sup>b</sup> (Kanya Ghāura; to Agni)  
ghnanto vṛtrām ataran ródasi apī urū kṣáyāya cakrire,  
bhūvat kaṇve víṣa dyumny āhutaḥ krāṇdad āve gāvīṣṭiṣu.

7.60.11<sup>d</sup> (Vasiṣṭha; to Mitra and Varuṇa)  
yo brahmaṇe sumatīm āyajāte víjasya sūtāu paramāsyā rāyāḥ,

cf. 4.12.3<sup>b</sup>

síksanta manyuṁ maghāvāno aryā urū kṣáyāya cakrire sudhātu.

(L. 6 50 3; 8.68 12)

1.36.10<sup>b</sup> (Kanya Ghāura; to Agni)  
yām tvā devāso mánave dadhúr ihā yájiṣṭham havyavāhana,  
yam kaṇvo mōdhyatithir dhanaspṣtam yam víṣa yam upastutāḥ.

1.44.5<sup>d</sup> (Praskanya Kanya; to Agni)  
stavisyāmi tvām alauḥ víçvayāmṛta bhojana,  
agne trātāram amṛtam miyedhya yájiṣṭham havyavāhana.

7.15.6<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Agni)  
sómām vetu vāsatkṛtīm agnir juṣata no gírah,  
yájiṣṭho havyavāhanah.

8.19.21<sup>c</sup> (Sobhari Kanya; to Agni)  
íle girí mánurhitam yām devā dūtām aratīm nyeriré,  
yájiṣṭham havyavāhanam.

[1.36.12<sup>d</sup>, sá no mṛṣa mahān asi: 4.9.1<sup>a</sup>, āgne mṛṣa mahān asi.]

1.36.14<sup>c</sup> (Kanya Ghāura; to Agni)  
ūrdhvō naḥ paby añhaso ní ketunā viçvam sám atrīṇam daha,  
kṛdhī na ūrdhvāñ carāthāya jīvāso vidú devōsu no dúvaḥ.

1.17.2.3<sup>c</sup> (Agastya; to Maruts)  
trṇaskandasya nu viçah pári vṛṇkta sudānavah,  
ūrdhvan naḥ karta jivāse.

1.36.15<sup>ab</sup> (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣasaḥ pāhī dhūrtér ārávṇaḥ,  
pāhī rīṣata utā va jīghānsato bhādbhāno yāvīṣṭhya.

7.1.13<sup>ab</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

pāhī no agne rakṣaso ājuṣṭāt pāhī dhūrtér araruṣo aghāyóḥ,  
tvā yujā prtanayūnr abhī syām.

It seems pretty clear that the fuller form of the distich, 7.1.13<sup>ab</sup>, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15<sup>a</sup> (— — — — —) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13<sup>a</sup> is unexceptionable. In 1.36.15<sup>b</sup> ārávṇaḥ (catalectic dipody) cleverly takes the place of araruṣo (— — — — —). In 8.60.10<sup>a</sup>, pāhī viṇvasmād rakṣaso ārávṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15<sup>ab</sup>.

1.37.4<sup>c</sup> (Kaṇva Ghāura ; to Maruts)

prā vaḥ cārdhaya ghṛṣvaye tveṣadyumnaya cūsmiṇe  
devāttam brāhma gāyata.

8.32.27<sup>c</sup> (Medhatithi Kaṇva ; to Indra)

prā va ugrīya niṣṭūre 'sālhāya prasakṣṇe.  
devāttam brāhma gāyata.

We render 1.37.4: 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty !' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268.). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 'where older renderings are quoted'. Ludwig is enticed by this use of vaḥ to take gāyata as passive 'Eurer kühnen schaar, von blendender herlichkeit, der kraftvollen, soll ein von den göttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra) !' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt da- den göttern entnommene brahma euren gewaltigen', &c. Grassmann 'Auf euren stärken . . . singt das gottverleiheue Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks, 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1<sup>a</sup>, 5<sup>b</sup>, kṛīḷām vaḥ cārdho (5<sup>b</sup>, kṛīḷām yāc cārdho) mārutam.

[1.37.8<sup>c</sup>, bhiyā yāmeṣu réjate (sc. prthivī) : 8.20.5<sup>c</sup>, bhūmir yāmeṣu réjate.]

1.37.11<sup>c</sup> (Kaṇva Ghāura ; to Maruts)

tyām cid ghā dīrghām prthum mihó nūpātam āmṛdhram,  
prā cyāvayanti yāmabhiḥ.

5.56.4<sup>d</sup> (Çyāvaṇva Atreya; to Maruts)

ni yé riṇanty ojaśā vñthā gīvo nā durdhuraḥ.

aṇmanam cit svaryam pārvataṁ girim **prā cyāvayanti yāmabhiḥ.**

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii, 64. For mihó napāt cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: aṇmanam cit svaryam (also 5.30.8<sup>e</sup>, 'the heavenly stone' may be lightning; pārvataṁ girim, 'cloud mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for pārvataṁ girim cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, ibid. p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti maruto mahim pri vepayanti parvataṁ, yad yāmaṁ yānti vāyubhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12<sup>a</sup> (Kaṇva Ghaura; to Maruts)

marūto yād dha vo balaṁ janāṁ acuecyavītana.

girim acuecyavītana.

8.7.11<sup>a</sup> (Punarvatsa Kaṇva; to Maruts)

marūto yād dha vo divāḥ sumnāyanto havāmahe,

a tu na upa gantana.

The anacoluthic quality of 1.37.12<sup>a</sup> suggests the question whether its similarity to 8.7.11<sup>a</sup> is accidental, especially as several stanzas of 1.37, 1.38; and 1.39 have pādas repeated in 8.7.1.38.1<sup>a</sup>, 8.7.31<sup>a</sup>; 1.39.5<sup>a</sup>, 8.7.4<sup>b</sup>, 1.39.6<sup>b</sup>; 8.7.28<sup>b</sup>). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlvi. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii 79. Oldenberg illustrates the anacoluthon by computing 1.14.3. If the correspondence between 1.37.12<sup>a</sup> and 8.7.11<sup>a</sup> is not, after all, fortuitous, the former, of course, is the epigonal pāda. Note the enclisis of acuecyavītana after the relative pronoun yad, which heightens the anacoluthic effect.

1.38.1<sup>a</sup> (Kaṇva Ghaura; to Maruts)

kād dha nūnam kadhapriyaḥ piti putraṁ na hastayoḥ,  
dadhidhye vriktabarhiṣaḥ.

8.7.31<sup>a</sup> (Punarvatsa Kaṇva; to Maruts)

kād dha nūnām kadhapriyo yad indram ajahātana,  
ko vāḥ sakṣitva dhate.

Recent discussions of kadhapriya, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Aṅvins' epithet adhapriya (dual) seems to mean 'then-friends', something like 'reliable friends', therefore kadhapriyaḥ means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapriye

(enclitic) seems to be vocative feminine singular of a transition form *kadhapiyā*, derived from *kadhapri*. In the stanzas above the repeated pada fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye gods; for whom the bath is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If however *śāntadhvā* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place us?' &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

### 1.39.5<sup>a+d</sup> (Kaṇva Ghāura; to Maruts)

**prā vepayanti pārvatān** vi vīncanti vānaspātīm.

pra āraṭa maruto durmadā iva dēvāsaḥ sārvaṃ yā viçā.

5.26.9<sup>c</sup> (Vasūyava Atreyāḥ; to Viçve Devāḥ)

edāni marūto aṇvīnā mitrah stāntu varuṇaḥ.

dēvāsaḥ sārvaṃ yā viçā.

8.7.4<sup>b</sup> (Punarvatsa Kāṇva; to Maruts)

vapanti marūto miham prā vepayanti pārvatān,

yād yāmāni yānti vāyubhiḥ.

Note that 1.39 and 8.7 share another pada, see under 1.39.6<sup>b</sup>. For 8.7.4 see under 1.37.11<sup>c</sup>

[1.39.6<sup>a</sup>. upo rātheṣu pṛṣṭatīr ayugdhvam; 1.85.5<sup>a</sup>. pra yad rātheṣu pṛṣṭatīr ayugdhvam.]

### 1.39.6<sup>b</sup> (Kaṇva Ghāura; to Maruts)

upo rātheṣu pṛṣṭatīr ayugdhvam, pṛṣṭatīr vahatī rōhitāḥ,

cf. 1.39.6<sup>a</sup>

a vo yāmāya pṛthivī cid aṇorā abhībhayanta mānuṣaḥ.

8.7.28 (Punarvatsa Kāṇva; to Maruts)

yad eṣāṃ pṛṣṭatī rāthe pṛṣṭatīr vāhatī rōhitāḥ,

yāntī abhrā riṇāṇṇ apāḥ.

We render 1.39.6. 'And ye have hitched the spotted mares to your chariot, a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened.' Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣṭatī* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaçva*. See Bergaigne, ii. 378, and, very explicitly, Naughton, i. 15; Bṛhad-devatā 4.144 (catalogue of the spans of the gods, where we have the express statement, *pṛṣatyo 'ṇvās tu marutām*). The word *pṛṣṭatī* (*pra + ṣti*, like *abhiṣti*, *ūpāsti*, and *pāristi*) means literally 'being in front', 'leading horse'. It is the analogue of *purogava*, and *πρόβες*, 'leading steer'. Both refer to what is known as a 'spike team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the water-

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone *vāhati* in 8.7.28; enclitic *vāhati* in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6<sup>a</sup>, applies to the partial relation of 1.39.6<sup>a</sup> to 1.85.5<sup>a</sup> in neither of which *pādas*, by the way, we should read *ayugdhum* with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3<sup>d</sup>. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another *pāda* with 8.7; see under 1.39.5.

[1.39.7<sup>b</sup>, *rūdrā avo vṛṇīmahe* : 1.42.5<sup>b</sup>, *pūṣann āvo*, &c.]

1.40.2<sup>b</sup> (Kaṇva Ghāura; to Brahmanaspati)

*tvām id dhi sahasa putra mārtya upabrūtē dhanē hitē,*  
*suvīryam maruta ā svāvīryam dādhi yō va ācakē.*

6.61.5<sup>b</sup> (Bharadvāja; to Sarasvatī)

*yās tvā devi sarasvaty upabrūtē dhanē hitē,*  
*indram nā vṛtrātūrye.*

1.40.4<sup>a+b+d</sup> (Kaṇva Ghāura; to Brahmanaspati)

*yō vāghāte dādāti sūnāram vāsu sá dhatte ākṣiti grāvaḥ,*  
*tasmāi īlām suvīram ā yajamahe supratūrtim anehāsam.*

5.34.7<sup>b</sup> (Sainivarana Prajāpatya; to Indra)

*sām hi papr ajati bhōjanam muṣē vī dācūṣe bhajati sūnāram vāsu,*  
*durge cana dhriyate viṣva ā puri jāno yō asya tāviṣṭm ācukrudhat.*

8.103.5<sup>b</sup> (Sobhari Kāṇva; to Agni)

*sa drdhē cid abhi tṛṇatti vājam ārvatā sá dhatte ākṣiti grāvaḥ,*  
*tve devatrā sūdā puruvaso viṣvā vāmūni dhīmahe.]*

☞ 5.82.6<sup>a</sup>

0.66.7<sup>c</sup> (Çatain Vāikhānasāḥ; to Pavamāna Soma)

*pra soma yāhi dhīrayā sūtā indraya matsarāḥ,*  
*dādāhāno ākṣiti grāvaḥ.*

3.9.1<sup>d</sup> (Viṣvāmītra Gāthina; to Agni)

*sakhāyas tvā vavṛmahe devām mātāsa ūtāye,]*

☞ 1.144.5<sup>b</sup>

*ajam napatam subhāgam sudīditim, supratūrtim anehāsam. ☞ 3.9.1<sup>c</sup>*

Ludwig, 723, ad 1.40.4<sup>d</sup>, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1<sup>d</sup>, 'den leicht überwindenden, der ohne Nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' *Pāda d* is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet *supratūrti* should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, *tvām (sc. agne) hi supratūr āsi*. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.



[1.40.5<sup>c</sup>, yāsminn indro vāruṇo mitrō aryamā : see under 1.36.4<sup>a</sup>.]

1.40.8<sup>c</sup> (Kaṇva Ghāura ; to Brahmanaspati)

ūpa ksatram prñictā hānti rājabhir bhayé cit suksītini dadhe.

nāśya vartā ná tarutā mahādhané nārbhe asti vajrinah.

6.66.8<sup>a</sup> (Bharadvāja ; to Maruta)

nāśya vartā ná tarutā nv āsti , māruto yām āvatha vājasātāu ,

cf. 6.66.8<sup>b</sup>

toké vā gōsu tānaye yām apsū , sā vrajāni darta parye adha dyōh.

6.25.4<sup>c</sup>

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrifice, the theme of 1.40.8. I cannot believe that rājabhir is here kenning for Ādityas. The stanza is addressed to Brahmanaspati, who secures ksatram, slaves in his capacity of Purohita in the company of, or through the agency of kings (rājabhir), furnishes security in times of danger (bhayé), and is armed with the vajra, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati : Indra = Purohita : Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pada.

1.41.1<sup>b</sup> : 1.26.4<sup>b</sup> ; 4.55.10<sup>b</sup> ; 5.67.3<sup>b</sup> ; 8.18.3<sup>b</sup> ; 28.2<sup>a</sup> ; 83.2<sup>b</sup> ; 10.126.3<sup>b</sup>—7<sup>b</sup>, vāruṇo mitrō aryamā.

1.41.2<sup>b+c</sup> (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yām bahūteva pīprati pānti mārtyam riṣāh,

āriṣṭaḥ sārva edhate.

5.52.4<sup>d</sup> (Çyavācva Ātreya ; to Maruts)

marutsu vo dadhmāhi , stomam yajñam ca dhṛṣṇuyā ,

5.52.4<sup>b</sup>

viṣve yé mānuṣā yugā pānti mārtyam riṣāh.

5.67.3<sup>d</sup> (Yajata Ātreya ; to Mitra and Varuṇa)

viṣve hī viṣvavedaso , vāruṇo mitrō aryamā ,

1.26.4<sup>b</sup>

vratā padēva saccire pānti mārtyam riṣāh.

8.27.16<sup>d</sup> (Manu Vāivasvata ; to Viṣve Devāh)

prā sā kṣāyam tirate vī mahīr iṣo yo vo vārāya dūcati ,

7.59.2<sup>cd</sup>

prā prajābhir jāyate dhármanas páry , āriṣṭaḥ sārva edhate.

6.70.3<sup>c</sup>

10.63.13<sup>a</sup> (Gaya Plata ; to Viṣve Devāh, here Ādityas)

āriṣṭaḥ sā mārto viṣva edhate , prā prajābhir jāyate dhármanas pári ,

6.70.3<sup>c</sup>

yām ādityaso nāyathā sunithibhir āti viṣvāni duritā svastāye.

In 10.63.13<sup>a</sup>, āriṣṭaḥ sā mārto viṣva edhate, we have an imperfect pada, because the caesura is after āriṣṭaḥ, the third syllable, and because the pada is one syllable short. Arnold's suggestion, VM. 321, to change mārto to mártio, does not really cure the line. Moreover āriṣṭaḥ sā [mārto viṣva edhate is obviously a mechanical extension of āriṣṭaḥ sārva edhate ; see Part 2, chapter 2, class B 11. We may be certain that the distich 10.63.13<sup>b</sup> is a later imitation of 8.27.16<sup>cd</sup>.—For the meaning of sārva and viṣva in these passages see Zuber, IF. xxv. 202.

[1.41.6<sup>b</sup>, viṣvam tokām utā tmāna : 8.84.3<sup>c</sup>, rákṣa tokām, &c.]

1.48.8<sup>a</sup> (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)

yāthā no mitró vāruṇo yāthā rudrāç cīketati,  
yāthā viçve sajōsasah.

3.4.6<sup>c</sup> (Viçvāmitra Gathina ; Apri, to Uṣāśa-Nakṭa)

ū bhāndamāne uṣāśa ūpāke utā smayete tanvā vīrupe,  
yāthā no mitró vāruṇo jūjōṣad īndro marutvañ utā vā māvobhiḥ.

From the point of view of metre the repeated pāda is better in 3.4.6 than in 1.43.3. See Part 2, chapter 2, class B 8.

## Group 6. Hymns 44–50, ascribed to Praskaṇva Kāṇva

1.44.2<sup>b</sup> (Praskaṇva Kāṇva ; to Agni)

jūṣto hī dūto āsi havyavūhanā 'gne rathīr adhvarāṇām,  
sajūr aṇvibhyām uṣāśa sūvīryam āsmé dhehi çrāvo bṛhāt. 1.9.8<sup>a</sup>

8.11.2<sup>c</sup> (Vatsa Kāṇva ; to Agni)

tvām āsi praçāsyō vidātheṣu sahanṭya,  
āgne rathīr adhvarāṇām.

The pāda 1.44.2<sup>c</sup> is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, *Prol.* 262, and cf. p. xv, tenth line from bottom.

1.44.2<sup>d</sup> : 1.9.8<sup>a</sup> : 8.65.9<sup>c</sup>, āsmé dhehi çrāvo bṛhāt.

[1.44.3<sup>a</sup>, adyā dūtām vṛṇīmahe : 1.12.1<sup>a</sup>, agnīm dūtām vṛṇīmahe ; 1.36.3<sup>a</sup>, prā  
tvā dūtām vṛṇīmahe.]

Cf. 8.102.18<sup>b</sup>.

1.44.5<sup>d</sup> : 1.36.10<sup>b</sup>, yajīṣṭhām havyavūhana ; 7.15.6<sup>c</sup>, yajīṣṭho havyavūhanah ;  
8.19.21<sup>c</sup>, yajīṣṭhām havyavūhanam.

1.44.7<sup>a</sup> : 1.12.1<sup>b</sup> : 36.3<sup>b</sup>, hotārañ viçvāvedasam.

1.44.9<sup>b</sup> : 1.36.5<sup>b</sup>, agne dūto viçām āsi.

1.44.11<sup>a</sup> (Praskaṇva Kāṇva : to Agni)

nī tvā yajñāsya sādhanam agne hotārañ rtvijam,  
manuṣvād deva dhīmahi prāçetasam jīrañ dūtām āmartyam.

3.27.2<sup>b</sup> (Viçvāmitra ; to Agni)

īle agnīm vipaçcitāñ girā yajñāsya sādhanam,  
çruṣṭivānañ dhītāvānam.

8.6.3<sup>b</sup> (Vatsa Kāṇva ; to Indra)

kaṇva īndrañ yād ākrata stómāir yajñāsya sādhanam,  
jamī bruvata āyudham.

8.23.9<sup>b</sup> (Viçvamanas Vaiyaçva ; to Agni)  
 rtāvānam rtāyavo yajñāsya sādhanam girā,  
 ūpo enam jujuṣur nāmasas padē.

Cf. 3.27.8<sup>e</sup>, vipro yajñāsya sādhanah (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanā with Agni (cf. also 1.96.3 ; 145.3) ; it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8 ; and, again, under 7.11.1. Cf. Oldenberg, Prol. 262.

1.44.14<sup>b+d</sup> (Praskañva Kāṇva ; to Agni ! In reality Maruts)  
 çrñvāntu stōmanī marūtaḥ sudānavo agnījihvā rtāvfdhah,  
 pibātu sōmanī varuṇo dhrtāvratō 'çvībhyām uṣāsā sajuh.

7.66.10<sup>b</sup> (Vasiṣṭha ; to Ādityah)  
 bahāvah sūracaksaso 'gnījihvā rtāvfdhah,  
 trīṇi yē yemūr vidāthāni dhrtibhir viçvāni pāribhutiḥ.  
 10.65.7<sup>a</sup> (Vasukarṇa Vasukra ; to Viçve Devāh)  
 divākṣaso agnījihvā rtāvfdhā rtāsyā yōnim vimrçanta asate.  
 dyūm skabhitvy āpā ā cakrur ōjasa yajñam janitvī tanvī nī māmrjuh.  
 5.51.8<sup>b</sup> (Svastyātreyā Atreya ; to Viçve Devāh)  
 sajur viçvebhir devēbhir açvībhyām uṣāsā sajuh,  
 ū yāhy agne atrivāt sūtō rana. ¶ 64 refrain, 5.51.8<sup>c</sup>-10<sup>c</sup>

The pāda açvībhyām uṣāsā sajuh suits best in 5.51.8, because Agni, the Açvins, and Uṣas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods ; it is a good guess that the longer form, divaksaso agnījihvā rtāvfdhah, 10.65.7<sup>a</sup>, is a secondary and later expansion of agnījihvā rtāvfdhah.

1.45.4<sup>b</sup> (Praskañva Kāṇva ; to Agni)  
 mähikerava utāye priyāmedhā ahūṣata,  
 rājantam adhvarāṇām, agnīm çukreṇa çociṣā. ¶ 60 c : 1.1.8<sup>a</sup> ; d : cf. 1.12.12<sup>a</sup>

8.8.18<sup>b</sup> (Sadhvansa Kāṇva ; to Açvins)  
 ū vām viçvābhir utibhiḥ priyāmedhā ahūṣata, ¶ 60 7.24.4<sup>a</sup>  
 rājantāv adhvarāṇām, açvinā yamanutiṣu. ¶ 60 1.1.8<sup>a</sup>  
 8.87.3<sup>b</sup> (Dyumnika Vasiṣṭha, or others ; to Açvins)  
 ū vām viçvābhir utibhiḥ priyāmedhā ahūṣata, ¶ 60 7.24.4<sup>a</sup>  
 tū vartir yātam ūpa vrktābarhiṣo jūṣtam yajñam diviṣṭiṣu.

For the most recent discussion of the āv. ley mähikeravah with bibliography ; see Oldenberg, RV. Noten, p. 44.

1.45.4<sup>c</sup> : 1.1.8<sup>a</sup>, rājantam adhvarāṇām ; 8.8.18<sup>b</sup>, rājantāv adhvarāṇām ; 1.27.1<sup>a</sup>, samrājantam adhvarāṇām.

[1.45.4<sup>d</sup>, agnīm çukreṇa çociṣā : āgne, &c. ; see under 1.12.12.]

1.45.5<sup>b</sup> : 1.26.5<sup>c</sup> ; 2.6.1<sup>a</sup>, imā u ū çu çrudhī girāḥ.

**1.45.6<sup>d</sup>** (Praskaṇva Kāṇva ; to Agni)  
tvām citraçravastama hāvante vikṣū jantávaḥ,  
çocisṣeçam purupriyágne havyáya vólhave.

3.29.4<sup>d</sup> (Viçvāmitra ; to Agni)  
īlayas tvā padé vayám ṇábha prthivya ádhi,  
jātavedo ní dhīmahy ágne havyáya vólhave.

☞ 2.3.7<sup>d</sup>

Cf. 5.14.3<sup>c</sup>, agnīm havyáya vólhave.

**1.45.7<sup>c</sup>** (Praskaṇva Kāṇva ; to Agni)  
ní tvā hótāram rtvijām dadhiré vasuvittamam,  
çrútkarṇam sapráthastamam víprā agne dívīṣṭiṣu.

10.140.6<sup>c</sup> (Agni Pāvaka ; to Agni)  
rtúvānam mahiṣām viçvadarçatam ṇagnīm sumnáya dadhire puró jánāḥ,

☞ 3.2.5<sup>a</sup>

çrútkarṇam sapráthastamam tvā girá dáivyaṁ mānuṣā yugá.

The composite character of the repeated páda in 10.140.6 shows that the stanza is late ; see under 3.2.5<sup>a</sup>.

[1.45.8<sup>d</sup>, ágne mártāya dāçūṣe : 1.84.7<sup>b</sup> ; 9.98.4<sup>b</sup>, vásu mártāya dāçūṣe : 8.1.22<sup>b</sup>,  
devó mártāya dāçīṣe.]

**1.46.2<sup>b</sup>** (Praskaṇva Kāṇva ; to Açvins)  
yá dasrá sindhumatārā manotará rayiṇām,  
dhiyá devá vasuvída.

8.8.12<sup>b</sup> (Sadhvaṇsa Kāṇva ; to Açvins)  
ṇpurumandrá purúvásū, manotará rayiṇām,  
stómanī me açvínāḥ imám abhí váhni anuṣātām.

☞ 8.5.4<sup>b</sup>

**1.46.3<sup>c</sup>** (Praskaṇva Kāṇva ; to Açvins)  
vacyānte vām kakuhāso jurnáyām ádhi viṣṭāpi,  
yád vām rátho víbhiṣ pátāt.

8.5.22<sup>c</sup> (Brahmatithi Kāṇva ; to Açvins)  
kadá vām tægryó vidhat samudré jahitó narā,  
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann iṣukṭeva devá násatya vahatúm súryáyāḥ, vacyānte vām kakuhā apṣú jātá yugá jurnéva várunasya bhūreḥ, '(Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Násatyas, to the marriage of Sūrya.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb ní 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūrya, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūrya his mother : yád açvínā prohámanāḥ áyātām tricakreṇa vahatúm súryáyāḥ . . . putráḥ pitárāv avṛṇta pūṣá, 'When,

O Aṇvina, ye went wooing on your three-wheeled car to the marriage of Sūrya, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhiṣā (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render *īṣukftā* by 'arrow-maker', in part because VS. 16.46 has *nāma īṣukftābhyo dhanuskftābhyas ca*. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this *ṣatarudriya* formula in TS. 4.5.4.2, *nāma mrgayūbhyah gvanibhyas ca vo nāmah* (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both *īṣukft* and *dhanuskft* (*dhanvakft* . cf. German 'Pfeilschütz' and 'Bogenschutz').

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṇvina, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen ellen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwinger Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that *jūrṇā viṣṭāp*, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain *jūrṇā*. The only point in 1.46.3 that is clear is that *yad vām rātho vibhīṣ pātā* means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den befügelten flöge.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Manner, dass euer Wagen flöge: rossbespannt?' It will be observed that both translators render the third *pāda* here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of *brahmodya* in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunaek, KZ. xxxv. 489 f., and especially 506.

#### 1.46.7° (Praskaṇva Kāṇva; to Aṇvina)

ā no nāvā matinām yātām pāriya gāntave,  
yujjāthām aṇvinā rātham.

8.73.1<sup>b</sup> (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvina)

ud rātham rāyatō yujjāthām aṇvinā rātham,

ānti śad bhutu vām āvah.

☞ refrain, 8.73.1<sup>c</sup>—18°

#### 1.47.1<sup>b</sup> (Praskaṇva Kāṇva; to Aṇvina)

ayām vām mādhumattamāḥ sutāḥ sōma rātvṛdhā,  
tām aṇvinā pibatām tirōhnyām dhattām rātnāni dāṇuse.

☞ refrain, 8.35.22<sup>a</sup>—24°

2.41.4<sup>b</sup> (Grtsamada; to Mitra and Varuṇa)

ayām vām mitravaruṇaḥ sutāḥ sōma rātvṛdhā,

māmēd ihā ṣrutām hāvam.

For 1.47.1<sup>d</sup> cf. *dādhad rātnāni dāṇuse* under 4.15.3, and the *pādas*, *dādhad rātnā dāṇuse vāryāni*, 1.35.8<sup>d</sup>; and *dādhad rātnā vi dāṇuse*, 8.93.26<sup>b</sup>.

**1.47.2<sup>b</sup>** (Praskaṇva Kāṇva ; to Aṇvins)

trivandhurēṇa trivṛtā supēśaśa rāthenā yātam aṇvinā,  
kāṇvāso vām brāhma kṛṇvanti adhvarē tōśam sū ṇṇutam hāvam.

8.8.11<sup>ab</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)

ātaḥ sahāśranirṇijā rāthenā yātam aṇvinā,  
vatso vām mādhumat vacō 'caṇst kavyāḥ kaviḥ.

8.8.14<sup>cd</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)

yan nāsatyā parāvātī yād vā sthō adhy āmbare,  
ātaḥ sahāśranirṇijā rāthenā yātam aṇvinā.

cf. 1.47.7<sup>ab</sup>

The word ātaḥ in 8.8.11<sup>a</sup> does not mean quite the same thing as in 8.8.14<sup>c</sup> (or in 1.47.7<sup>c</sup>, q.v.); in 8.8.11<sup>a</sup> it is temporal 'then'; in 8.8.14<sup>c</sup> and 1.47.7<sup>c</sup> it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

**1.47.3<sup>b+d</sup>** (Praskaṇva Kāṇva ; to Aṇvins)

aṇvinā mādhumattamaṇi pātām sōmam ṛtāvṛdhā,  
athadyā dasrā vāsu bibhratā rāthe dāṇvāṇsam ūpa gachatam.

1.47.5<sup>d</sup> (Praskaṇva Kāṇva ; to Aṇvins)

yābhiḥ kāṇvam abhiṣṭibhiḥ prāvataṇi yuvām aṇvinā,  
tibhiḥ śv āsmān avataṇi ṇubhas patiḥ pātām sōmam ṛtāvṛdhā,

cf. 1.47.5<sup>c</sup>

3.62.18<sup>c</sup> (Viṇvāmitra, or Jamadagni ; to Mitra and Varuṇa)

grānā jamādagninā yōnāv ṛtasya sīdatam,  
pātām sōmam ṛtāvṛdhā.

cf. 3.62.18<sup>a</sup>

7.66.19<sup>c</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

ū yātaṇi mitravaruṇa juṣāṇāv āhutiṇi nara,  
pātām sōmam ṛtāvṛdhā.

8.87.5<sup>d</sup> (Dyumnika Vasiṣṭha ; to Aṇvins)

ū nūnām yatam aṇvināṇvebhiḥ prūṣitapsubhiḥ,

cf. a: 8.8.2<sup>a</sup> ; b: 8.13.11<sup>b</sup>

dasrā hiraṇyavartanī ṇubhas patiḥ pātām sōmam ṛtāvṛdhā.

cf. 1.92.18<sup>b</sup>

4.46.5<sup>b</sup> (Vāmadeva ; to Indra and Vāyu)

rāthēna prthupājasā dāṇvāṇsam ūpa gachatam,  
indravāyu ihā gatam.

cf. 4.46.5<sup>a</sup>

**1.47.3<sup>c</sup>**, 6<sup>a</sup>, athadyā (6<sup>a</sup>, sudāse) dasrā vāsu bibhratā rāthe.

[1.47.4<sup>b</sup>, madhvā yajūām mimikṣatam : 1.22.3<sup>c</sup>, tūyā yajūām, &c.]

**1.47.4<sup>d</sup>** (Praskaṇva Kāṇva ; to Aṇvins)

triśadhasṭhē barhiṣi viṇvavedasā madhvā yajūām mimikṣatam,  
kāṇvāso vām sūtāsomā abhidvayo yuvām havante aṇvinā.

cf. 1.22.3<sup>c</sup>

8.5.17<sup>c</sup> (Brahmātithi Kāṇva ; to Aṇvins)

jānāso vrktābarhiṣo haviṣmanto aramkṛtāḥ,  
yuvām havante aṇvinā.

cf. 1.14.5<sup>c</sup>

Note the repetition, vām—yuvām, in 1.47.4. as a possible sign of its later date.

[1.47.8<sup>o</sup>, tābhīh sv śamān avatām çubhas patrī : 8.59 (Val. 111). 3<sup>o</sup>, tābhīr daçvānsam avatām, &c.]

1.47.5<sup>d</sup> : 1.47.3<sup>d</sup> ; 3.62.18<sup>o</sup> ; 7.66.19<sup>o</sup> ; 8.87.5<sup>d</sup>, pātām somam p̄tav̄r̄dhā.

1.47.7<sup>ab+d</sup> (Praskaṇva Kāṇva : to Aṇvins)

yán nāsatyā parāvātī yád vā sthó ádhi turvāçe,

áto ráthena suv̄tā na á gataṁ sākám sūryasya raçmibhīh.

8.8.14<sup>ab</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)

yán nāsatyā parāvātī yád vā sthó ádhy ámbare,

átaḥ sahásranirñijā ráthená yātam aṇvīnā.

8.8.14<sup>ab</sup>

1.137.2<sup>e</sup> (Parucehepa Daivodasi ; to Mitra and Varuṇa)

imá á yātam índavaḥ śomāso dádhyaçirah, sūtāso dádhyaçirah.

1.5.5<sup>e</sup>

utá vām usāso budhi sākám sūryasya raçmibhīh,

sutó mitrīya varuṇāya p̄tāye, cārur r̄tāya p̄tāye,

1.137.2<sup>e</sup>

5.79.8<sup>o</sup> (Satyaçravas Átreya ; to Usas)

utá no gómatrī na, á vāhā dūhitar divah,

5.79.8<sup>o</sup>

sākám sūryasya raçmibhīh çukrāñh çocadbhir arcibhīh, sūjātāçvasūrte,

refrain, 5.79.1<sup>e</sup>–10<sup>e</sup>

8.101.2<sup>d</sup> (Jamadagni Bhargava ; to Mitra and Varuṇa)

vár̄siṣṭhaksatrā urucuk̄ṣasā nārā, r̄jānā dirghaçr̄ttamā,

5.65.2<sup>b</sup>

tá bahūtā ná dahsānā ratharvataḥ sākám sūryasya raçmibhīh.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word ambare in 8.8.14. The Pet. Lex. started by giving the word, which is *áw. áey.* in the RV., the meaning 'umkreis', 'umgehung' (with a fanciful derivation from *anu-var*). Ludwig, 60, renders the two words *ádhy ámbare* by 'oben im Luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of *ádhi turvāçe* in 1.47.7 by 'über dem Turvāçe', he would have rendered, in accord with his usual habits, *ádhy ámbare* 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7<sup>b</sup>, 'ob ihr bei Turvāçe verweilt'; but 8.8.14, 'wenn in der Nähe ihr verweilt'. Again the parallelism between *ádhi turvāçe* and *ádhy ámbare* is obliterated.

The Nighaṇṭavas have played mischief with *ambara*. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (*antarikṣa*). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (*antika*). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also *turvāçe*, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with *parāvātī* 'at a distance'. The enticement lies in the frequent contrast between *parāvātī* and *arvāvātī*; e.g. 8.97.4, *yāc çhakrāsi parāvātī yád arvāvātī vytrahan*. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both *ambaram* (sic) and *turvāçe* were adverbs = *antike* 'near'; they probably conceived them to be things or places near at hand (in contrast with *parāvātī*). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṇṭu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if *turvāçe* is beyond doubt an ethereal or geographical term, then *ambare* also is the name of a people or a land ('Ye stand over Turvāçe, or Ambara'). As such it occurs in the *Bṛhatsamhitā* and elsewhere. See Böhtlingk's Lexikon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of *ambara*. With *ambare* in an ethereal sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8<sup>a+b+c+d</sup> (Praskaṇva Kāṇva ; to Aṇvins)

arvāñcā vām śaptayo 'dhvaraṇriyo vāhantu śāvanéd ūpa,  
iṣam pñicāntā sukṛte sudānava ā barhiḥ śidatām narā.

8.4.14<sup>cd</sup> (Devatithi Kāṇva ; to Indra)

ūpa bradhnām vāvātā vṣaṇā hāri indram apāsu vakṣataḥ,  
arvāñcam tvā śaptayo 'dhvaraṇriyo vāhantu śāvanéd ūpa.

1.92.3<sup>c</sup> (Gotama Rahugaṇa ; to Uṣas)

ārcanti nārīr apāso nā viṣṭibhiḥ samānēna yōjanenā paravātaḥ,  
iṣam vāhantīḥ sukṛte sudānave viṣvéd āha yājamānaya sunvaté.

8.87.2<sup>b</sup> (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ṇ pibatām gharṇām mādhumantam aṇvinjā barhiḥ śidatām narā,

8.87.2<sup>a</sup>

tū mandasānū mānuṣo duroṇā ā, nī pātām vėdasā vāyah.

8.87.2<sup>c</sup>8.87.4<sup>b</sup> (The same)

ṇ pibatām śomām mādhumantam aṇvinjā barhiḥ śidatām sumāt,

8.87.2<sup>a</sup>

tū vāvrdhanū ūpa suṣṭutīm divó gantām gaurāv ivėrinam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that *adhvaraṇri* means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlv. 37, 40. In 8.4.14<sup>ab</sup> Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual *hāri* are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural *saptayah*, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary ūha (*arvāñcam tvā*, in place of *arvāñcā vām*), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of *vāvātā* to *vāvātuh* in 8.4.14<sup>a</sup> (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated *pāda*, ā *barhiḥ śidatām narā* (or, *sumāt*) cf. 1.142.7<sup>d</sup>, *śidatām barhiḥ ā sumāt*.

1.47.9<sup>a+b</sup> (Praskaṇva Kāṇva ; to Aṇvins)

tēna nāsatyā gatām ráthēna sūryatvacā,

yēna ṣaṣvad ūhāthur dāṣiṣe vāsu ṇ mādhvah śomasya pītāye.

8.85.1<sup>c-9<sup>c</sup></sup>8.22.5<sup>d</sup> (Sobhari Kāṇva ; to Aṇvins)

ṇ rátho yó vām trivandhuró hīranyābhīṣur aṇvinā,

8.5.22<sup>ab</sup>

pāri dyāvāpṛthivī bhūṣati ṣrutās tēna nāsatyā gatām.

8.8.2<sup>b</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)

ā nūnam yātam aṇvinā ráthēna sūryatvacā,

bhūjī hīranyapeṣasā kavī gāmbhīracetasā.

1.47.9<sup>d</sup> : 8.85.1<sup>c-9<sup>c</sup></sup>, mādhvah śomasya pītāye.1.48.1<sup>b</sup> (Praskaṇva Kāṇva ; to Uṣas)

śahā vāmēna na uṣo vy ūchā duhitar divah,

śahā dyumnēna brhatā vibhavarī rayū devī dūsvati.



5.75.3<sup>b</sup> (Saṁyāgravaś Atreya ; to Uṣas)

sā no adyābharādvasur vy ūchā duhitar divaḥ,

yó vy ūchah sāhryasi [satyāgravaśi vāyye, [sujāte ācvasunṛte,

☞ d : refrain, 5.79.1<sup>d</sup>-3<sup>d</sup> ; e : refrain, 5.79.1<sup>e</sup>-10<sup>e</sup>

5.79.9<sup>a</sup> (The same)

vy ūchā duhitar divo mā cirām tanutha āpaḥ,

nét tvā stenām yāthā ripūm tāpāti sūro arcisa [sujāte ācvasunṛte,

☞ refrain, 5.79.1<sup>e</sup>-10<sup>e</sup>

Cf. 5.79.2<sup>b</sup>, vy ūcho duhitar divaḥ.

1.48.2<sup>d</sup> (Praskaṇva Kāṇva ; to Uṣas)

ācāvātīr gomatīr viçvasuvido bhūri cyavanta vāstave,

ūd iraya prāti mā sunṛtā uṣaḥ óda rādho maghónām.

7.96.2<sup>d</sup> (Vasiṣṭha ; to Sarasvatī)

ubhé yāt te mahinā çubhre āndhasi adhikṣiyant-pūravāḥ,

sā no bodhy avitrī marutsakha óda rādho maghónām.

The Padapāṭha treats the awkward compound viçvasuvido as viçva-suvido, but suvid does not occur in the language. The word is probably a haplological contraction for viçva-va(su)-vido ; cf. vasutvanām in the related stanza 7.81.6, or such an expression as utōḥo vāsa lçise, in 4.52.3. Similar haplology in the Pāli compounds a-pṇatisavāsa, 'anarchy', for a-pṇatisa(va)-vāsa, Ulūka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546 ; and cf. under 3.6.10.—For the repeated pāda cf. pārsi rādho maghónām, under 8.103.7<sup>a</sup>.

1.48.8<sup>b+d</sup> (Praskaṇva Kāṇva ; to Uṣas)

viçvam aśyā nānāma cākṣase jāgaj jyōtiḥ kṛṇoti sūnāri,

āpa dvēṣo maghóni duhitā divā uṣā ūchad āpa sridhaḥ.

7.81.1<sup>d</sup> (Vasiṣṭha ; to Uṣas)

[prāty u adarçv āyaty ūchānti duhitā divāḥ,

☞ cf. 7.81.1<sup>a</sup>

āpo māhi vyayati cākṣase tāmo jyōtiḥ kṛṇoti sūnāri.

7.81.6<sup>d</sup> (Vasiṣṭha ; to Uṣas)

çrávaḥ sūribhyo amṛtaṁ vasutvanām vājān asmābhyam gómataḥ,

codayitrī maghónaḥ sunṛtāvaty uṣā ūchad āpa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.) But the workmanship is equally good in both.

1.48.13<sup>b</sup> (Praskaṇva Kāṇva ; to Uṣas)

yāsyā rūçanto arcāyaḥ prāti bhadrā ādrkṣata,

sā no rayin viçvāvaram supēçasam uṣā dadātu sūgmyam.

4.52.5<sup>a</sup> (Vāmadeva ; to Uṣas)

prāti bhadrā ādrkṣata gāvām sargā nā raçmāyaḥ,

óṣā aprā urū jrāyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14<sup>ab+d</sup> (Praskaṇva Kāṇva ; to Uṣas)

yé cid dhī tvám ṣṣayaḥ pūrva útāye juhūrē 'vase mahi,  
sá na stómān abhi gr̥hihi rādhasóṣaḥ çukréṇa çociṣā.

8.8.6<sup>ab</sup> (Sadhvaṇsa Kāṇva ; to Aṣvins)

yác cid dhī vām purá ṣṣayo juhūrē 'vase narā,  
á yatam aṣvinā gatam, | ūpemām suṣtutīm māmā.

c : refrain, 8.35.22<sup>c</sup>–24<sup>c</sup> ; d : 8.5.30<sup>c</sup>

4.52.7<sup>c</sup> (Vamadeva ; to Uṣas)

á dyūm tanoṣi raçmibhir ántárikṣam urú priyám,  
uṣaḥ çukréṇa çociṣā.

For the construction of 1.48.14<sup>ab</sup>, and its relation to 8.8.6<sup>ab</sup>, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pádas similar to uṣaḥ çukréṇa çociṣā see under 1.12.12.

1.48.15<sup>c</sup> (Praskaṇva Kāṇva ; to Uṣas)

uṣo yád adyá bhānūnā vi dvārāv ṛṇāvo diváh,  
prá ño yachatād avṛkām pr̥thú chardīḥ prá devi gómātir íṣaḥ.

8.9.1<sup>c</sup> (Çacakarṇa Kāṇva ; to Aṣvins)

ū nūnām aṣvinā yuvām vatsūṣya gantam ávase,  
prásmāi yachatam avṛkām pr̥thú chardīr yuyutám yá áratayaḥ.

The archaic form yachatād in 1.48.15<sup>c</sup>, as over against yachatam in 8.9.1<sup>c</sup> (cf. Whitney, Skt. Gr. § 571 ; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, Prol. 262.—Unmetrical chardīḥ for earlier chadiḥ is, I take it, a later blend-word of chadis and çárma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.—Cf. the páda 8.27.4<sup>d</sup>, yántā no 'vrkām chardīḥ.

1.49.1<sup>b</sup> (Praskaṇva Kāṇva ; to Uṣas)

uṣo bhadrébhir á gahi divác cid rocanád ádhi,  
vāhantv aruṇápsava ūpa tvā somíno gr̥hām.

5.56.1<sup>d</sup> (Çyavāçva Ātreya ; to Maruts)

agne çárdhantam á gaṇām piṣṭām rukmébhir añjibhiḥ,  
viço adyá marūtām áva hvaye divác cid rocanád ádhi.

8.8.7<sup>a</sup> (Sadhvaṇsa Kāṇva ; to Aṣvins)

divác cid rocanád ádhy á no gantām svarvida,  
dhībhir vatsapracetasā | stómebhir havanaçrutā.

6.59.10<sup>b</sup>

Cf. also the páda, divo vā rocanád ádhi 1.6.9<sup>b</sup>, and related matter in 8.1.18 ; 7.7.

1.49.4<sup>b</sup> (Praskaṇva Kāṇva ; to Uṣas)

vyuchānti hi raçmibhir viçvam ábhāsi rocanám,  
tām tvám uṣar vasūyāvo gr̥bhīḥ kāṇva ahūṣata.

1.50.4<sup>c</sup> (Praskaṇva Kāṇva ; to Sūrya)

tarāṇir viçvādarçato jyotiṣkd asi sūrya,  
viçvam á bhāsi rocanám.

3.44.4<sup>b</sup> (Vāvamitra ; to Indra)  
 jajñānó hárīto vīśā vīçvam á bhāti rocanám,  
 háryaço hárītaṁ dhātā áyudham á vájraṁ bahvó hárīm.

See for the variable use of this repeated páda, Part 2, chapter 4.

1.50.4<sup>c</sup>, vīçvam á bhāsi rocanám : 1.49.4<sup>b</sup>, vīçvam ábhāsi rocanāni : 3.44.4<sup>b</sup>,  
 vīçvam á bhāti rocanám.

### Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3<sup>a</sup> (Savya Āṅgīrasa ; to Indra)  
 tvám gotrám āṅgīrobhyo 'vr̥ṇor ápotátraye çatadureṣu gātevit,  
 sasēna cid vimadáyāvaho vásv ájāv ádriṇi vāvasānasya<sup>a</sup> çartayan.

9.86.23<sup>d</sup> (Pṛçṇayah, alias Ajā R̥ṣiganāh ; to Pavamāna Soma)  
 ádribhiḥ sutāḥ pavase pavitra ān indav indrasya jathāreṣv áviçan,  
 tvám nr̥cákṣa abhavo vicakṣaṇa sóma gotrám āṅgīrobhyo 'vr̥ṇor ápa.

Cf. 1.132.4<sup>b</sup>, yád āṅgīrobhyo 'vr̥ṇor ápa vrajām, which shows that the verb vr̥ṇor in both stanzas is to be regarded as augmented ('vr̥ṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6<sup>b</sup>, árandhayo 'tithigvāya çāmbaram : 1.130.7<sup>d</sup>, atithigvāya çāmbaram.]

[1.51.8<sup>c</sup>, çákti bhava yajamānasya coditá : 10.49.1<sup>c</sup>, ahaviḥ bhuvaṁ yajamānasya, &c.]

1.51.13<sup>d</sup> (Savya Āṅgīrasa ; to Indra)  
 ádadā árbhaṁ mahatō vacasyāve kakṣivate vṛçayīm indra sunvatō,  
 ménābhavo vṛṣaṇaçvāsya sukrato vīçvét tá te sāvaneṣu pravácya.

8.100.6<sup>a</sup> (Nema Bhārgava ; to Indra)  
 vīçvét tá te sāvaneṣu pravácya yá cakārtha maghavannu indra sunvatō,  
 púrāvatāṁ yāt purusaṁbhrtāṁ vásv apúvr̥ṇoh çarabhiāya f̥sibandhave.

10.39.4<sup>d</sup> (Ghoṣa Kakṣivati ; to Açvins)  
 yuvām cyāvanāṁ sanāyām yuthā rátham punar yuvanāṁ caratiāya  
 takṣathuḥ,

nīṣ ũugryām dhathur adbhyás pūri vīçvét tá vām sāvaneṣu pravácya.

Cf. 4.22.5<sup>b</sup>, vīçveṣv it sāvaneṣu pravácya.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragacha.

[1.52.1<sup>d</sup>, éndraṁ vavṛtyām ávase suvr̥ktibhiḥ : 1.168.1<sup>d</sup>, mahe vavṛtyām, &c.]

[1.52.2<sup>c</sup>, indro yád vr̥trám ávadhīn nadivṛtam : 8.12.26<sup>ab</sup>, yadā vr̥trám nadivṛtam  
 çāvasā vajrinn ávadhīh.]

1.52.5<sup>a</sup>, 14<sup>c</sup>, abhī (14<sup>c</sup>, nótā) svāvṛṣṭīm māde asya yūdhyataḥ.

1.52.15<sup>b</sup> (Savya Āṅgīrasa ; to Indra)

ārcann ātra marūtaḥ sāsminn ājāu viçve devāso amadann ānu tvā,  
vṛtrāsyā yād bhṛṣṭimatā vadhēna nī tvām indra prāty ānām jaghāntaḥ.

1.103.7<sup>d</sup> (Kutsa ; to Indra)

tād indra prēva viryam cakārtha yāt sasāntām vājrenābodhayō 'him,  
ānu tvā pātnīr hr̥ṣītām vāyaç ca viçve devāso amadann ānu tvā.

Cf. the similar pāda 7.18.12<sup>d</sup>, tvāyānto yō āmadann ānu tvā.

1.53.11<sup>od</sup> (Savya Āṅgīrasa ; to Indra)

yā udfeindra devagopāḥ sākhyas te çivātama āsama,  
tvām stoçāma tvāyā suvirā drāghīya āyuh pratarām dādhanāḥ.

10.115.8<sup>od</sup> (Upastuta Varṣṭihavya ; to Agni)

ūrjo napāt sahasāvann iti tvopastutāsyā vandate vīṣa vāk,  
tvām stoçāma tvāyā suvirā drāghīya āyuh pratarām dādhanāḥ.

[1.54.3<sup>b</sup>, svāksatraṁ yāsyā dhṛṣṭo dhṛṣṇ mānaḥ : 5.35.4<sup>c</sup>, svāksatraṁ te dhṛṣṇ mānaḥ.]

1.54.4<sup>b</sup> (Savya Āṅgīrasa ; to Indra)

tvām divo bṛhatāḥ sānu kopayō 'va tmānā dhṛṣṭā çāmbaram bhinat,  
yān māyino vrandino mandinā dhṛṣṇ chitām gābhastim açānīm pṛtanyāsi.

7.18.20<sup>d</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

nā ta indra sumatāyo nā rūyaḥ samcākṣe pūrva usāso nā nūtnāḥ,  
dēvakām cin manyamānām jaghantāva tmānā bṛhatāḥ çāmbaram bhet.

Ludwig. 453, renders 1.54.4<sup>ab</sup>: 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen'; 7.18.20<sup>cd</sup>, at 1005: 'Mānyamāna's sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (xlang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nābhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nābhantām anyaké same, 'may the others, confound them (anyaké), our rivals, burst!' We may note that tmānā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bṛhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20: 'thou didst by thyself cast down Çambara from high heaven'; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20<sup>d</sup> by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmānā, but in 1.57.4<sup>b</sup> he has: 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11<sup>c</sup> (Savya Āṅgīrasa ; to Indra)

sā çevṛdham adhi dhā dyumnām asmé māhi ksatrām janāsāḥ indra tāvyam,  
rākṣā ca no maghōnāḥ pāhī sūrīn rāyē ca naḥ svapatyā iṣe dhāḥ.

10.61.22<sup>c</sup> (Nābhānediṣṭha Manava ; to Viçve Devāḥ, here Indra)

adha tvām indra viddhy asmām mahō rāyē nr̥pate vājrabāhuḥ,  
rākṣā ca no maghōnāḥ pāhī sūrīn aneḥāsas te harivo abhiṣṭāu.

1.55.2<sup>c</sup> (Savya Āṅgīrasa ; to Indra)

só crpavó ná nadyāḥ samudriyāḥ prāti gr̥bhñāti vícṛitā vāṛimabhiḥ,  
indrah sómasya pítāye vṛṣāyate sanát sá yudhmá ójasa panasyate.

8.12.12<sup>b</sup> (Parvata Kāṇva ; to Indra)

sanír mitrásya papratha indrah sómasya pítāye,  
prāci vācīva sunvaté mīmīta it.

Cf. indrah sómasya pítāye, under 1.16.3 ; and indra sómasya pítāye, 8.65.3.

1.56.2<sup>b</sup> (Savya Āṅgīrasa ; to Indra)

tārī gūrtāyo nemannīśaḥ pāripasaḥ sāmudraṁ ná saṁcāraṇe saniṣyávaḥ,  
pātīm dākṣasya vidāthasya nū sāho girīm ná venú ādhi roha téjasa.

4.55.6<sup>c</sup> (Vamadeva ; to Viṣve Devāḥ)

nū rodasi āhinā budhnyēna stuvitá devī āpyebhir istāiḥ,  
samudrāṁ ná saṁcāraṇe saniṣyávo gharṁśvaraso nadyó āpa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pādas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6<sup>c</sup> (jagati among triṣṭubhs) betrays the pāda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, *ibid.* ii. 205, 472 ; iii. 24.

[1.56.4<sup>b</sup>, indrah śiṣakty uśasaṁ ná sūryaḥ : 9.84.2<sup>d</sup>, induh śiṣakty uśasaṁ, &c.]

1.56.5<sup>d</sup> (Savya Āṅgīrasa ; to Indra)

vī yāt tiró dharūṇam ācyutain rājó 'tiṣṭhipo divá útāsu barhāṇā,  
svārmīḥ yān māda indra hāṛṣyāhan vṛtrāṁ nír apām āubjo arṇavām.

1.85.9<sup>d</sup> (Gotama Rāhugaṇa ; to Maruta, but here Indra)

tvāṣṭā yad vājraṁ sūkṛtaṁ hiraṇyāyain sahasrabhṛṣṭīm svāpā avartayat,  
dhattá indro nāry apāṁsi kártavá 'han vṛtrāṁ nír apām āubjad  
arṇavām.

In 1.85.9<sup>c</sup> (as in 8.96.19) Grassmann, s.v. nārya, very properly corrects nāry apāṁsi to naryāpāṁsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

## Group 8. Hymns 58-64, ascribed to Nodhas Gāutama

1.58.2<sup>d</sup> (Nodhas Gāutama : to Agni)

ā svām ādma yuvāmāno ajūras triṣv hviṣyānn ataseṣu tiṣṭhati,  
ātyo ná prṣṭhāṁ prusitāsyā rocate divó ná sānu stanáyann aoikradat.

9.86.9<sup>a</sup> (Akṛṣṭāḥ, alias Māsā Rṣigāṇāḥ ; to Pavamāna Soma)

divó ná sānu stanáyann aoikradad dyáuḥ ca yāsyā prthiví ca dhármaḥ hih,  
indrasya sakhyāṁ pavate vivévidat sómaḥ punānāḥ kalāṇesu sidati.

Even so simple-looking a pāda as the repetition here is not quite free from ambiguity Ludwig, 257, to 1.58.2<sup>d</sup>, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

lutor, 876, to 9.86.9<sup>a</sup>, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, *Ved. Myth.* i. 349, to 9.86.9<sup>a</sup>, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, *SBE.* xlv. 45, to 1.58.2<sup>d</sup>, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2<sup>c</sup> see last Pischel, *Ved. Stud.* i. 107.

### 1.58.4<sup>d</sup> (Nodhas Gautama; to Agni)

vi vátajāto atasēsu tiṣṭhate vñthā juhūbhīḥ sñya tuviśvāñiḥ,  
tṛṣṇu yād agne vanīno vṛṣayāso kṛṣṇām ta éma rūcadūrme ajara.

4.7.9<sup>a</sup> (Vamadeva Gautama; to Agni)

kṛṣṇām ta éma rūcataḥ puró bhāç carisṇv arcir vāpuṣām id ékam,  
yād āpravītā dadhate ha gārbham sadyāç cij jātó bhāvasíd u dutāḥ.

The unusual accent of the vocative *rucadūrme* (Oldenberg, *RV. Noten*, p. 58) may perhaps be due to infection from *rūcataḥ* in 4.7.9. Note also the cadence of 1.58.4<sup>d</sup>. For 4.7.9 cf. Oldenberg, *ibid.* 273.

### 1.58.7<sup>b+d</sup> (Nodhas Gautama; to Agni)

hotāraṁ sapta juhvo yajīṣṭhaṁ yām vāghāto vṛṇāte adhvarēsu,  
agnīm viçveṣāṁ aratīm vāsūnām saparyāmi prāyasā yāmi rātnam.

10.30.4<sup>b</sup> (Kavaṣa Ailūṣa; to Aṇaḥ, or Aponaptar)

yo anidhmó dīdayad apsv antār yām viprāsa īlate adhvarēsu,  
apām napān madhumatir apó dā yābhīr indro vāvṛdhé viryāya.

3.54.3<sup>d</sup> (Prajāpati Vaiçvāmītra, or Prajāpati Vācya; to Viçve Devāḥ)  
yuvor ṛtām rodasi satyām astu mahé sū naḥ suvitāya prā bhūtam,  
idām divé nāmo agne prthivyaī saparyāmi prāyasā yāmi rātnam.

On the synonymy of roots *id* and *vṛ* (*id* = *ig-d*, from root *ig* 'wish') see my suggestion in J. A. Noss's paper, 'The Etymology and Meaning of the Sanskrit Root *id*', in 'Studies in Honour of Basil L. Gildersleeve', p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, *Ved. Stud.* ii. 113; Oldenberg, *RV. Noten*, p. 58 (where older literature on the stanza).

[1.58.8<sup>a</sup>, achidra suno sahaso no adyā: 4.2.2<sup>a</sup>, ihā tvām suno, &c.; 6.50.9<sup>a</sup>, utā tvām suno, &c.]

1.58.9<sup>i</sup>; 60.5<sup>d</sup>; 61.16<sup>d</sup>; 62.13<sup>d</sup>; 64.15<sup>d</sup>; 8.80.10<sup>d</sup>; 9.93.5<sup>d</sup>, prātār makṣú dhiyāvāsuv jagamyāt.

### 1.59.3<sup>c</sup> (Nodhas Gautama; to Vaiçvanara)

ā sūrye nā raçmāyo dhruvāso vaiçvanarē dadhire 'gnā vāsūni,  
yā pārvateṣv ōṣadhiṣv apsu yū mānuṣeṣv āsi tāsya rāja.

1.91.4<sup>b</sup> (Gotama Rahgana; to Soma)

yū te dhāmāni divi yū prthivyām yā pārvateṣv ōṣadhiṣv apsu,  
tebhīr no viçvāñiḥ sumānā āhejan ṛājan soma prāti havyā grbhāya.

cf. 1.91.4<sup>d</sup>

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vaiçvanara. (The treasures, which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, vad indrāgni divi sitho yāt prthivīyān yāt pārvateṣv ośadhīṣv apsu; iii 22.2, agne yāt te divi vārcab prthivīyam yād ośadhīṣv apsv ā yajatra; 10.51.3, āchāma tva bahudhā jātavedah pravīṣtata sagne apsv ośadhīṣu. Accordingly our particular pāda seems more original in 1.91.1. By way of curiosity cf. the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, yé krimayah pārvateṣv vane v ośadhīṣv paçūṣv apsv antah.'

[1.59.5<sup>c</sup>, rāja kṛtīnām asi mānuṣīṇām : 3.34.2<sup>c</sup>, indra kṣitīnām asi, &c.]

1.59.5<sup>d</sup> (Nodhas Gāutama ; to Vaiçvanara)

divaḥ cit te bṛhatō jātavedo vāiçvānara prā ririce mahitvam,

, rāja kṛtīnām asi mānuṣīṇām, yudhā devébhyo vāriṇaḥ cakārtha. *cf.* 1.59.5<sup>c</sup>

7.98.3<sup>d</sup> (Vasiṣṭha ; to Indra)

jajñānāḥ sōman sāhase papātha prā te mātī mahimānām uvāca,

endra paprāthorv antarikṣam yudhā devébhyo vāriṇaḥ cakārtha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7<sup>a</sup>, yudhendro manā vāriṇaḥ cakāra devébhyah sūptatīḥ çarṣanīprāh. Thus, since 1.59.5<sup>c</sup> is similar to 3.34.2<sup>c</sup>, st 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4<sup>d</sup> (Nodhas Gāutama ; to Agni)

uçik pavako vāsur mānuṣeṣu vāreṇyo hotadhāyi vikṣu,

dāmānā grhāpatir dāma ān agnir bhuvad rayipātī rayīṇām.

1.72.1<sup>c</sup> (Parāçara Çaktya ; to Agni)

nī kāvyā vedhāsah çāçvatas kar hāste dādhanō nāryā purūṇi, *cf.* 7.45.1<sup>c</sup>  
agnir bhuvad rayipātī rayīṇām satrā cakrāḥ amṛtāni viçvā.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Aṅgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythology. St 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1<sup>c</sup>:

ā devō yātu savitā surātno 'ntarikṣaprā vāhamāno aṣvāñ,

hāste dādhanō nāryā purūṇi niveçyān ca prasuvān ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9. The repeated pāda has a close parallel in 9.97.24<sup>d</sup>, dvitā bhuvad rayipātī rayīṇām.

[1.61.5<sup>a</sup>, aamā id u sāptim iva çravyasyā : 9.96.16<sup>c</sup>, abhi vjāṁ sāptir iva çravyāyā.]

**1.62.2<sup>c</sup>** (Nodhas Gautama; to Indra)

prá vo mahé máhi námo bharadhvam āṅgūṣyaṁ çavasānāya sāma,  
yénā naḥ pūrve pitáraḥ padajñíā árcanto āṅgirasó gá ávīdan.

9.97.39<sup>c</sup> (Parāçara Çaktya; to Pavamāna Soma)

sá vardhitá várdhanah puyámānah sómo mīdhvān abhí no jyótiṣavít,  
yénā naḥ pūrve pitáraḥ padajñíāḥ svarvīdo abhí gá ádrim usṇán.

SV. 2.709 has *isṇán* for *usṇán* of RV. 9.97.39<sup>c</sup>; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested *muṣṇán*; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, RV. *Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of *usṇán*, but the passage is from an entirely different sphere, does not mention cattle, and in it seems to me, *otiose* because the wording *jyótiṣa us* is natural at any time, and does not really bear upon the expression *abhí gá ádrim (m)usṇán*. I still think that we must read *muṣṇán*, and that the change from *ádrim muṣṇán* to *ádrim usṇán* was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words *isṇán* and *muṣṇán* followed one another in RV. 2.20.5, which goes to show that the SV. variant *isṇán* (above) is really due to interchange between *isṇán* and *muṣṇán*, and not between *isṇán* and *usṇán*. In other words RV. 9.97.39 seems still to have read *muṣṇán* at the time when the SV. variant arose.

**1.62.3<sup>c</sup>** (Nodhas Gautama; to Indra)

indrasyāṅgirasām ceṣṭáu vidát saramá tánayāya dhásim,  
bḥhaspátir bhinéd ádrim vidád gāḥ sám usríyābhir vávaçanta nárah.

10.68.11<sup>d</sup> (Ayāśya Āṅgirasā; to Brhaspati)

abhi çyavám ná kṛçanebhir áçvam náksatrebhiḥ pitáro dyám apiñçan,  
rátryaṁ támó ádadhur jyótiṛ áhan bḥhaspátir bhinéd ádrim vidád gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āṅgiras, Saramā, and Brhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Brhaspati the repeated *pāda* does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Brhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth *pāda*, to obtain connexion, something like Brhaspati cleaving the rock of darkness in order to get out the light cows. The *pāda* appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Brhaspati's) conquest of the cows that are confined by Vāta, or the Panis. It seems, in fact, that 10.68.11<sup>d</sup> repeats 1.62.3<sup>c</sup>.

**1.62.12<sup>d</sup>** (Nodhas Gautama; to Indra)

sanūd evá tava rúyo gābhastau ná kṣíyante nopa dasyanti dasma,  
dyumān asi krátumān indra dhírah çikṣā çacivāḥ táva naḥ çacībhiḥ.

8.2.15<sup>c</sup> (Medhatithi Kaṇva, and Priyamedha Āṅgirasā; to Indra)

mú na indra priyatnáve mū çárdhate pára dah,  
çikṣā çacivāḥ çacībhiḥ.

On the face of it the metre is in favour of the priority of the long *pāda*; see Part 2, chapter 2, class B 11. Cf. also 9.87.9<sup>d</sup>.



1.63.7<sup>d</sup> (Nodhas Gāutama; to Indra)

tvāñ ha tyād indra sapta yūdhyān pūro vajrin purukūṭāya dardah,  
barhīr nā yāt sudāse vīthā vārg ahhō rājan vāriṣaḥ pūrāve kaḥ.

4.21.10<sup>b</sup> (Vāmadeva; to Indra)

evā vāsva indrah satyaḥ samrād dhāntā vītrām vāriṣaḥ pūrāve kaḥ,  
puruṣtuta krātva naḥ caḡdhi rāyo bhakṣiṭyā tu vāso dāivyasya.

cf. 4.21.10<sup>d</sup>

For 1.63.7 see Roth, Zur Litteratur, p. 132; Benfey, Orient und Occident, i. 590; Muir, OST. i. 330; Oldenberg, ZDMG. xlii. 219; Geldner, Ved. Stud. i. 153; Hillebrandt, Ved. Myth. i. 112; Foy, KZ. xxxiv. 242; Oldenberg, RV. Noten, p. 63. We may render, 'thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukūṭa. When thou didst like sacrificial straw (barhī) easily lay them low for Sudas, thou didst, O king, work deliverance from evil for Pāru.' Pada 4.21.10<sup>b</sup> repeats only part of 1.63.7<sup>d</sup>, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4<sup>b</sup>, vākṣassu rukmān ādhi yetire cūbhé: 5.54.11<sup>b</sup>, vākṣassu rukmā maruto  
rāthe cūbhaḥ.]

[1.64.6<sup>d</sup>, utsām duhanti stanāyantam āksitam: 9.72.6<sup>a</sup>, aṇṇūm duhanti, &c.]

1.64.12<sup>b</sup> (Nodhas Gāutama; to Maruts)

ghṛṣuṁ pavakam vaninam vicarṣaṇim rudrāsya sūnūm havāsā gṛṇmasi,  
rajaṣtūram tavāsam mārutam gaṇam rjīṣiṇam vīṣaṇam saṇata cṛiye.

6.66.11<sup>b</sup> (Bharadvāja; to Maruts)

tām vṛdhantam mārutam bhrājadrṣṭim rudrāsya sūnūm havāsā  
vivāse,

divāḥ cārdhāya cūcayo manīṣā girāyo nāpa ugrā asprḍhran.

Cf. Max Müller, ZDMG. xxxi. 372; Oldenberg, RV. Noten, p. 411 ff.

[1.64.18<sup>b</sup>, tasthāu va utī maruto yām āvata: 1.166.8<sup>b</sup>, pūrbhī rakṣata maruto, &c.]

1.64.19<sup>c</sup> (Nodhas Gāutama; to Maruts)

prā nū sā mārtaḥ cāvasa jānañ āti tasthāu va utī maruto yām āvata,

cf. 1.64.13<sup>b</sup>

ārvadbhir vājām bharate dhānā nfbhir apfchyam krātum ā kṣeti pūṣyati.

2.26.3<sup>b</sup> (Gṛtsamada; to Brahmanaspati)

sā ij jānena sā viṣā sā jānmanā sā putrāir vājām bharate dhānā nfbhiḥ,  
devānām yāḥ pitāram avivāsati graddhāmanaḥ haviṣā brāhmaṇas pātīm.

10.147.4<sup>d</sup> (Suvedas Chitrī; to Indra)

sā in nū rāyāḥ sūbhṛtasya cākanan mādam yō asya rānhyam ciketati,  
tvāvṛdhmaghavan dācāvadhvaro makṣū sā vājām bharate dhānā nfbhiḥ.

## Group 9. Hymns 65-73, ascribed to Parāçara Çaktya

1.68.9, 10<sup>d</sup> (Parāçara Çaktya; to Agni)

tām vaç carāthā vayām vasatyāstām ná gāvo náksanta'iddhām,  
sindhur ná ksódaḥ prá nícti ānon návanta gāvah svār dṛṇke.

1.69.9, 10<sup>d</sup> (The same)

uṣó ná jāró vibhāvosaṛāḥ sámjñātarupaç ciketaḍ asmai,  
tmāná váhanto dūro vy ṛṇvan návanta víqve svār dṛṇke.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65-70 in dvipadā virāj metre are not repeated in the other Samhitās; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as 'rubbish'. For both these difficult stanzas see Oldenberg's translation with notes in SBE. xlii; RV. Noten, p. 67.

[1.68.9, 10<sup>a</sup>, pitúr ná putráḥ krátum juṣanta: 9.97.30<sup>c</sup>, pitúr ná putráḥ krátubhir  
yatānāḥ.]

[1.69.7<sup>a</sup>, nákiṣ ṭa etá vratá minanti: 10.10.5<sup>c</sup>, nákir asya prá minanti vratāni.]

1.69.9, 10<sup>d</sup>: see 1.66.9, 10<sup>d</sup>.1.70.5, 6<sup>a</sup> (Parāçara Çaktya; to Agni)

sá hí kṣápāvān agní rayinām dáçad yó asma áram suktāiḥ,  
etá cikitvo bhūmā ní páhi devānām jánma mártāṇç ca vidvān.

7.10.5<sup>c</sup> (Vasiṣṭha Maitravaruni; to Agni)

mandrām hótāram uçiyo yáviṣṭham agním víça ṛlate adhvarēsu,  
sá hí kṣápāvān ábhavad rayinām ástandro dutó yajáthaya devān.

I render 1.70.5, 'For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns', &c. Here the artificial metre (dvipadā virāj) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated páda is in unquestionable surroundings: 'The Uçijs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearied messenger (to bring) the gods to the offering.'—The differing accents of kṣápāvān are according to the text.

1.71.4<sup>a</sup> (Parāçara Çaktya; to Agni)

máthid yád im vibhrto mātariçvā grhé-grhe çyetó jényo bhút,  
úd im rājūe ná sáhiyase súcā sánn á dūtyām bhīgavaṇo vivāya.

1.148.1<sup>a</sup> (Dirghatamas Aucathya; to Agni)

máthid yád im viṣṭó mātariçvā hótāram viçvāpsuṁ viçvādevyam,  
ní yām dadhúr manuṣyāsu vikṣú svār ná citrām vāpuṣe vibhávam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pádas vary: vibhrto in 1.71.4; viṣṭó in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, viṣṭo; Ludwig, vi. 92, viṣpito, or viṣṛto, and, finally, viṣṭhito); see Oldenberg, SBE. xlii. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original: as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire illumining'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred metaphorically to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

### 1.71.9<sup>a</sup> (Parāçara Çaktya; to Agni)

māno ná yó 'dhvanah sadyá éty ékaḥ satrá súro vásva içe,  
rājānā mitrávárurupā supāni goṣu priyam amṛtaṁ ráksamāṇā.

3.56.7<sup>b</sup> (Prajāpati Vaiçvāmitra, or Prajāpati Vacy; to Viçve Rāçah,  
here Savitar)

trīr á divāḥ savitā soṣaviti rājānā mitrávárurupā supāni,  
āpaç cid asya rōdaṣ cid urvī rátnaṁ bhikṣanta savitūḥ savāṇ.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varu 2. the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit: 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

### 1.71.10<sup>b</sup> (Parāçara Çaktya; to Agni)

mā no agne sakhyā pītryāni prā marṣiṣṭhā abhi viduṣ kavīḥ sán,  
nábhō ná rūpām jarimā mināti purī tāsyā abhiçaster ádhihi.

7.18.2<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Indra)  
rájeva hí janībhiḥ kṣéṣy evāva dyúbhir abhi viduṣ kavīḥ san,  
piçā giro maghavan gūbhir āçvāis tvāyatāḥ piçthi rayō asmān.

Ludwig, 266, to 1.71.10, translates the words abhi viduṣ kavīḥ san 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10<sup>a</sup> nábhō ná rūpām is surely = nábhāso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlv. 75.

### 1.72.1<sup>b</sup> (Parāçara Çaktya; to Agni)

ní kāvya vedhāsaḥ çāçvatas kar hāste dādihāno nāryā purūni,  
agnir bhuvaḥ rayipātī rayitām, satrá cakrāṇo amṛtāni viçvā.

1.00.4<sup>d</sup>

7.45.1<sup>c</sup> (Vasiṣṭha; to Savitar)  
á devó yātu savitā surātno 'ntariksaprā váhamāno āçvāih,  
hāste dādihāno nāryā purūni niveçayāni ca prasuvāni ca bhūma.

See under 1.60.4<sup>d</sup>.—See also the pāda, nrvád dādihāno nāryā purūni, 3.34.8<sup>b</sup>, and cf. 8.96.21<sup>d</sup>; TB. 2. 5.8.8<sup>e</sup>.

1.72.1<sup>c</sup>: 1.60.4<sup>d</sup>, agnir bhuvad rayipáti rayinām.

1.72.3<sup>c</sup> (Parāçara Çaktya; to Agni)

tisró yád agne çarádas tvám ic chūcim ghr̥tēna çūcayāḥ saparyān,  
nāmāni cid dadhire yajñīyāny āsundayanta tanvāḥ sújātaḥ.

6.1.4<sup>c</sup> (Bharadvāja Bārhaspatya; to Agni)

padām devāsya nāmasā vyāntaḥ çravyāvāḥ çráva āpann āmr̥ktam,  
nāmāni cid dadhire yajñīyāni bhadriyām te ranayanta sām̐r̥ṣṭāu.

See Hillebrandt, *Ved. Myth.* iii. 323, note; Pischel, *Ved. Stud.* i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', *AV.* xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4<sup>d</sup>, agnīm padé paramé tasthivāṁsam: 2.35.14<sup>a</sup>, asmīn padé, &c.]

1.72.5<sup>c</sup> (Parāçara Çaktya; to Agni)

samjanānā ūpa sīdann abhijñū pātnivanto namasyānī namasyan,  
ririkvāṁsas tanvāḥ kṛṇvata svāḥ sākha sākhyur nimīṣi rūkṣamaṇāḥ.

4.24.3<sup>b</sup> (Vamadeva; to Indra)

tām in náro vi hvayante samiké ririkvāṁsas tanvāḥ kṛṇvata trām,  
mithó yát tyāgām ubháyāso āgman nāras tokásya tánayasya sātāu.]

4.24.3<sup>d</sup>

The second of these stanzas is perfectly clear: 'That very one (namely, Indra) men call to both sides in battle; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (saṁśava) for Indra's favour, like countless other competitions in the Vedic literature; see my article, 'On Conflicting Prayers and Sacrifices', *Johns Hopkins University Circulars*, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72 5<sup>c</sup> svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, *SBE.* xlv. 84, notes the parallel and remarks pertinently: 'Should svāḥ have supplanted another word, for instance trām? As the pronoun svā very frequently stands in apposition with tanū, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smāne smānam for tmane tmānam, *MS.* 4.8.7; see the author, *Am. Journ. Phil.* xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267): 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73) 'Inugebeind schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza: 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated pāda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother pāda is the impeccable 4.24.3<sup>b</sup>; cf. the cadence kṛṇvata trām also in 1.100.7<sup>b</sup>.

1.72.9<sup>b</sup> (Parāçara Çaktya; to Agni)

ā yé viçvā svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātum,  
mahná mahādbhiḥ pr̥thivī vī tasthe matā putrāir āditir dhāyase veli.

3.31.9<sup>b</sup> (Kuçika Āiçrathi, or Viçvāmītra; to Indra)  
 nī gavyatā mānasā sedur arkūih kṛpānāso amṛtatvāya gātūm,  
 idām cin nū śādanam bhūry eṣām yēna māsañ āsiṣ-ann ṛtēna.

For 1.72.9 see Pischel, Ved. Stud. i. 217; Oldenberg, SBE. xlv. 83, 86; RV. Noten, p. 76.

### 1.73.2<sup>a</sup> (Parāçara Çaktya; to Agni)

devō nā yāḥ savitā satyāmanmā krātva nipāti vṛjanāni viçvā,  
 purupraçastō amātir nā satyā ātmēva çavo didhiṣṭyvo bhūt.

### 9.97.48<sup>d</sup> (Kutaa Āngirasa : to Pavamāna Soma)

nū nas tvām rathirō deva soma pāri srava camvōh pñyamāñāḥ,  
 apsu svādiṣṭho mādhumāñ ṛtāva devō nā yāḥ sav.ā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xlv. 88; Foy. KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious, appendage, suggested by the last preceding word ṛtāva (ṛtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with a titular yāḥ, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connections, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

### 1.73.3<sup>abc</sup> (Parāçara Çaktya; to Agni)

devō nā yāḥ pṛthivīm viçvādhāyā upakṣēti hitāmitro nā rājā,  
 puraḥśadaḥ çarmasādo nā virā anavadyā pātijūṣṭeva nāri.

3.55.21<sup>abc</sup> (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ,  
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣēti hitāmitro nā rājā,  
 puraḥśadaḥ çarmasādo nā virā mahād devānām asuratvam ōkam.

66 refrain, 3.55.1<sup>d</sup>—22<sup>d</sup>

Ludwig, 268, renders 1.73.3: 'der wie ein gott alles ausströmend auf der erde wohnt, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21 'und auf dieser unserer erde wohnt der allernäher, als ein könig der gute freunde hat; in das guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

**1.73.8<sup>d</sup> (Parāçara Çaktya ; to Agni)**

yān rāyē mārtān sūṣṇdo agne té syāma mágghavāno vayām ca,  
chāyēva viçvam bhūvanam sisakṣy āpaprivān ródasī antárikṣam.

10.139.2<sup>b</sup> (Viçvāvasu Devagandharva ; to Sūrya)

nṛcākṣa esā divó mādhyā asta āpaprivān ródasī antárikṣam,  
sā viçvácīr abhī caṣṭe ghr̥tácīr antará pūrvam āparam ca ketum.

The metre of 1.73.8<sup>a</sup> is dubious (virāj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence mágghavāno vayām ca see 1.136.7; 141.13; 7.78.5.

**1.73.10<sup>a</sup> (Parāçara Çaktya ; to Agni)**

etā te agna ucāthānī vedhó juṣṭānī santu mánase hṛdē ca,  
çakēma rāyāḥ sudhūro yāman té 'dhi çrávo devābhaktam dādhanāḥ.

4.2.20<sup>a</sup> (Vamadeva Gāutama ; to Agni)

etā te agna ucāthānī vedhó 'vocāma kavāyo tá juṣasva,  
ūc chocasva kṛṇuhī vāsyaso no, mahó rāyāḥ puruvāra prā yandhi.

cf. 4.2.20<sup>c</sup>

Expressions closely parallel to 1.73.10<sup>c</sup> at 2.5.1; 3.27.3. Pada 4.2.20<sup>a</sup> has a parallel at 8.48.6<sup>b</sup>, prā cakṣya kṛṇuhi vāsyaso naḥ, which amounts almost to perfect repetition.

**Group 10. Hymns 74–93, ascribed to Gotama Rāhūgaṇa**

**1.74.3<sup>c</sup> (Gotama Rāhūgaṇa ; to Agni)**

utā bruvantu jantāva úd agnir vṛtrahājani,  
dhanamjayó rūne-raṇe.

6.16.15<sup>c</sup> (Bharadvāja ; to Agni)

tām u tvā pathyo vṛṣā sām idhe dasyuhántamam,  
dhanamjayām rūne-raṇe.

1.74.7<sup>e</sup>: 1.12.4<sup>b</sup>, yād agne yāsi dutyām.

**1.75.4<sup>c</sup> (Gotama Rāhūgaṇa ; to Agni)**

tvām jāmir jānanam āgne mitró asi priyāḥ,  
sākhā sākhibhya īḍyaḥ.

9.66.1<sup>c</sup> (Çatam Vāikhānasāḥ ; to Pavamāna Soma)

pāvasva viçvacarṣaṇe 'bhī viçvāni kāvyaḥ,  
sākhā sākhibhya īḍyaḥ.

cf. 9.23.1<sup>c</sup>

1.76.4<sup>c</sup> (Gotama Rāhugaṇa ; to Agni)

prajāvatā vācasā vāhnir asā ca huve nī ca satsihā devāih,  
vēgi hotrām utā potrām yajatra bodhi prayantar janitar vāsūnam.

10.2.2<sup>a</sup> (Trita Āptya ; to Agni)

vēsi hotrām utā potrām jānānām mandhatāsi diaviṇodā ṛtāvā,  
svāhā vayām kṛṇāvāmā havīṃsi [devō devān vajatv agnir āhan.]

☞ 2.3.1<sup>d</sup>

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233; xviii. 321; xx. 6. xxvii. 266; xxx. 317; Oldenberg, SBE. xlii. 98; RV. Noten, p. 77. It is interesting to observe that subjunctival vēgi in 1.76.4 is followed by the imperative bodhi; in 10.2.2 by the indicative as. I am tempted to regard this as an indication of the later origin of 1.76.4.

1.77.1<sup>c</sup> (Gotama Rāhugaṇa ; to Agni)

kathā dācemaṅnāye kāsmāi devājustocyate bhāmīne giḥ.  
yō mārtyeṣv amṛta ṛtāvā hōtā yājiṣṭha it kṛṇōti devān.

4.2.1<sup>a</sup> (Vāmadeva Gautama ; to Agni)

yō mārtyeṣv amṛta ṛtāvā devō devēṣv sratv nidhāyi,  
hōtā yājiṣṭho mahnā yucādhyai havīr agnir mānuṣa trayādhyai.

[1.77.4<sup>d</sup>, vājaprasūtā iśāyanta māmna : 7.87.3<sup>d</sup>, prācetaso yā iśāyanta māmna. |

1.78.1<sup>a+b</sup> (Gotama Rāhugaṇa ; to Agni)

abhi tvā gōtamā girā jātavedo vicarṣaṇe,  
dyumnāir abhi prā ṇonumaḥ.]

☞ refrain, 1.78.1<sup>c</sup>-5<sup>c</sup>

4.32.9<sup>a</sup> (Vāmadeva ; to Indra)

abhi tvā gōtamā girānūṣata prā dāvāne,  
indra vājāya ghṛṣvaye.

6.16.29<sup>b</sup> (Bharadvāja ; to Agni)

suvīram rayīm ā bhara jātavedo vicarṣaṇe,  
[jahī rākṣāṃsi sukrato.]

☞ 6.16.29<sup>c</sup>

6.16.36<sup>b</sup> (Bharadvāja ; to Agni)

brāhma prajāvad ā bhara jātavedo vicarṣaṇe,  
āgne yād didāyad divi.

8.43.2<sup>b</sup> (Virūpa Āṅgīrasa ; to Agni)

āsmāi te pratihāryate jātavedo vicarṣaṇe,  
āgne jānāmi suṣṭutim.

We may render 1.78.1 : 'O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).' Cf. Oldenberg, SBE. xlii. 102. I feel as though there ought to be somewhere in the stanza the word vāyam, 'we', especially as the third pāda is a refrain (1.78.1<sup>c</sup>-5<sup>c</sup>). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : 'The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.'

1.78.1<sup>c</sup>-5<sup>c</sup>, dyumnāir abhi prā ṇonumaḥ.

1.78.3<sup>c</sup> (Gotama Rāhugaṇa ; to Agni)

yād im ṛtāsyā pāyasa piyano nāyann ṛtāsyā pathibhi rājiṣṭhaiḥ,  
aryamā mitrō vāruṇaḥ pārijmā tvācam pṛicanty ūparasya yónau.

8.27.17<sup>c</sup> (Manu Vāivasvata ; to Viṣve Devāḥ)

ṛtā sū vindate yudhāḥ sugēbhīr yāty ādhvanāḥ,

aryamā mitrō vāruṇaḥ sārātayo yām trāyante sajósasah.

10.93.4<sup>b</sup> (Tanva Partha ; to Viṣve Devāḥ)

té ghā rājano amṛtasya mandrá, aryamā mitrō vāruṇaḥ pārijmā,

cf. 1.122.11<sup>b</sup>

kād rudrō nṛṇām stutō marūtaḥ puśāno bhāgaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505 ; Pischel, Ved. Stud. i. 109 ; Hillebrandt, Ved. Myth. i. 182 ; Geldner, Ved. Stud. iii. 47 ; Oldenberg, SBE. xlv. 103, 106 ; RV. Noten, p. 79.

1.79.4<sup>b</sup> (Gotama Rāhugaṇa ; to Agni)

agne vājasya gómata iṣānaḥ sahaso yaho,

asmé dhehi jātavedo māhi ṇṛvāḥ.

7.15.11<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

sā no rídhañsi ā bharéṇaḥ sahaso yaho,

bhūgaḥ ca datu vāryam.

Note that 1.79.12<sup>b</sup> = 7.15.10<sup>c</sup>.—For 1.79.4<sup>c</sup> cf. the close parallel, samé dhehi ṇṛvo brhāt, under 1.9.8.

1.79.5<sup>b</sup> (Gotama Rāhugaṇa ; to Agni)

sā idhānō vāsus kavīr agnīr iḷényo girā,

revād asmābhyām purvanika dīdhi.

10.118.3<sup>b</sup> (Uruksaya Āmahiyava ; to Agni Rakṣohan)

sā āhuto ví rocate 'gnīr iḷényo girā,

srucā prātīkam ajyate.

1.79.8<sup>b</sup> (Gotama Rāhugaṇa ; to Agni)

ā no agne rayīm bhara satrāsāhaṁ vāreṇyam,

viṇvāsu pṛtsū duṣṭāram.

3.34.8<sup>a</sup> (Viṇvamitra ; to Indra)

satrāsāhaṁ vāreṇyāṁ sahodām sasavāñsam svār apāc ca devīḥ,

śasāna yāḥ pṛthivīm dyām utēmām, indram madanty ānu dhīrapāsah.

cf. 3.32.8<sup>c</sup>

Oldenberg, SBE. xlv. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, pṛtanāsāham rayim . . . ā bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for





1.80.9<sup>d</sup> (Gotama Rāhugaṇa; to Indra)

sahāsaṁ sākāṁ arcata pāri śtobhata viṇcatīḥ,

ṣatāinam ānv anonavur indrāya brāhmōdyatam [arcann ānu svarājyam.]

☞ refrain, 1.80.1<sup>a</sup>-16<sup>a</sup>

8.69.9<sup>d</sup> (Priyamedha Āṅgīrassa; to Indra)

āva svarāti gārgaro godhā pāri saniṣvanat,

pīṅgā pāri canīṣkacāḍ indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10<sup>c</sup>, mahāt tād asya pūṁśyam: 8.63.3<sup>c</sup>, stuṣé tād, &c.]

1.80.10<sup>d</sup> (Gotama Rāhugaṇa; to Indra)

indro vṛtrāya tāviṣīm nīr ahan sāhasā sāhaḥ,

[mahāt tād asya pūṁśyam, vṛtrām jaghanvān asṛjad [arcann ānu svarājyam.]

☞ c: cf. 1.80.10<sup>c</sup>; e: refrain, 1.80.1<sup>a</sup>-16<sup>a</sup>

4.18.7<sup>d</sup> (Sañvāda Indrādītivāmadevānām)

kīm u svid asmāi nivīdo bhanantēndrasyāvadyām didhiṣanta āpaḥ,

māmāitūn putrō mahatā vadhēna vṛtrām jaghanvān asṛjad vī sindhūn.

4.19.8<sup>b</sup> (Vāmadeva; to Indra)

pūrvīr usāsah ṣarāḍaḥ ca gūrtā vṛtrām jaghanvān asṛjad vī sindhūn,

pāriṣṭhitā atṛṇad badbadhanāḥ sirā indrah sṛāvitave prthivīyā.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10<sup>d</sup> fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtra getötet liess er fliesen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely sindhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5<sup>a</sup>, ā paprāu pārthivām rājāḥ: 6.61.11<sup>ab</sup>, apaprūṣi pārthivāny urū rājo antāriṣam.]

1.81.5<sup>cd</sup> (Gotama Rāhugaṇa; to Indra)

[ā paprāu pārthivām rājō] badbadhé rocanā divi,

☞ cf. 1.81.5<sup>a</sup>

nā tvāvān indra kāḥ canā ná jātó ná janīṣyate [ti viṣvām vavakṣītha.]

☞ cf. 1.81.5<sup>e</sup>

7.32.23<sup>ab</sup> (Vasiṣṭha; to Indra)

nā tvāvān anyó divyó ná pārthivo ná jātó na janīṣyate,

aṣvāyānto maghavann indra vājīno gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5<sup>cd</sup> is closely parallel also to 1.102.8<sup>cd</sup>, ātīdām viṣvām bhūvanāḥ vavakṣīthācātūr indra jānuṣā sanād asi, which again makes āti viṣvām vavakṣītha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5<sup>e</sup>, āti vīcvaṃ vavakṣitha: 1.102.8<sup>c</sup>, ātīdām vīcvaṃ bhūvanam vavakṣitha.]

[1.81.8<sup>e</sup>, āthā no 'vitā bhava: see under 1.91.9<sup>d</sup>.]

1.81.9<sup>b+e</sup> (Gotama Rāhūgaṇa: to Indra)

etē ta indra jantāvo vīcvaṃ puṣyanti vāryam,

antār hi khyō jānānām aryō vēdo ādācuṣām tēṣām no vēda ā bhara.

5.6.6<sup>b</sup> (Vasugrūta Ātreya; to Agni)

prō tyē agnāyō 'gnīṣu vīcvaṃ puṣyanti vāryam,

tē hinviṛe tā inviṛe tā iṣanyanty anuṣag iṣam stotf̥bhya ā bhara.

6<sup>c</sup> 9.20.4<sup>c</sup>; also 10.133.1 ff.

10.133.2<sup>d</sup> (Sudas Pāijavana; to Indra)

tvām sindhuṛ āvāsrjo 'dharāco āhann āhim,

acātrūr indra jajñīṣe vīcvaṃ puṣyasi vāryam tāni tvā pāri svajāmahe

nābhantām anyakṣam jyākā adhi dhānvasu.

6<sup>c</sup> 8<sup>c</sup>: refrain on 10.133.1 ff.

8.45.15<sup>e</sup> (Triṣṭoka Kāṇva; to Indra)

yās te revān ādācuriḥ pramamāṣa maghātaye,

tāsya na vēda ā bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, *Ved. Stud.* iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē ta indra jantāvaḥ refers to worshippers or adherents of Indra. Therefore vīcvaṃ puṣyanti vāryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōyā vāryāni, 1.113.15; pōyāni rayim, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Pischel, *Ved. Stud.* ii. 127, 'sie schaffen guter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, *SBE.* xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = pōyayanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche heget und pfleget du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhūgaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2<sup>d</sup> see under 8.21.13<sup>b</sup>.

1.82.1<sup>e-5e</sup>, yōja nv indra te hāt.

1.82.2<sup>d</sup> (Gotama Rahugana; to Indra)

ākṣaṇṇ āmimadanta hy āva priyā adhūgata,

āstogata svābhānavo viprā nāvīṣṭhayā matī yōja nv indra te hāri.

☞ refrain, 1.82.1<sup>e</sup>–5<sup>e</sup>

8.25.24<sup>b</sup> (Viçvamanas Vaiyaçva; to Mitra and Varuna, here Danastuti)

smādabhiçtu káçavanta viprā nāvīṣṭhayā matī,

mahó vajīnav ārvanta śácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Śāyana the sense of 1.82.2 is: yajamānā bhuktavantaḥ tṛptāç cāsan svakīyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaraṁ svayattadīptayo viprā medhāvinas naviṣṭhayā stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāvīṣṭhayā matī means 'with the newest inspired song'; cf. under 1.117.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3<sup>a</sup> (Gotama Rahugana; to Indra)

susaṁdīçam tvā vayām māghavan vandiṣimāhi,

prā nūnām pūrnāvandhura stutó yāhi vāçāṁ ānu yōja nv indra te hāri.

☞ refrain, 1.82.1<sup>e</sup>–5<sup>e</sup>

10.158.5<sup>a</sup> (Cakṣus Sāurya; to Surya)

susaṁdīçam tvā vayām prāti paçyema sūrya,

☞ cf. 10.37.7<sup>d</sup>

vī paçyema nṛcākṣasaḥ.

For 10.158.5<sup>b</sup> cf. 10.37.7<sup>d</sup>, with prefixed four syllables, jyóg jivāḥ prāti paçyema sūrya.

[1.83.1<sup>a</sup>, āçvavati prathamó goçu gachati: 2.25.4<sup>b</sup>, sá sátvabhiḥ prathamó, &c.]

[1.84.2<sup>c</sup>, řṣīṇām ca stutír ūpa: 8.17.4<sup>b</sup>, asmákam suṣtutír ūpa.]

SV. 2.380 reads řṣīṇām suṣtutír ūpa, as its version of 1.84.2.

1.84.3<sup>c</sup> (Gotama Rahugana; to Indra)

ā tiṣṭha vṛtrahan rátham yuktá te bráhmaṇā hāri,

arvāçínam sū te máno grāvā kṛṇotu vagnūnā.

3.37.2<sup>a</sup> (Viçvāmitra; to Indra)

arvāçínam sū te mána utá cākṣuḥ çatakrato,

indra kṛṇvāntu vāghátaḥ.

1.84.4<sup>a</sup> (Gotama Rahugana; to Indra)

imám indra sutám piba jyéṣṭham ámartyaṁ mādām,

çukráçya tvābhy akṣaran dhārá řtāçya śádane.

8.6.36<sup>a</sup> (Vatsa Kaṇva; to Indra)  
 ā no yāhi parāvāto hāribhyaṁ haryatābhyāṁ,  
 imām indra sūtām piba.

Note the pādas, 8.17.1<sup>b</sup>, indra sōman pibā imām; 8.32.19<sup>c</sup>, indra piba sūtām; and, 10.24.1<sup>a</sup>, indra sōman imām piba.

1.84.7<sup>b</sup> (Gotama Rāhugaṇa; to Indra)  
 yā ēka id vidāyate vāsu mātāya dāṇuṣe,  
 īcāno āpratiṣkuta indro aṅgā.

☞ 1.7.8<sup>a</sup>

9.98.4<sup>b</sup> (Ambarīṣa Varṣagira, and R̥jiçvan Bhāradvāja; to Pavamāna Soma)  
 sā hi tvām deva cāçvate vāsu mātāya dāṇuṣe,  
 indo sahasrīṇaṁ rayīm cātātmanāṁ vivāseṣi.

See under 1.7.8<sup>a</sup>.—Cf. āgne mātāya dāṇuṣe, 1.45.8; and, devō mātāya dāṇuṣe, 8.1.22.

1.84.7<sup>c</sup>, īcāno āpratiṣkuta indro aṅgā: 1.7.8<sup>a</sup>, īcāno āpratiṣkutaḥ.

1.84.9<sup>b</sup> (Gotama Rāhugaṇa; to Indra)  
 yāç cid dhī tvā bahūbhya ā sūtāvān āvivāseti,  
 ugrām tāt patyate çāva indro aṅgā.

8.97.4<sup>d</sup> (Rebha Kāçyapa; to Indra)  
 yāç çhakrīsi parāvātī yād arvāvātī vṛtrahan,  
 ātas tvā gīrbhir dyugād indra keçibhiḥ sūtāvān ā vivāseti.

☞ 8.13.15<sup>ab</sup>

See under 1.7.8<sup>a</sup>.

1.84.10<sup>a</sup>–12<sup>a</sup>, vāsvīr ānu svarājyam.

1.84.11<sup>b</sup> (Gotama Rāhugaṇa; to Indra)  
 tā aśya pṛçanāyuvāḥ sōman çṛṇanti pṛçṇayaḥ,  
 priyā indrasya dhenāvo vājraṁ hinvanti śāyakaṁ vāsvīr ānu svarājyam.  
 ☞ refrain, 1.84.10<sup>a</sup>–12<sup>a</sup>

8.69.3<sup>b</sup> (Priyamedha Āṅgīraṣa; to Indra)  
 tā aśya sūdadohasaḥ sōman çṛṇanti pṛçṇayaḥ,  
 jānman devānām vīças triṣv ā rocané divāḥ.

☞ 1.105.5<sup>b</sup>

Sāyaṇa, at 8.69.3, following Nighantavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadṛçadohanāḥ, i. e. 'flowing like a well'. In the light of the aqvamedha formula, VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There sūdyābhyah svāḥ, 'hai! to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend süsse Milch', however, is equally possible; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyaṇa at 1.84.11 renders pṛçanāyuvāḥ by spṛçanakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons; Ludwig, 464; Grassmann, i. 85). Bergaigne also points that way: see the passages in my Index to Bergaigne, under 1.84.11; Grassmann's Lexicon, under pṛçanā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the *ds.* λγγ. pṛçanāyuvāḥ (Padap. pṛçana-yuvāḥ). Note the pun: pṛçanāyuvāḥ:

pṛṇayaḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first disticha of 1.84.11 and 8.69.3 are closely parallel. For triṣṭ á rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góbhiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānāṃ vīṣas (thus! not vīṣas) also remains unintelligible to me, even after the translations of Śaṅkara; Ludwig, 612; and Grassmann, i. 485. In these circumstances 'a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13<sup>c</sup>, jaghāna navatīr náva: 9.61.1<sup>c</sup>, avāhan navatīr náva.]

1.84.14<sup>b</sup> (Gotama Rāhugaṇa; to Indra)  
ichānna ācvasya yāc chīraḥ pārvateṣv āpaqrītam,  
tād vidac charyāṇāvati.

5.61.19<sup>c</sup> (Ḷyāvācva Ātreya; to Rathavīti Darbhya)  
eṣā kṣeti rāthavītīr maghāvā gōmatīr ānu,  
pārvateṣv āpaqrītaḥ.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañō). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19<sup>c</sup>, ná tvād anyō maghavann asti mardītā: 8.66.13<sup>cd</sup>, nahī tvād anyāḥ  
puruḥūta kāc canā maghavann āsti mardītā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2<sup>a</sup>, tā ukṣītāso mahimānam ācata: 8.59 (Val. 11).2<sup>b</sup>, īndrāvaruṇā mahimānam  
ācata.]

[1.85.5<sup>a</sup>, prā yād rātheṣu pṛṣatīr āyugdhvam: 1.39.6<sup>a</sup>, ūpo rātheṣu pṛṣatīr  
ayugdhvam.]

1.85.8<sup>c</sup> (Gotama Rāhugaṇa; to Maruts)  
çūra ivéd yūyudhiyo nā jāgmayaḥ çravasyāvo nā pṛtanāsu yetire,  
bhāyante vīçvā bhūvanā marūdbhyo rājāna iva tveṣāsamīdço nārāḥ.

1.166.4<sup>c</sup> (Agastya Maitrāvaruṇi; to Maruts)  
ā yē rajāṇsi tāvīṣābhir āvyata prā va évāsaḥ svāyatāso adhrajan,  
bhāyante vīçvā bhūvanāni harmyā citró vo yāmaḥ prāyatāsv ṛṣīṣu.

1.85.9<sup>d</sup>, āhan vṛtrāṁ nīr apām āubjad arṇavām: 1.56.5<sup>d</sup>, āhan vṛtrāṁ nīr apām  
āubjo arṇavām.

[1.86.8<sup>c</sup>, sā gāntā gōmati vrajé: 7.32.10<sup>d</sup>, gāmat sā gōmati vrajé; 8.46.9<sup>d</sup>;  
51 (Val. 3).5<sup>d</sup>, gamēma gōmati vrajé.]

1.86.4<sup>b+c</sup> (Gotama Rāhugaṇa; to Maruts)  
asýā vṛtrāya barhīsi sutāḥ sómo diviṣṭīṣu,  
ukthāṁ mādāç ca çasyate.

8.76.9<sup>b</sup> (Kurusuti Kanva; to Indra)

pśbéd indra marútsakhā sutām sōmam diviṣṭiṣu,

[vājraṁ cīṣana ójasa.]

8.76.9<sup>o</sup>

4.49.1<sup>o</sup> (Pratiprabha Ātreya; to Viṣve Devāḥ)

idām vām asyē haviḥ priyām indrābṛhaspati,

ukthām mādaç ca çasyate.

For diviṣṭi see Oldenberg, SBE. xlv. 44; for ukthām mādaç ca, Hillebrandt, *Pezz. Beitr.* ix. 192 ff.

1.86.5<sup>b</sup> (Gotama Rāhugaṇa; to Maruts)

asyā çrosantv ā bhūvo viçvā yāç carṣaṇīr abhi,

sūram cit sasrūṣīr iṣaḥ.

4.7.4<sup>b</sup> (Vamadeva Gautama; to Agni)

açum dūtām vivāsvato viçvā yāç carṣaṇīr abhi,

ā jabhruḥ ketum āyāvo bhṛgavānam viçv-viçve.

5.23.1<sup>o</sup> (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

āgne sāhantam ā bhara dyumnāsya prasāha rayim,

viçvā yāç carṣaṇīr abhy āsī vājeṣu sāsāht.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, *Ved. Myth.* i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.— Cf. under 7.15.2<sup>a</sup>.

1.87.4<sup>o</sup> (Gotama Rāhugaṇa; to Maruts)

sā hi svasṣt pśsadaçvo yūvā gaṇō 'yā iṣānās tāviṣṭbhīr āvṛtaḥ,

āsi satyā ṛṇayāvānedyo 'syā dhiyāḥ pravitātāḥ vṛṣa gaṇāḥ.

2.23.11<sup>o</sup> (Grtsamada; to Brahmanaspati)

anānudō vṛṣabhō jāgmīr āhavām niṣṭapta çātrūm pñtanāsu sāsahṣh,

āsi satyā ṛṇayā brahmaṇas pata ugrāsya cid damitā viḷularṣiṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6; 6.47.16.

[1.89.7<sup>d</sup>, viçve no devā āvasā gamann ihā: 10.35.13<sup>c</sup>, viçve no devā āvasā gamantu.]

Cf. 1.107.2<sup>a</sup>, ūpa no devā āvasā gamantu.

1.91.3 (Gotama Rāhugaṇa; to Soma) =

9.88.8 (Uṣanas Kavya; to Pavamāna Soma)

rājño nū te vāruṇasya vratāni bṛhād gabhīrām tāva soma dhāma,

gūciṣ tvām asi priyō nā mitrō dakṣāyyo aryamévāsi soma.

Cf. Hillebrandt, *Ved. Myth.* iii. 38.

1.91.4<sup>b</sup>: 1.59.3<sup>c</sup>, yā pārvateṣv ósadhiṣv apsū.

[1.91.4<sup>d</sup>, rājan soma prāti havyā grbhaya: 6.47.28<sup>d</sup>, deva ratha prāti, &c.]

[1.91.6<sup>c</sup>, priyāstotre vānasapūtiḥ: 9.12.7<sup>a</sup>, nityastotre vānasapūtiḥ.]

1.91.8<sup>a</sup> (Gotama Rāhugaṇa; to Soma)

tvāñ naḥ soma viçvāto rākṣā rājann aghāyatāḥ,  
nā riṣyet tvāvataḥ sākḥā.

10.25.7<sup>a</sup> (Vimada Āindra, or others; to Soma)

tvāñ naḥ soma viçvāto gopā ādabhyo bhava,  
sédha rājann āpa sridho ví vo máde imā no duḥçānsa içatā vívaksase.  
or 1.23.9<sup>c</sup>

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain páda 10.25.7 is certainly secondary: see under 1.23.9<sup>c</sup>.

[1.91.9<sup>c</sup>, tábhīr no 'vitā bhava: 7.96.5<sup>c</sup>, tébhīr no 'vitā bhava.] Cf. 1.81.8<sup>e</sup>, átha no, &c.

1.91.10<sup>ab</sup>: 10.150.2<sup>a</sup>, imām yajñām idām vāco jujuṣāṇā upāgahi; 1.26.10<sup>b</sup>, imām yajñām idām vācaḥ.

[1.91.11<sup>c</sup>, sumṛīkó na ā viça: 1.139.6<sup>g</sup>, sumṛītkó na ā gahi.]

1.91.12<sup>b</sup>: 1.18.2<sup>b</sup>, vasuvít puṣṭivārdhanaḥ.

1.91.13<sup>b</sup> (Gotama Rāhugaṇa; to Soma)

sóma rārandhi no hṛdī gāvo ná yāvaseṣv á,  
mārya iva svā okyè.

8.92.12<sup>b</sup> (Ṛtākakṣa Āṅgīrasa; or Sukakṣa Āṅgīrasa; to Indra)  
vayām u tvā çatakrato gāvo ná yāvaseṣv á, ukthēṣu raṇayāmasi.

Cf. the páda, ránan gāvo ná yāvase, under 5.53.16<sup>b</sup>. Stanza 1.91.13 is to be translated: 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt!' Cf. Max Müller, SBE. xxxii. 87, 111; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated páda in 8.92.12—we should prefer gām (or gāa) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhugaṇa; to Soma) =

9.31.4 (Gotama Rāhugaṇa; to Soma Pavamāna)  
á pyāyasva sám etu te viçvātaḥ soma vṛṣṇyam,  
bhāvā vājasya saṁgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhugaṇa Gotama); cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303; ii. 225, 227.

1.91.17 (Gotama Rāhugaṇa; to Soma)

á pyāyasva madintama sóma viçvebhīr añçúbhīḥ,  
bhāvā naḥ suçrāvastamaḥ sākḥā vṛdhé.

9.67.28<sup>b</sup> (Pavitra Āṅgīrasa, or Vasiṣṭha; to Pavamāna Soma),  
prā pyāyasva prā syandasva sóma viçvebhīr añçúbhīḥ,  
devēbhya uttamām haviḥ.

Cf. Hillebrandt, Ved. Myth. i. 303; ii. 225.



[1.91.23<sup>d</sup>, ubhāyebhyaḥ prā cikitsā gāvistāu : 6.47.20<sup>c</sup>, bhāspate prā, &c.]

1.92.3<sup>c</sup>, iṣam vāhantiḥ sukṛte sudānave : 1.47.8<sup>u</sup>, iṣam pricāntā sukṛte sudānave.

1.92.4<sup>c</sup> (Gotama Rāhugaṇa ; to Uṣas)

ādhi pēcānsi vapate nṛtūr ivi porṇute vākṣa usrēva bārajaham,  
jyōtir viqvasmāi bhūvanāya kṛpavāi gāvo na vrajān vy uṣā āvar tāmāh.

4.14.2<sup>b</sup> (Vamadeva Gautama ; to Liṅgoktadevatāḥ, here Savitar)

urdhvām ketūm savitā devō aṇrej, jyōtir viqvasmāi bhūvanāya kṛpān,

āprā dyāvaprthivī antārikṣam, vi sūryo raṁmibhiḥ cēkitanaḥ.

For 1.92.4 cf. Hillebrandt, Ved. Myth. ii. 38 ; Pischel, Ved. Stud. ii. 120 ; Geldner, *Wd.* p. 286 ; Oldenberg, RV. Noten, p. 91 (where other references).

1.92.6<sup>a</sup> (Gotama Rāhugaṇa ; to Uṣas)

ātāriṣma tāmasas pārām asyōśā uchānti vayūna kṛnoti,  
cīrye chāno nā smayate vibhātī supratīkā sāumanasāyajigah.

1.183.6<sup>a</sup> (Agastya ; to Aṇvins) =

1.184.6<sup>a</sup> (The same)

ātāriṣma tāmasas pārām asyā prāti vām stōmo aṇvināv adhaya,

lēhā yātām pathībhir devayānair vidyāmeṣām vṛjānām jīradānum.

7.73.1<sup>a</sup> (Vasiṣṭha ; to Aṇvins)

ātāriṣma tāmasas pārām asyā prāti stōmān devayānto dāadhanāḥ,  
purudāns purutāmā purājāmartya havate aṇvinā gīh.

For 1.92.6 see Bloomfield, Religion of the Veda, p. 66 ; Pischel, Ved. Stud. i. 299 ; Oldenberg, RV. Noten, p. 91.

1.92.7<sup>a</sup> (Gotama Rāhugaṇa ; to Uṣas)

bhāsvatī netrī sūnftānām divā stave duhitā gótamebhīḥ,  
prajāvato nrvāto aṇvabudhyān ūso gōagrān upa māsi vājān.

1.113.4<sup>a</sup> (Kutsa ; to Uṣas)

bhāsvatī netrī sūnftānām āceti citrā vi dūro na āvāh,  
prārpya jāgād vy ū no rāyō akhyad uṣā ajigar bhūvanāni vīcva.

Cf. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard aṇvabudhyān as metrical or phonetic equivalent of aṇvabudhnyān ; cf. the author, Indogermanische Forschungen, xxv. 195, and Concordance under, annān me budhya.

1.92.11<sup>c</sup> and 1.92.12<sup>c</sup> (Gotama Rāhugaṇa ; to Uṣas)

vyurpavāi divō āntān abodhy āpa svāsāram sanutār yuyoti,  
praminatī manuṣyā yugāni yōśā jarāsyā cākṣasā vi bhāti.  
paśūn nā citrā subhāgā prathānā sindhur nā ksoda urviyā vy aṇvāt,  
āminatī dāivyāni vratāni sūryasya ceti raṁmibhir dṛcānā.

1.124.2<sup>ab</sup> (Kakṣivat Dairghatamasa; to Uṣas)

áminatī dáivyaṇi vratāni praminatī manuṣyā yugāni,  
Iyúṣṇām upamā cáçvatīnām áyatīnām prathamóśá vy ádyāut.]

cf 1.113.5<sup>cd</sup>

There can be no question that 1.124.2 is the source of the repeated pádas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and Iyúṣṇām and áyatīnām cannot but be intentional and primary. Note also the parallelism between áminatī and áyatīnām; and praminatī and Iyúṣṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11: 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugá 'age', i.e. 'period of time', see Bäl Gangādhara Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for áyatīnām, and aṣvāt for ádyāut (cf. aṣvāt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between Iyúṣṇām and áyatīnām, and because the connexion between its two distichs is sufficiently loose:

Avāhanti pōgyā vāryāni citráni ketúh kṛpate cōkītānā,  
Iyúṣṇām upamā cáçvatīnām vibhātīnām prathamóśá vy aṣvāt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī ... praminatī and Iyúṣṇām ... áyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion: áminatī : áyatīnām = praminatī : Iyúṣṇām. That is to say: The dawns preserve the laws of the gods (áminatī) by their regular appearance (áyatīnām); the ages of men waste away (praminatī) as the dawns fade day by day (Iyúṣṇām). Or by the diagram:

áminatī . . . . .	praminatī
. . . . .	. . . . .
. . . . .	. . . . .
. . . . .	. . . . .
Iyúṣṇām . . . . .	áyatīnām

1.92.13<sup>b+c</sup> (Gotama Rāhugaṇa; to Uṣas)

úṣas tāt citráni á bharāśmábhyam vājīnīvatī,  
yéna tokām ca tánayam ca dhāmahe.

4.55.9<sup>c</sup> (Vamadeva; to Viçve Devāḥ, here Uṣas)  
úṣo maghony á vaha sūnṛte vāryā purū,  
asmábhyam vājīnīvatī.

9.74.5<sup>d</sup> (Kakṣivat Dairghatamasa; to Pavamāna Soma)  
ārāvīd aṅgūh śacamāna ūrmīṇā devāvyām mānuṣe pinvati tvācam,  
dādhati gārbham āditer upāstha á yéna tokām ca tánayam ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rosenreiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity? The word citrá is a kind of a kenning in the Rig-Veda; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhas, drávinam, or the like, must be understood with it. Similarly çrūtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grammann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of á bhara. This parallel shows the extraneous character of the appendage, 1.92.13<sup>c</sup>. The páda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yéna, in 9.74.5: 'He (Goma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of some retodhāh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79, iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16<sup>c</sup> (Gotama Rāhugaṇa; to Aṣvins)  
aṣvínā vartír asmád ā gómad dasrā hiraṇyavat,  
arvág rátham sámanasā ni yachataṁ.

7.74.2<sup>c</sup> (Vasiṣṭha; to Aṣvins)  
yuvám citráṁ dadathur bhiojanam nara cédetham sūnṣṭavate,  
arvág rátham sámanasā ni yachataṁ pibataṁ somyám mádhu.

cf. 6.60.15<sup>d</sup>

8.35.22<sup>a</sup> (Cyavanaṣva Atreya; to Aṣvins)  
arvág rátham ni yachataṁ pibataṁ somvám mádhu,  
á yātam aṣvíná gatam avasyúr vām ahám nuve dhattam rátnāni dāṣuṣe.

cf. 6.60.15<sup>d</sup>

The rigmarole of 8.35.22, repeating, as it does, two pádas of 7.74.2, seems late and imitative.

1.92.17<sup>c</sup> (Gotama Rāhugaṇa; to Aṣvins)  
yáv itthá ślokaṁ á divo jyotir janāya cakráthuh,  
á na ūrjam vahatam aṣvínā yuvám.

1.157.4<sup>a</sup> (Dirghatamas Ācuthya; to Aṣvins)  
á na ūrjam vahatam aṣvínā yuvám mádhumatya naḥ káçaya mimik-  
satam,  
prāyus tárīṣṭam ní rapānsi mr̥kṣatam sódhatam dvéṣo bhávataṁ saca-  
bhuvā.

cf. 1.34.11<sup>c1</sup>

For 1.157.4<sup>b</sup> cf. the entire stanza 1.22.3.

1.92.18<sup>b</sup> (Gotama Rāhugaṇa; to Aṣvins)  
éhá devá mayobhuvā dasrā hiraṇyavartanī,  
uṣarbūdho vahantu sómapiṭaye.

cf. 1.92.18<sup>c</sup>

5.75.2<sup>c</sup> (Avasyu Ātreya; to Aṣvins)  
atyāyātani aṣvínā tiró víçvā ahám sána,  
dásrā hiraṇyavartanī sūsumnā sindhu-ahasa mādhvi máma çrutam  
hávam.

cf. refrain, 5.75.1<sup>a-9</sup>

8.5.11<sup>b</sup> (Brahmatithi Kapva; to Aṣvins)  
vavṛdhaná çubhas patiḥ dásrā hiraṇyavartanī,  
pibataṁ somyám mádhu.

cf. 6.60.15<sup>d</sup>

8.8.1<sup>o</sup> (Sadhvaṇsa Kāṇva ; to Aṇvins)

ḷá no víḡvābhir ūtibhir, ḷáḡvinā ḡáchatam yuvám,

6. a : 7.24.4<sup>a</sup>; b : 5.75.3<sup>b</sup>

dásrā hiraṇyavartanī pībatam somyam mādhy,

6. 6.60.15<sup>d</sup>

8.87.5<sup>o</sup> (Dyumnikā Vasiṣṭha, or others ; to Aṇvins)

ḷá nūnām yatam aḡvināḡvabhiḡ prusātāsubhiḡ,

6. a : 8.8.2<sup>a</sup>; b : 8.13.11<sup>b</sup>

dásrā hiraṇyavartanī ḡubhas patī, pātām sómam ṛtavṛdha,

6. 1.47.3<sup>b</sup>

Cf. *rúdrā hiraṇyavartanī* 5.75.3<sup>o</sup>. There can be no doubt that the composite páda 8.87.5<sup>o</sup> marks the stanza as late. Note the enclisis of *ḡubhas patī*, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pádas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18<sup>c</sup>, uṣarbudho vahantu sómapiṭaye : 8.1.24<sup>d</sup>, ḡáhantu sómapiṭaye.]

1.93.2<sup>d</sup> (Gotama Rāhugana ; to Agni and Soma)

áḡniṣomā yó adyā vām idām vácaḡ saparyāti,

tásmāi dhattam súvīryam ḡávām póṣam sváḡvyam.

9.65.17<sup>b</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

ḷá na indo ḡatagvīnam ḡávām póṣam sváḡvyam,

vāha bháḡattim ūtāye.

1.93.3<sup>d</sup> (Gotama Rāhugana ; to Agni and Soma)

áḡniṣomā yá áhutiḡ yó vām dáḡad dhaviṣkr̥tim,

sá prajāyā súvīryam víḡvam áyur vy áḡnavat.

8.31.8<sup>b</sup> (Manu Vaivasvata ; Daṇpatyor aḡiṣaḡ)

putriṇā tū kumāriṇā víḡvam áyur vy áḡnutatḡ,

ubhá hiraṇyapeḡasā.

10.85.42<sup>b</sup> (Sūrya Savitri ; to Sūrya)

íhūivā stam má ví yāuṣṭam víḡvam áyur vy áḡnutam,

kr̥lāntau putráir náptṛbhir módamānau své ḡṛhó.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under *viḡvam áyur*, &c.

[1.93.4<sup>a</sup>, áḡniṣomā ceti tād vīryam vām : 3.12.9<sup>o</sup>, tād vām ceti prá vīryam.]

1.93.6<sup>d</sup> (Gotama Rāhugana ; to Agni and Soma)

ányām divó mātariḡvā jabharīmāthnasd anyām pári ḡyenó ádreḡ,

áḡniṣomā brāhmaṇā vavṛdhanórūm yajñāya cakrathur u lokám.

7.99.4<sup>a</sup> (Vasiṣṭha ; to Indra and Viṣṇu)

urūm yajñāya cakrathur u lokám janayānta sūryam uṣāsam áḡnīm.

dāsasya cid vṛṣaḡprāsya mayá jaghnāthur narā pṛtanājyeṣu.

1.93.9<sup>d</sup> (Gotama Rāhugaṇa ; to Agni and Soma)

yō agnīśōmā havīṣa saparyād devadrīcā mānasa yō ghr̥tōna,  
tāsyā vrātām rakṣatām pātām āñhaso viçé jánāya māhi çárma yachatam.

7.82.1<sup>b</sup> (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇa yuvām adhvarīya no viçé jánāya māhi çárma yachatam,  
dīrghāprayajyum āti yō vanuṣyāti vayām javāna pītanāsu duḍhyah.

## Group 11. Hymns 94-115, ascribed to Kutsa Āṅgīrasa

1.94.1<sup>d</sup>-14<sup>d</sup>, āgne sakhye mā riṣānā vayāni tāva.

1.94.3<sup>b</sup> (Kutsa Āṅgīrasa ; to Agni)

çakēma tva samīdham sādhyā dhīyas tvé devā havir adanty āhutam,  
tvām adityān ā vaha tām hy ūmāsy āgne sakhye mā riṣānā vayāni tāva.

6a refrain, 1.94.1<sup>d</sup>-14<sup>d</sup>

2.1.13<sup>d</sup> (Gr̥tsamada Bhārgava Çaunaka, formerly Āṅgīrasa Çaunahotra ; to Agni)

tvām agna adityāsa āsyām tvām jihvām ūcayas cakrire kave,  
tvām rātiṣāco adhvarēṣu saçcire tvé devā havir adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tve (agne viçve amftaso adrūha hā) devā havir adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.12 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' : such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13<sup>c</sup>, çarman syāma tāva saprāthastame : 5.65.5<sup>b</sup>, syāma saprāthastame.]

1.94.16<sup>cd</sup> ; 95.11<sup>cd</sup> ; 96.9<sup>cd</sup> ; 98.3<sup>cd</sup> ; 100.19<sup>cd</sup> ; 102.11<sup>cd</sup> ; 103.8<sup>cd</sup> ; 105.19<sup>cd</sup> ;  
106.7<sup>cd</sup> ; 107.3<sup>cd</sup> ; 108.13<sup>cd</sup> ; 109.8<sup>cd</sup> ; 110.9<sup>cd</sup> ; 111.5<sup>cd</sup> ; 112.25<sup>cd</sup> ;  
113.20<sup>cd</sup> ; 114.11<sup>cd</sup> ; 115.6<sup>cd</sup> ; 4.97.58<sup>cd</sup>, tām no mitro varuṇo  
māmahantām āditih sindhuḥ prthivī utā dyāuḥ.

[1.95.5<sup>b</sup>, jihmānam urdhvāḥ svāyaça upāsthe : 2.35.9<sup>b</sup>, jihmānam urdhvo  
vidyūtām vāsanaḥ.]

1.95.8<sup>a</sup> (Kutsa Āṅgīrasa ; to Agni)

tveṣāṁ rūpāṁ kṛṇuta ūttaraṁ yāt saṁprācānāḥ śādane gōbhīr adbhīḥ,  
kavīr budhnāṁ pāri marmṛijyate dhīḥ sū devātātā sāmitir babhūva.

9.71.8 (Rṣabha Vaiṣvāmītra ; to Pavamāna Soma)

tveṣāṁ rūpāṁ kṛṇute vārṇo asya sū yātrāṇyat sāmṛtā śédhati sridhāḥ,  
apā yāti svadhāyā dīvyāṁ jānaṁ sām suṣṭutī nāsate sām gōagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67; Oldenberg, SBE. xlv. 115, 118; RV. Noten, 95; for 9.71.8, Bergaigne, i. 162, 176, 189; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pādas. In 1.95.8<sup>a</sup> 'sage prayer' (kavīr . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devātātā). In 9.71.8<sup>a</sup> Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutī . . . gōagrayā, pendant to kavīr . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa ; to Agni)

evā no agne samidhā vṛdhānó revāt pāvaka grāvase vi bhāhi,  
tān no mitró vārūṇo māmahantām āditiḥ sindhuḥ pṛthivī utā dyāuḥ.

The second hemistich is refrain in i. 94.16<sup>cd</sup> ff.

1.96.1<sup>d</sup>–7<sup>d</sup>. devī agnīm dhānyan draviṇodām.

1.96.8<sup>a</sup> (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgāmano vāsūnāḥ yajñāsa ketūr manmasādhano voh,  
anṛtatvīm rīkṣamāṇāsa enaṁ devī agnīm dhārayan draviṇodām.]

☞ refrain, 1.96.1<sup>d</sup>–7<sup>d</sup>

10.139.3<sup>a</sup> (Viṣvāvasu Devagandharva ; to Surya)

rāyó budhāḥ saṁgāmano vāsūnāḥ viṣva rūpābhi caṣṭe caṣṭibhiḥ,  
deva iva savitū satyādharmēndro ná tasthāu samaró dhānānam.

☞ 10.34.8<sup>b</sup>

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2<sup>a</sup>.

1.96.8<sup>a</sup>, draviṇodā draviṇasas turāsa : 1.15.7<sup>a</sup>, draviṇodā draviṇasah.

1.96.9 = 1.95.11.

1.97.1<sup>a</sup>, 1<sup>c</sup>–8<sup>c</sup>, āpa mah gōṣucad aghām.

[1.97.3<sup>b</sup>, prāsmūkāsaḥ ca sūrāyaḥ : 5.10.6<sup>c</sup>, asmūkāsaḥ ca sūrāyaḥ.]

1.97.6<sup>b</sup> : 1.1.4<sup>b</sup>, viṣvātah paribhūr asi.

1.98.2<sup>4d</sup> (Kutsa Āṅgīrasa ; to Agni, or Agni Vaiçvānara)

pr̥tō divi pr̥tō agnīḥ pr̥thivyām pr̥tō viçvā oçadhī ā viveça.  
vaiçvānarāḥ sāhasā pr̥tō agnīḥ sá no divā sá riçāḥ pātu náktam.

7.5.2<sup>a</sup> (Vasiṣṭha ; to Vaiçvānara)

pr̥tō divi dhāyī agnīḥ pr̥thivyām [notā sindhunām vṛsabhā stīyānam,]

see 6.44.21<sup>b</sup>

sá mānuṣtr abhi viço vi bhñti vaiçvānaro vavriṣhāno vareṇa.

10.87.1<sup>d</sup> (Payu Bhāradvāja ; to Agni Raksohan)

raksohānam vajīnam ā jigharṁi mitram prathīṣṭham ūpa yāmi çarma.  
çīçāno agnīḥ kratubhiḥ sāmiddhah sá no divā sá riçāḥ pātu náktam.

Note that a variant of 7.5.2<sup>b</sup>, *vṛśā sindhunām vṛsabhā stīyānam*, is adduced in 6.44.2<sup>a</sup>, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95; and note A1, 2.2.2<sup>a</sup>, *divi spr̥tō yajatāḥ sūryatvak*.

[1.99.1<sup>c</sup>, sá nah parṣad āti durgāni viçvā : 1.89.2<sup>b</sup>; 10.56.7<sup>d</sup>, svastibh̥r̥ āti &c.]

1.100.1<sup>d</sup>–15<sup>d</sup>, marutvān no bhavaty indra ntī.

1.100.11<sup>c</sup> (Rjraçva, or others ; to Indra)

sá jāmibhir yat samājati mīlhe jāmibhir va puruhnta évāih,  
apām tokāsyā tánayasya jeṣé [marutvān no bhavaty indra ntī.]

see refrain, 1.100.1<sup>d</sup> 15<sup>d</sup>

6.44.18<sup>c</sup> (Çamyu Bārhaspatya ; to Indra)

asu smā no maghavann indra pr̥tsv jasmābhyam māhi vātīvaḥ sugām  
kah,]

see 1.102.4<sup>o</sup>

apām tokāsyā tánayasya jeṣé indra sūrin kṛṇuḥ smā no ardhm.

For the meaning of the repeated pāda see Bergaigne, ii. 177, note, 185, note; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12<sup>b</sup> (Rjraçva Varsagira, and others ; to Indra)

sa vajrabhīd dasyuhā bhīmā ugrāḥ sahāsracetāḥ çatānītha f̥bhvā,  
camriṣo ná çávasā pāñcajanya [marutvān no bhavaty indra ntī.]

see refrain, 1.100.1<sup>d</sup>–15<sup>d</sup>

10.69.7<sup>b</sup> (Sumitra Badhryaçva ; to Agni)

dirghātantur br̥háuksayām agnīḥ sahāsrastarīḥ çatānītha f̥bhvā,  
dyumān dyumātsu n̥fbhir m̥fjyamānaḥ sumitrēṣu didayo devayātsu.

If we compare 1.100.12<sup>b</sup> with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution *sahāsracetāḥ çatānīthaḥ* in 1.100.12 is superior and prior to the insipid sequence *sahāsrastarīḥ çatānīthaḥ* in 10.69.7. The change in the latter stanza is due to the suggestion of *br̥háuksā* in pāda a. The case is one of the clearest in relative chronology.

[1.100.15<sup>b</sup>, apāç canā çávaso ántam āpuḥ : 1.167.9<sup>b</sup>, arātāc cic çávaso, &c.]

1.100.19 (Rjraçva ; to Indra) =

1.102.11 (Kutsa ; to Indra)

viçvâhéndro adhivaktâ no astv âperihvṛtâḥ sanuyâma vâjam,  
tân no mitró várupo māmahantam âditiḥ sindhur pṛthivī utâ dyâuh.

☞ refrain, 1.94.16<sup>ad</sup> ff.

For pāda b cf. 1.101.11<sup>b</sup>, vayām indreṇa sanuyâma vâjam.

1.101.1<sup>d-7<sup>d</sup></sup>, marútvantam sakhyâya havāmahe.

1.101.8<sup>d</sup>, 9<sup>b</sup>, tvayā havīç cakṛmā satyarādhaḥ (9<sup>b</sup>, brahmavāhaḥ).

1.102.4<sup>c</sup> (Kutsa ; to Indra)

vayām jayema tvāya yujā vṛtam asmâkam āñcam úd avā bhāre-bhare,  
asmábhyam indra várivaḥ sugám kṛdhi prâ çátrūṇām maghavan vṣṇyâ ruja.

6.44.18<sup>b</sup> (Çamyu Bārhaspatya ; to Indra) ☞

asū śmā no maghavann indra pṛtsv āsmábhyam máhi várivaḥ sugám  
kaḥ,

apām tokāsyā tánayasya jeṣâ, indra surīn kṛṇuhī smā no ardhām.

☞ 1.100.11<sup>c</sup>

[1.102.8<sup>c</sup>. átrdām viçvam bhūvanam vavakṣitha : 1.81.5<sup>c</sup>, áti viçvam vavakṣitha.]

1.102.8<sup>d</sup> (Kutsa ; to Indra)

triviṣṭidhātu pratimānam ójasas tisró bhūmīr nṛpate trīpi rocanā,  
átrdām viçvam bhūvanam vavakṣith, āçatrúr indra janúṣâ sanád asi.

☞ cf. 1.102.8<sup>c</sup>

8.21.13<sup>b</sup> (Sobhari Kāṇva ; to Indra)

abhrátrvyó anú tvám ánāpir indra janúṣâ sanád asi,  
yudhéd āpitvām ichase.

RV.10.133.2<sup>c</sup> (Sudās Pāijavana ; to Indra)

tvám sindhuḥn ávasṛjo 'dharīco áhann áhim,

āçatrúr indra jajñiṣe viçvam puṣyasi váryam, tám tvā púri śvajāmahe  
nábhantām anyakṣām jyákâ ádhi dhánvasu.

☞ d : 1.89.9<sup>b</sup> ; fg : refrain, 10.133.1<sup>fs</sup>

Grassmann renders 8.21.13 : 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra und Verwandtschaft auch; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher; im kampf suchst du den geführten'; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent : ánāpiḥ, as well as āçatrúḥ, expresses Indra's solitary greatness as a warrior god from his birth on; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13<sup>c</sup> as irony. This is quite unnecessary; the stanza continues the thought very aptly and effectively : 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8<sup>ad</sup> see under 1.81.5<sup>ad</sup>; for the repeated pāda cf. also 8.15.10<sup>b</sup>, máhhiṣṭha indra jajñiṣe.



1.102.11 = 1.100.79.

1.103.2<sup>a</sup> (Kutsa; to Indra)

sá dhārayat pṛthivīm papráthac ca vājreṇa hatvā nu apah assarja,  
 āhann āhim ābhinaḍ sauhinaḍ vy āhan vyaṇsaṁ maghavaṇ cācibhiḥ.

2.15.2<sup>c</sup> (Gr̥tsamada; to Indra)

avañcé dyūm astabhāyad brhūntam ā rōdas\* apruḍ antárikṣam,  
 sá dhārayat pṛthivīm papráthac ca somasya tá mada indraḥ cāhita.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vr̥tra) with his bolt he released the waters. He slew the dragon, cleft Rauhins; Maghavan slew Vyaṇsa with might.' The theme of the first páda is none too sympathetic with the rest of the *ṛgveda*. Of course, it contains one of the stock ideas about Indra (2.17.5; 2.44.3), and loose link of motifs is one of the standard failings of the RV. But the other stanza shows the same páda closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2: 'On no timbers (resting in) is supported the high heaven; he filled the two (cosmic) hemispheres and the mid-air; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyūm, antárikṣam, pṛthivīm intentional and original.

1.103.7<sup>d</sup>: 1.52.15<sup>b</sup>, viṣve devāso amadann ānu tvā.1.104.1<sup>a</sup> (Kutsa; to Indra)

yóniṣ ta indra niśáde akāri tám ā ní śida svāno nárvā,  
 vimucyā váyo 'vasāyācān doṣā vāstor vāhīyasah prapitve.

7.24.1<sup>a</sup> (Vasiṣṭha Maitravaruṇi; to Indra)

yóniṣ ta indra sádane akāri tám ā nībhīḥ puruḥnta prá yāhi,  
 āso yāthā no 'vitā vṛdhé ca dādo vāsāni mamādaḥ ca somāhi.

On sundry aspects of 1.104.1 (especially the word prapitve) see Geldner, *Ved. Stud.* ii. 177; Bloomfield, *JAOS.* xvi. 31; Bartholomae, *Bezz. Beitr.* xv. 206; Oldenberg, *KV. Noten*, p. 98.

1.104.8<sup>a</sup> (Kutsa; to Indra)

mā no vadhīr indra mā párá dā mā naḥ priyā bhojanāni prá moṣṭh,  
 āṇḍā mā no maghavaṇ chakra nīr' bhen mā naḥ pátra bhet saha jānuṣāṇi.

7.46.4<sup>a</sup> (Vasiṣṭha; to Rudra)

mā no vadhī rudra mā párá dā mā te bhūma prāsītāu hīlītāsyā,  
 ā no bhaja barhīṣi jivaçānsé yuyām páta svastibhiḥ sáda naḥ.]

or refrain, 7.1.20<sup>d</sup> ff.

One may fancy that the repeated páda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra; cf. 1.114.8. But see also the páda 10.128.8<sup>d</sup>, indra mā no rīṣāḥ mā párá dāh.

[1.104.8<sup>c</sup>, uruvyācā jāthára ā vṛsasva; 10.96.13<sup>d</sup>, satrī vṛṣāṇ jāthára. &c.]1.105.1<sup>a</sup>—18<sup>c</sup>, vittān me asyā rōdasī.

1.105.5<sup>b</sup> (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amī yé devā sthāna triṣv ā rocané divāḥ,

kād va ṛtām kād āṇṛtaṁ kvā pratnā va āhutiṛ ॥ vittām me asyā rodasī. ॥

☞ refrain, 1.105.1<sup>a</sup>–18<sup>e</sup>

8.69.3<sup>d</sup> (Priyamedha Āṅgīrasa; to Indra)

tū asya sūdadohasaḥ ॥ sōmaṁ ṛṇṇanti pṛṇnayaḥ. ॥

☞ 1.84.11<sup>b</sup>

jānman devānām viṣas triṣv ā rocané divāḥ.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 82.4; 97.5; 9.86.27.

1.105.8<sup>ab+ed</sup> (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhitaḥ sapātnīr iva pārṇavaḥ,

mūṣo ná ṇigṇā vy ādanti mādhyā stotāraṁ te ṇatakrato ॥ vittām me asyā rodasī. ॥

☞ refrain, 1.105.1<sup>a</sup>–18<sup>e</sup>

10.33.2<sup>ab</sup> (Kavaṣa Āilūṣa; to Indra)

sām mā tapanty abhitaḥ sapātnīr iva pārṇavaḥ,

nī bād hate āmatir nagnāta jāsur vér ná veviyate matīḥ.

10.33.3<sup>ab</sup> (The same)

mūṣo ná ṇigṇā vy ādanti mādhyā stotāraṁ te ṇatakrato,

sakṛt sū no maghavann indra mṛṇayādāḥ pitéva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruṇavaṇa has a Purohita, named Kavaṣa Āilūṣa. The king dies. His wicked heir, Upamaṇravas, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruṇavaṇa is dead; he is 'out of a job', and therefore appeals to Upamaṇravas, the son and successor of Kuruṇavaṇa, to remember that he was his father's devoted priest (stanzas 7–9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmins in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guptādhyā et la Brhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17–19) of the same hymn. To me, as to Oldenberg, RV. Noten, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifier could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best ones of the RV. As stated before, they seem to be the complaint of a needy poet.

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god Indra), who hast a hundred wisdoms. Once, pray, O patient Indra, take pity on me, be now as a father to me.'

Ludwig, *Nachrichten des Rig- und Atharvaveda*, p. 16, 'wie die mäuse ciṣṇafrüchte (oder phallusideole) so verzehren mich sorgen.' Siml. in Brunhofer, *Bezt. Beitr.* xxvi. 107 ff., takes ciṣṇā in the sense of 'penis'. Very improbable. Nirukta 4.6 explains ciṣṇā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; ciṣṇā establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraścām esa svabhāvo yac cū pañi bhaksayanti. Cf. Zimmer, *Altindisches Leben*, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912):

'Appropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13<sup>b</sup> (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Agni)

agne tāva tyād ukthyañ devéṣv asty ápyam,

sā naḥ sattó manuṣvād á devāñ yakṣi viduṣtaro ,vittāñ me asya rodast. ]

6<sup>a</sup> refrain, 1.105.1<sup>a</sup>-18<sup>a</sup>

8.10.3<sup>d</sup> (Pragātha Kāṇva; to Aṇvins)

tyā nv aṇvinā huve sudāṇsasā grbhā kṛtā,

yāyor āsti prā naḥ sakhyāñ devéṣv ádhy ápyam.

Cf. the pāda 8.27.10<sup>b</sup>, devāso āsty ápyam.

1.105.14<sup>cd</sup> (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Agni)

sattó hótā manuṣvād á devāñ áchā viduṣtaraḥ,

agnir havyā suśūdati devó devéṣu médhīro ,vittāñ me asya rodast. ]

6<sup>a</sup> refrain, 1.105.1<sup>a</sup>-18<sup>a</sup>

1.142.11<sup>cd</sup> (Dirghatamas Āucathya; to Agni)

avasrjāñ upa tmāñ devāñ yakṣi vanaspate,

agnir havyā suśūdati devó devéṣu médhīraḥ.

1.188.10<sup>a</sup> (Agastya; Āpra, here to Vanaspati)  
 ūpa tmānyā vanaspate pātho devēbhyaḥ sṛja,  
 agnīr havyāni siṣvadat.

For pāda 1.105.14<sup>a</sup> cf. 8.29.2<sup>b</sup>, antār devēṣu mēdhiraḥ.

1.105.16<sup>b</sup> (Trita Āptya, or Kutsa; to Viṣve Devāḥ)  
 asāu yāḥ pānthā ādityō divī pravācyam kṛtāḥ,  
 nā sā devā atikrāme tām martāso nā paçyatha vittām me asyā rodast,

☞ refrain, 1.105.1<sup>a</sup>–18<sup>a</sup>

2.22.4<sup>c</sup> (Gr̥tsamada; to Indra)

tāva tyān nāryam nṛtō 'pa indra prathamām pūrvyām divī pravācyam  
 kṛtām,

yād devāsya çavasa prāriṇa āsum riṇānn apāḥ,  
 bhūvad viçvam abhy ādevam ōjasa vidād ūrjam çatākatur vidād iṣam.

For the metre of 2.22.4 see Oldenberg, Prol. 115; RV. Noten, p. 206; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divī pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Über Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iil. 173, renders 1.105.16: 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias: 'jener pfad des Āditya am himmel ist zu etwas berühmendem gemacht; ihr götter, ihr überschreitet ihn nicht; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise': 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsonant with the expression pāṇca ukṣāno . . . devatrā nū pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1<sup>cd</sup>–6<sup>cd</sup>, rātham nā durgūd vasavaḥ sudanavo viçvasmān no ānhaso nīṣ  
 pipartana.

1.106.2<sup>a</sup> (Kutsa; to Viṣve Devāḥ)  
 tā ādityā ā gatā sarvātātaye bhūtā devā vṛtratūryeṣu çambhūvaḥ,  
 rātham nā durgūd vasavaḥ sudanavo viçvasmān no ānhaso nīṣ pipartana,

☞ refrain, 1.106.1<sup>cd</sup>–6<sup>cd</sup>

10.35.11<sup>a</sup> (Luça Dhānaka; to Viṣve Devāḥ)  
 tā ādityā ā gatā sarvātātaye vṛdhē no yajñām avatā sajoṣasaḥ,  
 bhāspātīm pūṣānam açvīnā bhāgam svasty agnīm samidhanām īmahe.

1.106.7<sup>ab</sup> (Kutsa; to Viṣve Devāḥ)  
 devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,  
 tāt no mitrō varuṇo māmahantām āditiḥ sīndhuḥ pṛthivī utā dyāuḥ,

☞ refrain, 1.94.16<sup>cd</sup> ff.

4.55.7<sup>ab</sup> (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,  
nahī mitrāsya vāruṇasya dhāsm, ārhāmasi pramryam sūn agnē.

cf. 4.55.7<sup>c</sup>

[1.107.2<sup>a</sup>, ūpa no devā āvasī gamantu : 10.35.13<sup>c</sup>, viṣve no devā, &c.]

Cf. 1.89.7<sup>d</sup>.

1.107.2<sup>d</sup> (Kutsa ; to Viṣve Devāḥ)

ūpa no devā āvasī gamantv, āṅgīrasān sāmabhi stuyamānāḥ. cf. 1.107.2<sup>a</sup>

indra indriyāir marūto marūdbhir ādityāir no āditiḥ çarma yaṇsat.

4.54.6<sup>d</sup> (Vāmadeva ; to Savitar)

yé te trīr āhan savitāḥ savāso divo-dive sūbhagam āsuvanti,  
indro dyāvaprthivī sindhur adbhīr ādityāir no āditiḥ çarma yaṇsat.

10.66.3<sup>b</sup> (Vasukarṇa Vasukra ; to Viṣve Devāḥ)

indro vāsuhbhīḥ pāri pātu no gāyam ādityāir no āditiḥ çarma yaobatu,  
rudró rudrēbhir devō mṛlayāti nas tvāstā no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvanti, and changing the latter to ā suvanti: 'die trunkoper für dich, o Savitar, die dreimal des tages statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṇsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5<sup>b</sup>, urv asmā āditiḥ çarma yaṇsat.

1.107.3<sup>b</sup> (Kutsa ; to Viṣve Devāḥ)

tān na indras tād vāruṇas tād agnis tād aryamā tat savitā oāno dhāt,

tān no mitró vāruṇo māmahanantām āditiḥ sindhuḥ prthivī utā dyāuḥ.

cf. refrain, 1.94.16<sup>d</sup> ff.

6.49.14<sup>b</sup> (Rjīçvan Bhāradvāja ; to Viṣve Devāḥ)

tān nō 'hir budhnyō adbhīr arkāis tāt pārvatas tāt savitā oāno dhāt,  
tād oṣadhrbhir abhī rātiṣācc.bhāgāḥ pūramdhīr jinvatu pra rāyē.

1.108.1<sup>b</sup> (Kutsa ; to Indra and Agni)

yā indragñi citrātamo rātho vām abhī viçvāni bhūvanāni cāṣṭe,

tēnū yātām sarāthām tasthivāns, ātha sōmasya pibatām sutāsyā.

cf. refrain, 1.108.6<sup>d</sup>-12<sup>d</sup>

7.61.1<sup>c</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām cākṣur varuṇa supratikāṁ devāyor eti sūryas tatanvān.

abhī yō viçvā bhūvanāni cāṣṭe sá manyūm mártyeçv ā ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bérigaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18\*, *vivāṇy anyō bhūvanābhiḥcāste*.

**1.108.1<sup>d</sup>, 6<sup>d</sup>–12<sup>d</sup>, áthā sómasya pibatam sutásya ; 1.108.5<sup>d</sup>, tébhiḥ sómasya, &c.**

**1.108.8<sup>d</sup> (Kutsa ; to Indra and Agni)**

cakrūthe hī sadhryān nāma bhadrām sadhricinā vṛtrahanā utā sthah,  
tāv indragñī sadhryāñcā nisādyā vṛśnah sōmayā vṛśanā vṛsethām.

6.68.11<sup>b</sup> (Bharadvāja ; to Indra and Varuna)

īndrāvaruṇā mādhumattamasya vṛṣṇaḥ sômasya vṛṣṇā vṛsethām,  
idāṁ vām āndhaḥ pārisiktam asmé , āsādyāsmīn barhīsi mādayethām.

~~6.52.13d~~

**1.108.4<sup>d</sup> (Kutsa ; to Indra and Agni)**

sāmiddheṣv agniṣv ānajanā yatāsrucā barhīr u tistirāñā,  
tivrāñh sōmāñh pārisiktebhīr arvāg ēndrāgnī sāumanasāya yātam.

7.93.6<sup>b</sup> (Vasiṣṭha ; to Indra and Agni)

imām u śu śomasutim ūpa na éndrāgnī sāumanasāya yātam,  
nū cid dhī parimamnāthe asmān ā vām çaçvadbhir vavṛtiya vājāih.

Cf. Oldenberg, RV. Noten, p. 101.

**1.108.7<sup>c</sup>-12<sup>c</sup>, átah pári vrsanāv ā hí yatám.**

**1.108.12<sup>b</sup> (Kutsa ; to Indra and Agni)**

yad indrāgni ūdita sūryasya mādhye divāḥ svadhāyē mādāyethe,  
 jatah pūri vrsanāv ā hi yātām āthā sōmasya pibatām sutāsya.

~~c~~ c : refrain, 1.108.1<sup>d</sup>, 6<sup>d</sup>–12<sup>d</sup> ; d : refrain, 1.108.7<sup>c</sup>–12<sup>c</sup>

10.15.14<sup>b</sup> (Çaṅkha Yamāyana : to the Fathers)

yé agnidagdhā yé ānagnidagdhā mādhye divāḥ svadhāyā mādāyante,  
tebhīḥ svarūḥ āsuntīm etām yathāvācam tanvaṁ kalpayasva.

Possibly, though by no means certainly, the repeated pāda is secondary in 1.108.12, because, as a rule, *svadhā* is *leitmotif* of *pitārah*, rather than *devāh*, who are later on restricted to *svāhā*. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, *SBE*, xxxii. 36.

**1.110.7° (Kutsa : to Rbhus)**

**ṛbhūr na indrah çavasā nāvīyan ṛbhūr vājebhir vāsubhir vāsura dadāh,  
yusmākaṁ devā āvasāhani priyē 'bhī tisthema prtsutīr āsunvetām.**

7.59.2<sup>n</sup> (Vasiṣṭha ; to Maruts)

yuṣmākaṁ devā évasāhani priyá Ijānās tarati dvīṣaḥ,  
prā sá ksáyaṁ tirate ví mahír iso yó vo várāya dāḥati.

~~68~~ 7.59.2<sup>nd</sup>

[1.110.9<sup>a</sup>, vājebhir no vājasātav aviddhi : 6.44.9<sup>d</sup>, dhānasya satāv asmān aviddhi. ]  
Cf. 2.30.8.

1.112.1<sup>d</sup>—23<sup>d</sup>, tābhir a su utābhir aṇvinā gatam.

1.112.5<sup>b</sup> (Kutsa ; to Aṇvins)

yābhi rebhām nivr̥tām sitām adbhyā ūd vāndanam ārayatām svār dṛṣṭā,  
yābhih kāpvaṁ prā siṅāsantam āvatam , tābhir a su utābhir aṇvinā gatam.]

see refrain, 1.112.1<sup>d</sup>—23<sup>d</sup>

1.112.6<sup>a</sup> (Kakṣvat Dairghatamasa ; to Aṇvins)

ūd vāndanam āratām dāśānābhir ūd rebhām vṛṣṇa vṛṣṇa cācībhih,  
nīṣ ṭaugryām parayathāḥ samudrāt pūnaç cyavānāḥ cakanthur yuṣṭam.

[1.112.8<sup>c</sup>, yābhir vārtikām grasiṭām amuñcatam : 10.39.1<sup>d</sup>, yuvām cācībhi.  
grasiṭām amuñcatam.]

1.112.20<sup>b</sup> (Kutsa ; to Aṇvins)

yābhih cām̐tati bhāvatho dadāçuṣe bhujyūm yābhir āvatho yābhu ādhrigum,  
omyāvātīm subhāram ṛtastubham , tābhir a su utābhir aṇvinā gatam.]

see refrain, 1.112.1<sup>d</sup>—23<sup>d</sup>

8.22.10<sup>a</sup> (Sobhari Kāpva ; to Aṇvins)

yābhih pakthām āvatho yābhir ādhrigum yābhir babhrūm vijosasam,  
tābhir no maksū tūyam aṇvinā gatam bhisajyātām yad āturam.

1.112.24<sup>d</sup> : 1.34.12<sup>d</sup>, vṛdhē ca no bhavatām vājasātau.

1.112.4<sup>a</sup> : 1.92.7<sup>a</sup>, bhāsvati netrī sūn̐tānām.

1.112.4<sup>d</sup>—6<sup>d</sup>, uṣā ajīgar bhuvanāni viçva.

1.112.7<sup>a+d</sup> (Kutsa ; to Uṣas)

oṣā divō duhitā prāty adarçi vyuchānti vuvatiḥ çukrāvāsāḥ,  
viçvasyōçānā pūrthivasya vāsva ūso adyēhā subhage vy ūcha.

1.124.3<sup>a</sup> (Kakṣvat Dairghatamasa ; to Uṣas)

oṣā divō duhitā prāty adarçi jyōtir vāsānā samana purāstāt,  
ṛtasya pānthām ānv eti sādhu prajānatīva nā dīço minati.] see 1.124.3<sup>od</sup>

1.123.13<sup>c</sup> (Kakṣvat Dairghatamasa ; to Uṣas)

ṛtasya raçmīm anuyāçhamānā bhadrām-bhadrām krātum asmāsu dīçhi,  
ūso no adyā suhāvā vy ūchāsmāsu rāyo maghavātsu ca syuh.

For 1.112.7<sup>a</sup> cf. 4.52.1 ; 7.81.1.—For the relationship of 1.112 and 1.124 see under 1.112.15.  
and cf. also 1.112.1<sup>d</sup> with 1.124.8<sup>a</sup>.

1.112.14<sup>d</sup> (Kutsa ; to Uṣas)

vy āñjibhir divā ūtāv adyāud āpa kṛṣṇām nirṇ̐jam devy āvali,  
prabodhayānty aruṇēbhir aṇvair oṣā yāti suyūjā rāthēna.

4.14.3<sup>d</sup> (Vamadeva Gautama; to Uṣas)

avāhanty aruṇīr jyōtiṣāgān mahī citrā raçmibhiç cēkitanā,  
prabodhāyanty suvitāya devy ūṣā iyate suyūjā rāthēna.

1.113.15<sup>cd</sup> (Kutsa; to Uṣas)

avāhanti pōṣya vīryaṇi citrām ketūm kṛṇute cēkitanā,  
iyūṣiṇām upamā çāçvatinām vibhātīnām prathamōṣā vy āçvāt.

1.124.2<sup>cd</sup> (Kakṣivāt Dairghatamasa; to Uṣas)

āminatī dāivyāni vratāni praminatī manuṣyā yugāni,

cf. a: 1.92.12<sup>c</sup>; b: 1.92.11<sup>c</sup>

iyūṣiṇām upamā çāçvatinām āyatinām prathamōṣā vy ādyāt.

See under 1.92.11 and 1.113.14.

1.113.16<sup>d</sup> (Kutsa; to Uṣas)

ūd rrdhvām jivō āsur na āgād āpa prīgat tāma ā jyōtir eti,  
ārāik pānthām yātave sūryāyāganma yātra pratirānta āyuh.

8.48.11<sup>d</sup> (Pragātha Kāṇva; to Soma)

āpa tyā āsthur ānirā āmivā nīr atrasan tāmiçtir ābhāiṣuh,  
ā somo asmān aruhad vihāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10<sup>d</sup>.

1.114.6<sup>d</sup> (Kutsa; to Rudra)

idām pitrō marūtām ucyate vācaḥ svādōḥ svādīyo rudrāya vārdhanam,  
rīsvā ca no amṛta martabhojanam, tmāne tokāya tānayāya mṛṣa.

cf. 7.45.3<sup>d</sup>

2.33.14<sup>d</sup> (Grtsamada; to Rudra)

pāri ṇo hetī rudrāya vṛjyāḥ, pāri tveṣāsya durmatīr mahī gāt,

cf. 2.33.14<sup>d</sup>

āva sthirā maghāvadbhyas tanuṣva mīçhvas tokāya tānayāya mṛṣa.

Cf. 7.45.3<sup>d</sup> martabhojanam ādha rāsate nah, and 7.16.4; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9<sup>a</sup>, ūpa te stōmān paçupā ivākaram: 10.127.8<sup>a</sup>, ūpa te gā ivākaram  
(. . . stōmam).]

[1.114.10<sup>c</sup>, mṛṣā ca no ādhi ca brūhi deva: 1.35.11<sup>d</sup>, rākṣa ca, &c.]

1.115.1<sup>c+d</sup> (Kutsa; to Sūrya)

citrām devanām ūd āgād ānikam cākṣur mitrāya vārunasyāgnēḥ,  
āprā dyāvāpṛthivī antāriksam sūrya ātmā jāgatas tasthūṣaç oa.

4.14.2<sup>c</sup> (Vamadeva Gautama; to Savitar-Sūrya)

urdhvāni ketūm savitā devō açrej jyōtir viçvasmāi bhūvanaya kṛṇvān,

cf. 1.92.4<sup>c</sup>

āprā dyāvāpṛthivī antāriksam vī sūryo raçmibhiç cēkitānah.



7.101.6<sup>b</sup> (Kumāra Āgneya, or Vasistha; to Parjanya)

śa retodhā vṛṣabhāḥ cāçvatīnām, tāsminn ātmā jégatas tathūgaç ca,

tān ma ṛtām pātu çatāçaradaya çyuyām pāta svastībhīḥ sadā nah.

or 3.56.3<sup>d</sup>

or refrain, 7.1.20<sup>d</sup> ff.

1.115.8<sup>d</sup> (Kutsa; to Usas)

bhadrá āçvā narītaḥ sūryasya citrā çtagvā anumādyasaḥ,

namasyānto divā ā prēṭham asthuh pári dyāvāprthivi yanti sadyāḥ.

3.58.8<sup>d</sup> (Viçvāmitra; to Açvins)

āçvinā pári vām īṣaḥ puruçr īyūr girbhīr yatamaḥ aṛdhrah,

rātho ha vām ṛtāja ādrijuṭaḥ pári dyāvāprthivī rāti sadyāḥ.

For 3.58.8 cf. Geldner, *Ved. Stud.* iii. 14, yatamaḥ means 'keep close', 'keep in line with'

1.115.4<sup>c</sup>, yadéd āyukta narītaḥ sadhasthāt: 7.60.3<sup>a</sup>, āyukta sapta narītaḥ, &c.]

## Group 12. Hymns 116-126, ascribed to Kakṣivat Dāirghatamasa

1.116.7<sup>a+d</sup> (Kakṣivat Dāirghatamasa; to Açvins)

yuvām narā stuvaté pajriyāya kakṣivate aradatam pūramdhim,

karotarīc chaphād āçvasya vṛṣṇaḥ çatām kumbhān asīñcatam sūrāyāḥ.

1.117.7<sup>a</sup> (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇapvām dadathur viçvakāya,

ghōṣṇyai cit pitṛsade durone pātim jūryantya āçvināv adattam.

1.117.6<sup>1</sup> (The same)

tād vām narā çāṇsyām paj-iyēṇa kakṣivatā nāsatyā párijman,

çaphād āçvasya vājīno jūnāya çatām kumbhān asīñcatam mādhdhūnām.

Note also that 1.116.16<sup>a</sup> = 1.117.17<sup>a</sup>. For the relation of these hymns see p. 18. Cf. also the pāda 1.116.23<sup>a</sup>, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, *Rigveda Kommentar*, p. 18.

1.116.16<sup>a</sup> (Kakṣivat Dāirghatamasa; to Açvins)

çatām meṣān vṛkyē cakṣadānām ṛjṛāçvam tān pitāndham cakāra,

tasmiñ akṣī nāsatyā vicākṣa ādhattam dasrā bhīṣajāv anarvān.

1.117.17<sup>a</sup> (The same)

çatām meṣān vṛkyē māmahānām tāmāḥ prāñitam āçivena pitṛ,

ākṣī ṛjṛāçve āçvināv adhattam jyōtir andhāya cakrathur vicākṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2<sup>c</sup> (Kakṣivāt Dairghatamasa ; to Aṇvins)

yó vām aṇvinaṁ mánaso jávyān ráthah svávo víca ajígati,  
yéna géohathah sukfto duroṇám téna narā vartír asmábhyaṁ yātam.

1.183.1<sup>c</sup> (Agastya ; to Aṇvins)

tám yuñjatham mánaso yó jávyān trivandhuró vṛṣaṇa yás tricakráh,  
yénopayáthah sukfto duroṇám tridhātunā patatho vír ná parṇāh.

Cf. yātām aṇvinaṁ sukfto duroṇám, 4.13.1<sup>c</sup>. —For the expression mánaso jávyān see under 1.118.1<sup>d</sup>.

1.117.6<sup>d</sup>, çatām kumbhān asiñcatām mádhunam : 1.116.7<sup>d</sup>, çatām kumbhān  
asiñcatām sūrāyāh.

1.117.7<sup>a</sup>, yuvām narā stuvató kṛṣṇiyāya : 1.116.7<sup>a</sup>, yuvām narā stuvaté pajriyāya.

1.117.9<sup>b</sup> (Kakṣivāt Dairghatamasa ; to Aṇvins)

purú várpaṇsy aṇvinaṁ dādhanā ní pedáva ūhathur ācūm ācvaṁ,  
saahasān vājinam āpratitam ahihānam ṇvavyāṁ tárutram.

7.71.5<sup>b</sup> (Vasiṣṭha ; to Aṇvins)

yuvām cyāvanam jarāso 'mumuktam ní pedáva ūhathur ācūm ācvaṁ,  
nir ānhasas tāmasa spartam ātrīm ní jāhuṣām cithiré dhātām antāh.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9<sup>b</sup>, 'vile gestalten schaffend, O Aṇvina, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means. 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3 ; for the repeated pāda cf. under 1.118.9.

1.117.17<sup>a</sup>, çatām meṣān vṛkyē māmālānām : 1.116.16<sup>a</sup>, çatām meṣān vṛkyē  
cakṣadanām.

1.117.20<sup>d</sup> (Kakṣivāt Dairghatamasa ; to Aṇvins)

ādhenum dusrā staryām viśaktām āpinvatām çayāve aṇvinaṁ gām,  
yuvām çacibhir vimadāya jāyām ny ūhathuḥ purumitrāsya yōṣām.

10.39.7<sup>b</sup> (Ghoṣa Kakṣivāt ; to Aṇvins)

yuvām ráthena vimadāya çundhyúvam ny ūhathuḥ purumitrāsya  
yōṣānām,

yuvām havān vadhrimatyā agachatām yuvām sūṣutīm cakrathuḥ  
purāndhaye.

For sūṣutīm in 10.39.7<sup>d</sup> cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṇvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1<sup>c</sup>.—Note also that 1.118.9<sup>c</sup> = 10.39.10<sup>c</sup>.

1.117.21<sup>d</sup> (Kaksīvat Dairghatamasa; to Aṣvins)

yavām vṛkṣaḥ aṣvīnā vapantṛṣam duhanta mānuṣāya daśa,  
abhi dāsyuṁ bakureṇā dhamantorū jyōtiḥ cakrathur āryāya.

7.5.6<sup>d</sup> (Vasiṣṭha Maitravaruni; to Vaiṣṇanara)

tvē asuryām vasaṇo hy ṛṣvan krātūṁ hi te mīrvaṇaho juṣānta,  
tvām dāsyūṁ okaso agniḥ āja urd jyōtir janāyann āryāya.

For 1.117.21 see Müll. OST. 1. 171 note 1.14; Oldenberg, RV. Noten, p. 113. See other references. For pada 1.117.21<sup>a</sup> cf. S.226<sup>a</sup>, yavām vṛkṣa karṣabha; for the repeated pada, 6.3.1<sup>b</sup>.

1.117.23<sup>d</sup> (Kaksīvat Dairghatamasa; to Aṣvins)

sada kavi sumatim ā cake vām viçvā dhiyo aṣvīnā prāvṛṣaiḥ mṛ,  
asmē rayīm nāsatya brhātām apatyasācam grūtyām rārāthām.

6.72.5<sup>b</sup> (Bharadvāja; to Indra and Soma)

indrāsomā yuvām āgā tarutram apatyasācam grūtyām rārāthe,  
yuvām çuṣmarā maryam carṣanibhyaḥ sām vivyathuḥ prtanāsācam ugrā.

Grassmann translates 6.72.5<sup>b</sup>, 'Ihr, Indra-Soma, ihr allein verheisset diegroße kraft, beruhmte, kinderreiche', that is, he makes the adjectives to pada 6 agree with çuṣmarā to pada c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayīm with these adjectives: 'Indra und Soma, ihr furwar geht sigenden, auf die kinder überzehenden, ruhmvollen [reichum]'. Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. grūtya, Grassmann also correctly supplies rayīm in 6.72.5. The word grūtya, something like German 'protzig', is a kind of kenning of rayi (cf also 2.30.11), so that I do not feel at all sure that the repeated pada in 6.72.5, although its real theme, rayi, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tarutram with rayīm in 6.72.5 see under 1.79.8<sup>b</sup>.

1.117.25<sup>a+d</sup> (Kaksīvat Dairghatamasa; to Aṣvins)

etāni vām aṣvīnā vīryāṇi pra purvyāny ayavo vocan,  
brāhma kṛṇvānto vṛṣaṇā yuvabhyām suvirāso vidatham ā vadema.

2.39.8<sup>a</sup> (Grtsamada; to Aṣvins)

otāni vām aṣvīnā vārdhanāni brāhma stomaṁ grtsamādāso akran,  
tāni narā juṣaṇāpā yātām brhād vadema vidāthe suvirāḥ,

see refrain, 2.1.16<sup>d</sup> ff.

2.12.15<sup>d</sup> (Grtsamada; to Indra)

yāḥ sunvatē pacate dudhrā ā cid vājām dardarṣi sa kilāsi satyāḥ,  
vayām ta indra viçvāha priyāsah, suvirāso vidātham ā vadema.

see 2.12.15<sup>e</sup>

8.48.14<sup>d</sup> (Pragātha Kaṇva; to Soma)

trātāro deva ādhi vocatā no mā no nidrā icata mota jālpih,  
vayām sōmasya viçvāha priyāsah, suvirāso vidātham ā vadema.

see 2.12.15<sup>e</sup>

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pada in most of these stanzas is in reality a refrain, not very different from the more technical refrain pada, 2.1.16<sup>d</sup> ff., brhād vadema vidāthe suvirāḥ.

1.118.1<sup>b</sup>: 1.35.10<sup>b</sup>, *sumṛīkāḥ svāvaṇ yātv arvāṇ.*

1.118.1<sup>d</sup> (Kakṣivāt Dairghatamasa ; to Aṇvins)

ā vām rātho aṇvina cyeṇāpatva *[sumṛīkāḥ svāvaṇ yātv arvāṇ.]* 1.35.10<sup>b</sup>  
yō mātyasya mānaso jāviyān trivandhurō vṛṣaṇā vātaraṇhāḥ.

1.183.1<sup>b</sup> (Agastya ; to Aṇvins)

tām yuṣṭjātham mānaso yō jāviyān trivandhurō vṛṣaṇā yās tricakrāḥ,  
yōnopayāthāḥ sukṛto duroṇām, tridhātunā patatho vīr nā parṇāḥ.

1.117.2<sup>o</sup>

See under 1.35.10<sup>b</sup>.—For the expression mānaso jāviyān see under 1.117.2<sup>o</sup>.

1.118.3<sup>abcd</sup> (Kakṣivāt Dairghatamasa ; to Aṇvins)

pravādyāmanā suvṛtā rāthena dāsāṇ imām ṇṇutaṁ ḷlōkam ādreh,  
kim aṅgā vām prāty āvartim gāmiṣṭhāhūr viprāso aṇvinā purājāḥ.

3.58.3<sup>abcd</sup> (Viṣvāmitra ; to Aṇvins)

suyūgbhir āṇvāḥ suvṛtā rāthena dāsāṇ imām ṇṇutaṁ ḷlōkam  
ādreh,

kim aṅgā vām prāty āvartim gāmiṣṭhāhūr viprāso aṇvinā purājāḥ.

For pravādyāmanā . . . rāthena cf. 1.181.3 ; 5.31.1.

1.118.4<sup>d</sup> (Kakṣivāt Dairghatamasa ; to Aṇvins)

ā vām cyeṇāso aṇvinā vahantu rāthe yuktīsa āṇvāḥ patamṅāḥ,  
yō aptūro divyāso nā gḍdhrā abhi prāyo nāsatyā vāhanti.

6.63.7<sup>b</sup> (Bharadvāja ; to Aṇvins)

ā vām vāyo 'cvaṇso vāhiṣṭhā abhi prāyo nāsatyā vāhantu,

prā vām rātho mānojavā asarjīṣāḥ prkṣā iṣidho ānu purvīḥ. 6.63.7<sup>o</sup>

For the difficult pada 6.63.7<sup>d</sup> cf. 8.23.3, and Oldenberg, RV. Noten, p. 408 ; for prkṣā Fischel, Ved. Stud. i. 96.

1.118.6<sup>a</sup>, ud vāndanam āirataṁ dānsānābhīḥ : 1.112.5<sup>b</sup>, ud vāndanam āirayataṁ  
svār dr̥ḷḷe.

1.118.9<sup>a</sup> (Kakṣivāt Dairghatamasa ; to Aṇvins)

yuvām cvetām pedāva indrajūtam ahihānam aṇvinādhattam āṇvam,  
johūtram aryo abhiḥbhutam ugrām sahasrasām vṛṣaṇām vidvāṅgam.

10.39.10<sup>a</sup> (Ghoṣā Kakṣivati ; to Aṇvins)

yuvām cvetām pedāve 'ṇvinācvaṁ navābhīr vājair navatī ca vājīnam,  
carḷkṛtyam dadhatūr drāvayātsakham bhāgam nā nṛbhyo hāvyaṁ  
mayobhuvam.

The problem of interpretation is johūtram. The *Pot. Lex.*, followed by Grassmann, and Hillebrandt in the vocabulary of his *Chrestomathy*, renders 'laut wiehernd'. Śāyana had previously indicated the same translation, and accounted for it by atīṣyena saṁgrāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, il. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. pātra 'instrument of drinking'; jōhūtra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel carkṣtyam 'worthy of ardent praise' in 10.39 10<sup>ab</sup>, also 1.116.10. The expression jōhūtram aryāḥ is paralleled even more closely by carkṣtyam aryāḥ in 4.38.2; cf. also havya-aryāḥ in 1.116.6. I cannot agree with Geldner, *Ved. Stud.* iii. 77, that carkṣtyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that havya-aryāḥ means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Revue du Rig-Veda*, p. 170, and Oldenberg, *ZDMG.* liv. 178, are right in translating jōhūtram as 'the rich' and carkṣtyam aryāḥ by 'he is to be praised or called by the poor'. Arj is in these passages synonymous with sūri and maghavan: carkṣtyam aryāḥ 'fit to be praised by the rich (sacrificer)'; jōhūtram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Not 1.117.20<sup>d</sup> = 10.39.7<sup>b</sup>.—For the repeated pāda cf. 1.117.9<sup>b</sup>.

1.121.5<sup>d</sup> (Kakṣivat Dairghatamasa; to Indra, or Viṣve Devāḥ)  
tubhyām pāyo yāt pitarāv anītam rādhaḥ suréas turéno bhūranyu  
cūci yāt te rókṣa āyajanta sabardūghāyāḥ pāya usryāyāḥ.

10.61.11<sup>d</sup> (Nabhanedīstha Mānava; to Viṣve Devāḥ)  
makṣū kanāyāḥ sakhyām naviyo rādho na réta rām it turanyan,  
cūci yāt te rókṣa āyajanta sabardūghāyāḥ pāya usryāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV.* Noten, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11.<sup>a</sup> makṣū kanāyāḥ sakhyām nāvagvāḥ.

1.121.13<sup>b</sup> (Kakṣivat Dairghatamasa; to Indra, or Viṣve Devāḥ)  
tvam sūro harito rāmāyo nṛṇ bhārac cakram étaça nāyam indra,  
prāsya pāram navatīm nāvyanām api kartām avartayo 'yajyun.

5.31.11<sup>c</sup> (Avasyu Ātreya; to Indra)  
sūraç cid rātham pāritakmyayam pūrvam karad uparam jujuvāsam.  
bhārac cakram étaçaḥ sām ripāti puró dādhat sanīṣyanti krātum nah.

cf. 4.20.3<sup>b</sup>

Pāda 5.31.11<sup>d</sup> is repeated in 4.20.3<sup>b</sup>, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nṛṇ in 1.121.13<sup>b</sup> (why, after all, not accusative, if such expressions as hārayo vṣanah, 6.44.19, 10.112.2, are to be trusted?); with nāyam in 1.121.13<sup>b</sup>; and, above all, with the difficult legend of Étaça and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161–163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV.* Noten, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3<sup>d</sup>, 14<sup>b</sup>, tán no viṣve varivasyantu devāḥ.

1.122.6<sup>a</sup> (Kakṣivat Dairghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)  
çrutām me mitrāvaruṇā hāvemótā çrutām sādane viçvataḥ sm,  
çrótu nah çróturātīḥ suçrótuḥ suksétra sīndhur adbhāḥ.

7.62.5<sup>d</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

prā bahāvā sisrtam jivāse na 1<sup>ā</sup> no gāvryūtim ukṣatam ghṛtēna,

cf. 3.62.16<sup>ab</sup>

ā no jāno cṛavayatam yuvānā cṛutām me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6<sup>d</sup>, 'Der gern erhört, Gehör uns schenkt, erhör uns, der wiesenreiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der sei berühmte Sindhu mit schönem gefilde mit den Āpas'. The entire stanza with its hysterical repetition of root cṛu is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksōtrā naḥ cṛnavat sindhur adbhūh (cf. also RV. Noten, p. 124); Arnold VM., who would supply cṛōtu naḥ before suksōtrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11<sup>b</sup>, cṛōtā rajāno amṛtasya mandrāḥ ; 10.93.4<sup>a</sup>, té ghā rājāno, &c.]

1.123.5<sup>b</sup> (Kakṣivat Dairghatamasa ; to Uṣas)

bhāgasya svāsā vāruṇasya jāmir uṣaḥ sūnṛte prathamā jarasva,  
paçcā sū daghyā yō aghāsya dhātā jāyema tam dākṣiṇayā rāthēna.

7.76.6<sup>d</sup> (Vasiṣṭha ; to Uṣas)

prāti tvā stōmair itate vasiṣṭhā usarbudhaḥ subhage tuṣṭvūṁśah,  
gāvām netrī vājapatnī na uchōṣaḥ sujāto prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣiṇyā to dākṣiṇyā(h), notwithstanding the expression rātho dākṣiṇyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paçcā (or paçcād) dagh is the equivalent of English slang 'get left'; āpaçcā(d)-daghyau is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; ApÇ. 7.28.2. In st. 1.123.1 dākṣiṇyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10<sup>b</sup>.

1.123.12<sup>b</sup> (Kakṣivat Dairghatamasa ; to Uṣas)

āçvāvatir gōmūtir viçvāvārā yātamānā raçmibhiḥ sūryasya,  
parā ca yānti pūnar ā ca yanti bhadrā nūma vāhamānā uṣāḥ.

5.4.4<sup>b</sup> (Vasuçruta Ātreya ; to Agni)

juṣāsvāgna ilayā sajōṣā yātamāno raçmibhiḥ sūryasya,

juṣāsva naḥ samidham jātaveda 1<sup>ā</sup> ca devān havirādyāya vakṣi.

cf. 5.1.11<sup>d</sup>

1.123.13<sup>c</sup>, uṣo no adyā suhāvā vy ūcha : 1.113.7<sup>d</sup>, uṣo adyēhā subhage vy ūcha.

1.124.2<sup>a</sup> : 1.92.12<sup>c</sup>, āminati dāivyāni vratāni.

1.124.2<sup>b</sup> : 1.92.11<sup>c</sup>, praminatī manuṣyā yugāni.

1.124.2<sup>cd</sup> : 1.113.15<sup>cd</sup>, Iyūṣiṇām upamā çāçvatīnām ayatīnām (1.113.15<sup>e</sup>, vibhātī nam) prathamōṣā vy ādyāt (1.113.15<sup>d</sup>, āçvāt).

1.124.5<sup>a</sup>: 1.113.7<sup>a</sup>, eṣā divo duhitā prāty adarṣi.

1.124.3<sup>ol</sup> (Kākṣīvat Dāirghatamasa; to Uṣas)

eṣā divo duhitā prāty adarṣi, iyotir vāsānā sananā purastāt,  
ṛtāsyā pānthām anv eti sādhu prajānativa na dāco mināt.

see 1.113.7<sup>a</sup>

5.80.4<sup>ol</sup> (Satyaçravasa Atreya; to Uṣas)

eṣā vyenī bhavati dvilurhā aviskrīvānā tanvām purastāt,  
ṛtāsyā pānthām anv eti sādhu prajānativa na dāco mināt.

10.66.13<sup>b</sup> (Vasukarṇa Vasukra; to Viçve Devāḥ)

dāivyā hōtārā prathamā purōhita, ṛtāsyā pānthām anv emi sādhu,

[see 2.3.7<sup>a</sup>

kṣōtrasya pātim prātivecam imahe viçvān devān amṛtān apruychata].

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain: the two pādas of the repeated distich are well knit together as to preclude their having been composed separately. 'Straight does she (the daughter of Heaven, Uṣas) go along the path of ṛta—divine law', as one who knows (the way); she does not miss the directions'. Now 10.66.13<sup>b</sup> (*was sa thaya*), neat jagati variant for the tristich cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13<sup>b</sup> in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach der weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii 241: 'Je suis exactement les deux sacrificateurs divins, les premiers purohita sur le chemin du rta.' I do not regard these translations as correct, first, because they impose a different meaning upon anv emi in 10.66.13 from that of anv eti in 1.124.3; 5.80.4; secondly, because anv + I does not govern two accusatives; cf. in addition 3.12.7 (where there are two verbs, upa prīyanti, and annu yanti); 7.44.5; and 8.12.3. The facts are these: in 10.66.13 ṛtāsyā pānthām anv emi sādhu is a parenthesis suggested by the ritualistic dāivyā hōtārā prathamā purōhita, who are stock figures in the seventh or eighth stanzas of the apri-hymns: see 2.3.7; 3.4.7; 3.7.8; 10.110.7, and cf. of the more recent literature on the apri-sūktas, Bergaigne, *Recherches sur l'Histoire de la Liturgie vedique*, Journal Asiatique, 1889, pp. 13 ff.; Oldenberg, SBE, xli, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛta, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivyā hōtārā, otherwise apri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5<sup>c</sup> (Kākṣīvat Dāirghatamasa; to Uṣas)

pūrve ārdhe rājaso aptyāsyā gāvām jānītry akṛta prā ketum,  
vy ù prathate vitarām vāriya obhā prānti pitrōr upastha.

10.110.4<sup>c</sup> (Jamadagni Bhārgava, or Rāma Jamadagnya; Āpriyah; here Barhis)

pracīnam barhiḥ pradiça prthivyā vāstor asyā vrjyate āgre āhnam,  
vy ù prathate vitarām vāriyo devēbhyo āditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (✓varj, 'work', cf. I.E. *verġ* = Avestan *varəz*, Gr. *ἔργον*), when this (Dawn) lights up at the beginning of the days. Farthier and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives *vāstor asyāḥ* as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, *vāstor asyāḥ* (sc. *usāsah*), because this brings on the motif of Uṣas. So, correctly, Grassmann, II. 389; Geldner, *Ved. Stud.* i. 153; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āpī hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, *vāstor asyā vṛjyate āgre āhnām*, which introduces Uṣas in person. See *vāstor usāsah*, or *usāsām* 1.79.6; 7.10.2; and *āgre āhnām* in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (*devabarhis*, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5<sup>b</sup> cf. 1.92.1<sup>b</sup>.

### 1.124.7<sup>c</sup> (Kakṣvat Dairghatamaśa; to Uṣas)

*abhrātēva punsā eti pratīcī gartārūg iva sanāye dhānānam,  
jāyēva patyā uṇatī suvāsāḥ* [uṣā hasrēva nī riṇte āpsaḥ.]

cf. 1.124.7<sup>d</sup>

4.3.2<sup>b</sup> (Vamadeva Gāutama; to Agni)

*asyān yōniḥ cakrmā yām vayām te jāyēva patyā uṇatī suvāsāḥ,  
arvācīnāḥ pārivīto nī śīdemā u te svapāka pratīcīḥ.*

10.71.4<sup>d</sup> (Bṛhaspati Āṅgīrasa; to Jūāna)

*utā tvaḥ pāḡyan nā dadarṣa vīcam utā tvaḥ ṣṛṇvān nā ṣṛṇoty enām,  
utō tvaśmāi tanvām ī sase jāyēva patyā uṇatī suvāsāḥ.*

10.91.13<sup>d</sup> (Aruṇa Vaitahavya; to Agni)

*imān prātūyā suṣtūtīm nāvīyasīm vocēyam asmā uṇatē ṣṛṇōtu nah.  
bhuyā āntara hr̥dy āśya nispf̥ce jāyēva patyā uṇatī suvāsāḥ.*

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, *Bezz. Beitr.* xv. 2; Pischel, *Ved. Stud.* i. 308). The poet of 10.71.4 uses high art in bridling the notion with his theme *vāc*, 'the holy word', precursor of *brāhma*: 'There are some who are able to see, yet do not see *Vāc*; yea there are some who are able to hear *Vāc*, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clover song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, *SBE* xlv. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, *yōni*) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind, he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the



applicability of the repeated pāda: 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7<sup>a</sup>, also the author, *SBE*, xlii. 258.

[1.124.7<sup>d</sup>, *uśā hasréva nī rīrte āpsaḥ*: 5.80.6<sup>b</sup>, *yōseva bhadrā nī rīrte āpsaḥ*.]

1.124.10<sup>b</sup> (Kaksīvat Dairghatamasa; to Uṣas)

*prā bodhayosaḥ pṛṇatō maghony ābudhyamānāḥ paṇāyāḥ sasantu,*  
*revād uoha maghāvadbhyo maghoni revāt stotrē sūnṛte jārāyanti.*

4.51.3<sup>c</sup> (Vāmadeva; to Uṣas)

*uchāntir adyā citayanta bhojān rādhodéyāyośāso maghóniḥ,*  
*acitrē antāḥ paṇāyāḥ sasantv ābudhyamānās tāmāso vīmadhye.*

The obscure word *jārāyanti* (Sāyana, *sarvapṛāṇīnaḥ kṣapayanti*!) in 1.124.10<sup>d</sup> seems to me to be intelligible best in the light of such an expression as, *uśāsam . . . prāti vipṛāso matībhir jarante*, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', *revāt stotrē jārāyanti*. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem *jārāya* in the sense of 'awaken', as suggests Foy, *KZ*, xxxiv. 251. The root *gar* (*jāgar*) never shows initial *j*. For other suggestions, none of them alluring, see Oldenberg, *RV*, Noten, p. 128.—Note that the first pādas of the two stanzas transfix the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kaksīvat Dairghatamasa; to Uṣas) =

6.64.6 (Bharadvāja; to Uṣas)

*ūt te váyaç cid vasatér apaptan náraç oa yé pitubhājo vyūṣṭāu,*  
*amā saté vahasi bhūri vāmām ūso devi dāçūṣe mārtyāya.*

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix; Grassmann, ii. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8<sup>a</sup>, *nī sunvaté vahati bhūri vāmām*.

### Group 13. Hymns 127–139, ascribed to Parucchepa Dāivodāsi

[1.127.1<sup>b</sup>, *vāsum sūnūm sáhaso jatāvedasam*: 8.71.11<sup>a</sup>, *agnīm sūnūm*, &c.]

1.127.2<sup>c+e</sup> (Parucchepa Dāivodāsi; to Agni)

*yājīṣṭham tva yājamāna huvema jyēṣṭham āngirasām vipra manmabhir vipre-*  
*bhiḥ çukra mánmabhiḥ,*  
*pārijmanam iva dyām hótāram carṣaninām,*  
*çociṣkeçam vīṣanam yām imā víçāḥ právantu jūtāye víçāḥ.*

8.60.3<sup>d</sup> (Bhargha Pragātha; to Agni)

āgne kavir vedhā asi hōta pāvaka yākṣyaḥ,

mandrō yājñeṣṭho adhvarēsv īdyo, viprebhiḥ çukra mānmabhiḥ. 4.7.1<sup>b</sup>

8.23.7<sup>b</sup> (Viçvamanas Vaiyaçva; to Agni)

agnīm vaḥ purvyaṁ huve hōtāraṁ carṣaṇinām,

tām ayā vācā gṛṇe tām u va stuṣe.

8.60.17<sup>d</sup> (Bhargha Pragātha; to Agni)

agnim-agnīm vo ādhrigum huvēma vṛktābarhiṣaḥ,

agnīm hitāprayasaḥ çacvatīṣv ā hōtāraṁ carṣaṇinām.

Oldenberg, SBE. xvi. 129, translates the first tristich of 1.127.2: 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Añgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sängern, O heller, mit gedenkenden Liedern'. (Grassmann, like Oldenberg, 'mit weisen Liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ çukra mānmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For īdyo with the instrumental of person performing the reverence, cf. 1.12; 3.29.2. The same statement in the active at 8.23.25, viprā agnim . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hōtāraṁ carṣaṇinām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7<sup>b</sup> = 17<sup>d</sup>; 22<sup>b</sup> = 2<sup>d</sup>; 27<sup>a</sup> = 14<sup>d</sup>.

1.127.8<sup>d</sup> (Parucchepa Dāivodāsi; to Agni)

viçvāsāṁ tvā viçīm pātīm havāmahe sārvasāṁ samānāṁ dāmpatīm bhujé satyā-

gīrvāhasāṁ bhujé,

ātithīm mānuṣāṇāṁ pitūr na yāsyāsayā,

amī ca viçe amṛtāsa ā vāyo havyā devēṣv ā vāyaḥ.

8.23.25<sup>a</sup> (Viçvamanas Vaiyaçva; to Agni)

ātithīm mānuṣāṇāṁ cūnūm vānaspātīnām,

viprā agnim āvase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20<sup>b</sup>, viçvāsāṁ ātithir mānuṣāṇām.

1.127.9<sup>dc</sup> (Parucchepa Dāivodāsi; to Agni)

tvām agne sūhasā sūhantamaḥ çuṣmīntamo jayase devātātaye rayir nā devātātaye,

çuṣmīntamo hi te mādō dyumnīntama utā krātuḥ,

ādha smā te pāri caranty ajara çruṣṭivāno nājara.

1.175.5<sup>ab</sup> (Agastya; to Indra)

çuṣmīntamo hi te mādō dyumnīntama utā krātuḥ,

vṛtraghnā varivovīda mānīṣṭhā açvasātamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of mādā and krātu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9<sup>a</sup> cf. Oldenberg, Prol., p. 69.

1.127.10<sup>e</sup> (Parucchepa Daivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata usarbūdhe paçuṣe nāgnāye stōmo babhūtv agnāye,  
prāti yād im haviṣmān viçvāsu kṣāsu jōguve,  
āgre rebhō nā jarata ṛṣṇām jūrñir hōta ṛṣṇām.

5.64.2<sup>d</sup> (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucetūnā prā yantam asmā ārcate,  
çevān hi jaryām vām viçvāsu kṣāsu jōguve.

The repeated pada is used in slightly different constructions. The passage 1.127.10<sup>ae</sup> is to be rendered, 'when (the worshipper) who gives offerings has praised hiç in all places'; 5.64.2<sup>cd</sup>, 'for your praiseworthy kindness has been praised in all places'. The word sucetūnā in the latter stanza occurs also in 1.127.11.—For 1.127.10<sup>ab</sup> cf. Fischel, Ved. Stud. i. 91, its metre, Oldenberg, RV. Noten, p. 132.

1.128.2<sup>b</sup> (Parucchepa Daivodāsi ; to Agni)

tām yajñasūdhān āpi vātayāmasy ṛtāsyā pathā nāmasā haviṣmatā devatātā  
haviṣmatā,  
sā na ūrjūm upābhṛty ayā kṛpā nā jūryati,  
yām mātariçvā mánave parāvato devām bhūh parāvatah.

10.70.2<sup>c</sup> (Sumitra Badhryaçva ; Āpna, here to Naraçansa)

ā devūnām agrayūvehā yātu naraçānsō viçvārñpebhīr āçvāih,  
ṛtāsyā pathā nāmasā miyédho devóbhyo devātamaḥ suṣudat.

10.31.2<sup>b</sup> (Kavaṣa Āiluṣa ; to Viçve Devāh)

pūri cin mārto drāviṇān mamanyād ṛtāsyā pathā nāmasā vivāset,  
utā svēna krātunā sāni vadeta çrçyānsām dākṣaṇi mánasā jagṛbhyaṭ.

For 1.128.2 see Oldenberg, SBE. xlv. 137 ; RV. Noten, p. 132, Max Müller, SBE. xxxii. 202, 437 ; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104 ; il. 44<sup>8</sup>.—The cadence nāmasā vivāset also in 6.16.46<sup>d</sup>.

1.128.6<sup>ae</sup> (Parucchepa Daivodāsi ; to Agni)

viçvo víhaya aratīr vásur dadhe hāste dākṣiṇe tarāñir nā çīçrathac chravasyāyā  
nā çīçrathat,  
viçvasmā id iṣudhyatō devatrā havyām óhiṣe,  
viçvasmā it sukṛte vāram ṛṇvaty agnīr dvārā vy ṛṇvati.

8.19.1<sup>c</sup> (Sobhari Kaṇva ; to Agni)

tām gūrdhaya svāṇaram devāso devām aratīm dadhanvire,  
devatrā havyām óhire.

8.39.6<sup>d</sup> (Nabhāka Kaṇva ; to Agni)

agnīr jātā devānām agnīr veda mārtañām apçyām,

agnih sā draviṇodā agnīr dvārā vy ūrñute svāhuto nāvīyasā nābhantām  
anyaké same. j

see refrain, 8.39.1<sup>b</sup> ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Padapāṭha, ā + ūhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + ūhiṣe to wit : 'für jeden stehenden ist von ihm (nämlich Agni) das opfer gotteswärts zu faren.' The parallel óhire (Padapāṭha, ā + ūhire) does not go to support that view ; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xli. 140, proposes the radical change to *viçvā vihāyā aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viçvo vihāyā aratir vāsū* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, vāsū, which is to be supplied with punning allusion to the nominative vāsū). So Sāyana; differently Mādhyama to TB. 2.5.4.4. For *içudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratim*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas ta dhūma ṛṇvati* (ūrṇotu).

1.128.8<sup>a+b</sup> (Parucchepa Dāivodāsi; to Agni)

*agnim hótāram īlate vāsudhitim priyām cētiṣṭham aratim ny ērire havya-  
vūhan ny ōrire,*

*viçvāyūm viçvāvedasām hótāram yajatām kavim,  
devāso raṇvām āvase vasuṇyāvo gṛrbhī raṇvām vasuṇyāvah.*

5.1.7<sup>b</sup> (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)

*prā nū tyām vipram adhvarēṣu sādhum agnim hótāram īlate nāmobbhiḥ,  
ū yās tatāna ródasi rtēna nītyām mṛjanti vājīnām ghṛtēna.*

6.14.2<sup>c</sup> (Bharadvāja Bārhaspatya; to Agni)

*agnir id dhi pracetā agnir vedhāstama īṣih,  
agnim hótāram īlate yajñēṣu mānuṣo viçah.*

7.16.1<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

*enā vo agnim nāmas, orjō nāpātām ū huve, cf. 7.16.1<sup>b</sup>  
priyām cētiṣṭham aratim svadhvarām viçvasya dūtām amṛtam.*

It is obvious that 1.128.8<sup>a</sup> is composite and secondary in the light 6.14.2<sup>c</sup> and 5.1.7<sup>b</sup>; cf. also 3.10.2<sup>b</sup>, *agne hótāram īlate*. It does not seem necessary with Arnold, VM., p. 124, to read *vāsudhitim*; cf. under 1.1.2<sup>c</sup>. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2<sup>a</sup>, *prkṣām ātyam nā vājīnam: 1.135.5<sup>c</sup>, açum ātyam, &c.*]

1.129.3<sup>1c</sup> (Parucchepa Dāivodāsi; to Indra)

*dasmō hi ṣmā vṣṇaṇām pīnvasi tvācam kām cid yāvīr arārum çūra mārtyam  
parivṛṇāksi martyam,*

*indrotā tubhyaṁ tad divē tad rudrīya svāyaçase,  
mitrāya vocām vāruṇāya saprāthah sumṛṇikāya saprāthah.*

1.136.6<sup>1c</sup> (Parucchepa Dāivodāsi; Līngoktadevatāḥ)

*nāmo divē brhatē rodasiḥbhyām mitrāya vocām vāruṇāya mīlhuṣe  
sumṛṇikāya mīlhuṣe,*

*īndram agnim ūpa stuhī, dyukṣām ariyamāṇām bhāgam, cf. 1.12.7<sup>a</sup>  
jyōg jīvanṭah prajāya sacemahi sōmasasyotī sacemahi.*

For 1.129.3<sup>a</sup> cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3<sup>1b</sup>, Oldenberg, RV. Noten, pp. 133.

1.129.5<sup>c</sup>, ugrābhīr ugrōtibhīḥ: 1.7.4<sup>c</sup>, ugrā ugrābhīr utībhīḥ.

1.129.9<sup>a+s</sup> (Paruccheṇa Dāivodāsi; to Indra)

tvām na indra rāyā pāriṇasā yāhi pathūn anehāsā purō yāhi arakṣāsā.  
sācasva naḥ parākā ā sācasvāstamikā ā,  
pāhi no durād arād abhiṣṭibhīḥ sādā pāhy abhiṣṭibhīḥ.

4.31.12<sup>b</sup> (Vāmadeva; to Indra)

asmūn aviddhi viçvāhōndra rāyā pāriṇasā,  
asmān viçvābhīr utībhīḥ.

8.97.6<sup>d</sup> (Rebha Kaçyapa; to Indra)

sā naḥ sōmeṣu somapāḥ sutēṣu çavasas pate,  
madāyāsva rādhasā sunftāvatēndra rāyā pāriṇasā.

10.93.11<sup>c</sup> (Tanva Partha; to Viçve Devāḥ, here Indra)

etām çānsam indrāsmayūṣ tvām kūcit sāntam sahasāvann abhiṣṭaye  
sādā pāhy abhiṣṭaye,  
medātām vedātā vāso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapaṅkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣṭibhīḥ sādā pāhy abhiṣṭibhīḥ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1<sup>c</sup>, prā no rāyā pāriṇasā.

1.130.1<sup>c</sup> (Paruccheṇa Dāivodāsi; to Indra)

ēndra yāhy ūpa naḥ paravāto nāyām āchā vidāthāniva sātpatir āstaṁ rājeva  
sātpatih,

hāvāmahe tvā vayām prāyavantah sutā sāca,  
putrāso nā pitāraṁ vājasātaye māñhiṣṭham vājasātaye.

8.4.18<sup>d</sup> (Devātithi Kāṇva; to Indra or Pūṣan)

pārā gūvo yāvasam kāc cid āghrṇe nityam rékṇo amartya,  
asmākam pūṣann avitū çivō bhava māñhiṣṭho vājasātaye.

8.88.6<sup>d</sup> (Nodhas Gautama; to Indra)

nākiḥ pariṣṭir maghavan maghāsyā te yād dāçuse daçasyāsi,  
asmākam bodhy ucāthasya coditū māñhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyam āchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37; Über Methode, p. 23.

1.130.6<sup>b</sup> (Paruccheṇa Dāivodāsi; to Indra)

imām te vācam vasūyanta āyāvo rātham nā dhīraḥ svāpā atakṣiṣuḥ sumnāya  
tvām atakṣiṣuḥ,

çumbhānto jēnyam yathā vājeṣu vipra vājnam,  
ātyam iva çāvase sātaye dhānā viçvā dhānani sātaye.

5.2.11<sup>b</sup> (Kumāra Ātreya, or Vṛṣa Jana; to Agni)

etām te stōmam tuvijata vipro rātham nā dhīraḥ svāpā atakṣam,  
yādīd agne prāti tvām deva hāryāḥ svārvatr apā enā jayema.

5.29.15<sup>d</sup> (Gaurivṛti Çakṭya ; to Indra)  
 indra bráhma kriyámāṇa juṣasva yá te çaviṣṭha návyā ákarma,  
 vástreva bhadrá súkrṭā vasnyú ráthaṁ ná dhíraḥ svápā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6<sup>e</sup>, belonging as the word does to the formula repeated páda b, marks the composition of this rhyme páda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7<sup>d</sup>, atithigvāya çámbaram : 1.56.6<sup>b</sup>, árandhaya 'tithigvāya çámbaram ;  
 cf. 9.61.2<sup>b</sup>.]

1.130.8<sup>e</sup> (Parucchepa Daivodāsi ; to Indra)  
 indráḥ samātsu yajamānam áryaṁ prívad víçveṣu çatámūtir ājīṣu svārmīḥṣv  
 ājīṣu,  
 mánave çāsad avratān tvācam kṣṇām arandhayat,  
 dākṣan ná víçvaṁ tatṛṣṇānām oṣati ny ārçasānam oṣati.

8.12.9<sup>b</sup> (Purvata Kāva ; to Indra)  
 indraḥ sūryasya raçmībhir ny ārçasānam oṣati,  
 agnir váneva sāsahṣī prá vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9<sup>d</sup> (Parucchepa Daivodāsi ; to Indra)  
 sūraç cakrūṁ prá vrhāj jātā ójasā prapitvó vícam aruṇó muṣāyatīçṇā ā muṣāyati,  
 uçanā yát parāvátó 'jaganu ntāye kave,  
 sumnāni víçva mánuṣeva turvāṇir áha víçveva turvāṇiḥ.

8.7.26<sup>a</sup> (Punarvatsa Kāva ; to Maruts)  
 uçanā yát parāváta ukaṇó rándhram áyatana,  
 dyāur ná cakradad bhiyā.

The appraisal of the repeated páda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : 'When, (O Maruts) ye came with Uçanā from a distance to Ukaṇó Randhra, he bellowed from fright, as the sky (thunders).' So Max Muller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçanā as instrumental Uçanā (later Uçanas) Kāvya is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçanā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps oversceptically, by Bartholomae, Altiranisches Wörterbuch, s.v. 2. usant.

[1.131.1<sup>f</sup> : 8.12.22<sup>b</sup>, devāso dadhire purāḥ : 5.16.1<sup>d</sup>, mártaso dadhiré purāḥ :  
 8.12.25<sup>b</sup>, devās tvā dadhiré purāḥ.]

[1.131.4<sup>b</sup>, pūro yād indra çāradīr avātīrah : 1.174.2<sup>b</sup> ; 6.20.10<sup>c</sup>, saptā yāt purah çārma çāradīr dārt.]

1.132.1<sup>bc</sup> (Parucchepa Daivodāsi ; to Indra)

tvāya vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma prṭanyatō vanu-  
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīnn āhany ādhi 'voca nū sunvatē,  
asmīn yajñē vi cayema bhāre kṛtām vājayānto bhāre kṛtām.

8.40.7<sup>de</sup> (Nabhaka Kaṇva ; to Indra and Agni)

yād indragñī jānā imē vihvāyante tānā girī,  
asmākebhīr nṛbhīr vayām sāsahyāma prṭanyatō vanuyāma vanuṣyatō  
nābhantām anyakē same. ☞ refrain. 8.39.1<sup>f</sup> ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136 ; Ludwig, Über Methode, p. 25. The pada, sāsahyāma prṭanyatāḥ also in 1.8.4<sup>a</sup> (q.v.) ; 9.61.29<sup>c</sup> ; the cadence vanavad vanuṣyatāḥ at 2.25.1<sup>a</sup>, 2<sup>a</sup> ; 26.1<sup>a</sup>.

[1.132.4<sup>b</sup>, yād āngīrobhyō 'vṛṇor āpa vrajām : 1.51.3<sup>c</sup>, tvām gotrām āngīrobhyo  
'vṛṇor āpa.]

1.132.5<sup>e</sup> (Parucchepa Daivodāsi ; to Indra)

sām yāj jānān krātubhīḥ çūra iksāyad dhāne hitō taruṣanta çravasyāvaḥ prā  
yaksanta çravasyāvaḥ,

tāsmā āyuh prajīvad id bādhe arcanty ōjasa,  
indra okyām didhiṣanta dhītāyo devān āchā nā dhītāyaḥ.

1.139.1<sup>e</sup> (Parucchepa Daivodāsi ; to Viṣve Devah)

āstu çrāuṣaṭ purō agnīm dhiyā dadha ā nū tāt chārdho divyām vṛṇmaha  
indravāyū vṛṇīmahe,

yād dha krāṇā vivāsvati nābhā samdāyi nāvyasī,  
ādha prā sū na ūpa yantu dhītāyo devān āchā nā dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137 ; for 1.139.1, Pischel, Ved. Stud. 1. 69, 70 ; Hillebrandt, Ved. Myth. i. 488 ; Ludwig, Kritik, pp. 12, 19 ; Über Methode, p. 24 ; Oldenberg, RV. Noten, p. 141.

1.133.7<sup>e</sup> (Parucchepa Daivodāsi ; to Indra)

vanōti hī sunvān ksāyam pāṛṇasaḥ sunvānō hī smā yājaty āva dvīṣo devānām  
āva dvīṣaḥ,

sunvānā it sisāsati sahasārā vājy āvṛtaḥ,  
sunvanāyēndro dadāty abhūvaṁ rayīm dadāty abhūvam.

8.32.18<sup>b</sup> (Medhatithi Kaṇva ; to Indra)

pānya ā dardīrac chatū sahasārā vājy āvṛtaḥ,  
indro yō yājvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2<sup>a\*</sup> (Parucchepa Daivodāsi; to Vāyu)māndantu tvā mandīno vāyav indavo 'smāt kṛāṇāsah sūkrta abhīdyavo gōbhiḥ  
kṛāṇā abhīdyavaḥ,yād dha kṛāṇā irādhyaī dākṣaṁ śācanta ūtāyaḥ,  
sadhricinā niyuto dāvāne dhīya ūpa bruvata īm dhīyaḥ.2.11.11<sup>b</sup> (Gṛtsamada; to Indra)

pibā-pibéd indra çura sōmaḥ, māndantu tvā mandīnaḥ sūtāsaḥ,

Gr 2.11.11<sup>a</sup>

prpāntas te kuksī vardhayan tv itthā sūtāḥ paurā indram āva.

3.13.2<sup>b</sup> (Ṛṣabha Vaiçvāmītra; to Agni)ṛtāva yāsa rōdasi dākṣaṁ śācanta ūtāyaḥ,  
haviṣmantas tām īlate tām saniṣyāntō 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; ~~they~~ that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of kṛāṇā by 'mixed'. This suggestion, as well as the comparison with *κερᾶς*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12, Über Methodo, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2<sup>b</sup>. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hilfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣam with rōdasi. Oldenberg, SBE. xlvii. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of rōdasi and ūtāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣam śācanta ūtāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3<sup>bc</sup> (Parucchepa Daivodāsi; to Vāyu)vāyur yuñkte rōhitā vāyūr aruṇā vāyū rāthe ajirā dhurī vōḥhave vāhiṣṭhā  
dhurī vōḥhave,

prā bodhaya pūrandhiṁ jarā ā sasatīm iva,

prā cakṣaya rōdasi vāsayośasaḥ çrāvase vāsayośasaḥ.



5.56.6<sup>cd</sup> (Ḷyavaḱṣva Atreya ; to Maruta)

yuṅgdhvām hy āruṣi ráthe, yuṅgdhvām rátheṣu rohitaḥ, 60 1.14.12<sup>a</sup>  
yuṅgdhvām hári ajirá dhurí vólhave váhiṣṭhá dhurí vólhave,

For the relation of the repeated pádas see under 1.14.12<sup>a</sup>.

1.134.6<sup>++</sup> (Paruccheṣa Dāivodāsi ; to Vāyu)

tvām no vāyav eṣām āpūrvyāḥ sómānām prathamāḥ pítim arhasi sutānām  
pítim arhasi,

utó vihútmatnām viḱām vavarjūṣṇām,

viḱva it te dhenāvo duhra āḱraṁ ghṛtām duhrata āḱiram.

4.47.2<sup>b</sup> (Vāmadeva ; to Indra and Vāyu)

īndraḥ ca vāyav eṣām sómānām pítim arhathaḥ, 60 4.47.2<sup>a</sup>

yuvām hí yántīndavo nimnām āpo ná sadhryāk, 60 4.47.2<sup>d</sup>

5.51.6<sup>b</sup> (Svastyātreya Atreya ; to Viḱve Devāḥ)

īndraḥ ca vāyav eṣām sutānām pítim arhathaḥ, 60 4.47.2<sup>a</sup>

tāñ juṣethām arepāsav abhí prāyāḥ.

8.6.19<sup>b</sup> (Vatsa Kāṇva ; to Indra)

imās ta indra pīḱnayo ghṛtām duhata āḱiram,

enām rtāsyā pipyūṣiḥ.

The difficult word vavarjūṣṇām, 1.134.6, in the light of vihútmatnām suggests the common use of root varj in connexion with barhis; viḱām vavarjūṣṇām would then mean, 'of people that have prepared (the barhis)'. In AV. 7.50.2 avarjūṣṇām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣṇām, something like 'impious' (cf. ásunvant, and the like). Cf. Geldner, Ved. Stud. i. 144; Ludwig, Ueber Methode, p. 28; Oldenberg, RV. Noten, p. 138. In 8.6.19 the páda, ghṛtām duhata āḱiram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āḱiram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent 1.134.6<sup>bc</sup>: 'Was hat der gute Paruccheṣa dabei gedacht als er die beiden Adjectiva (meaning āpūrvyāḥ and prathamāḥ) setzte? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2<sup>++</sup> (Paruccheṣa Dāivodāsi ; to Vāyu)

túbhyāyām sómāḥ páripūto ádribhi spārhá vásānaḥ pári kóḱam arṣati ḱukrá  
vásāno arṣati,

tāvnyām bhágā āyūṣu sómo devēṣu hūyate,

vāha vāyo niyūto yāhy asmayūr juṣaṇó yāhy asmayūḥ.

8.82.5<sup>a</sup> (Kusidin Kāṇva ; to Indra)

túbhyāyām ádribhiḥ suto góbhiḥ ḱrtó mādāya kām,

prá sóma indra hūyate.

7.90.1<sup>c</sup> (Vasiṣṭha ; to Vāyu)

prá virayā ḱucayo dadrire vām adhvaryúbhir mādhumantaḥ sutāsah,

vāha vāyo niyūto yāhy áohā pibā sutāsyūndhaso mādāya, 60 5.51.5<sup>c</sup>

Oldenberg, ZDMG. lxi. 825, is struck by the unsitness of the combination páripūto ádribhiḥ in 1.135.2<sup>a</sup>: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated páda 8.82.5<sup>a</sup> illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2<sup>a</sup>. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2<sup>a</sup> and 7.90.1<sup>o</sup> suggests the *prāṇaśāstra*; see Bergaigne, JA. xiii. (1888) 127.

1.135.3<sup>ab+c</sup> (Parucchepa Dāivodāsi; to Vāyu)

ā no niyúdbhiḥ ṇatīnibhir adhvarāṁ sahasrīṇibhir ūpa yāhi vītāye vāyo  
havyāni vītāye,

tāvayāṁ bhāgū rtvīyaḥ sārācmiḥ sūrye sácā,

[adhvaryūbhir bhāramāṇā ayaṁsata, vāyo ṇukrá ayaṁsata.

cf. 1.135.3<sup>f</sup>

7.92.5<sup>ab</sup> (Vasiṣṭha; to Vāyu)

ā no niyúdbhir ṇatīnibhir adhvarāṁ sahasrīṇibhir ūpa yāhi yajñām,  
[vāyo asmīn sāvane mādayasva,] ynyāṁ pāta svastībhiḥ sādā naḥ.]

cf. c: cf. 7.23.5<sup>d</sup>; d: refrain, 7.1.20<sup>d</sup> ff.

The páda 1.135.3<sup>f</sup> is repeated in the next stanza 1.135.4<sup>c</sup>. Ludwig, *Der Rig-Veda*, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5<sup>a</sup> is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagatī line repeated in exactly the same form, in 1.135.3<sup>a</sup>. Páda c is a triṣṭubh of established form in the seventh maṇḍala, o.g. asmīn chūra sāvane mādayasva, 7.23.5<sup>d</sup>; asmīn ū sū sāvane mādayasva, 7.29.2<sup>c</sup>. The fourth páda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Páda b is shortened from a jagatī to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the *prāṇaśāstra*; see Bergaigne, JA. xiii. (1888) 127.

1.135.3<sup>c</sup>, 4<sup>c</sup>, vāyo havyāni vītāye.

1.135.3<sup>f</sup>, 6<sup>b</sup>, adhvaryūbhir bhāramāṇā ayaṁsata.

1.135.4<sup>b+c</sup> (Parucchepa Dāivodāsi; to Vāyu)

ū vāṁ ratho niyútvaṁ vakṣad āvase 'bhi prāyāṁsi sūdhitāni vītāye vāyo  
havyāni vītāye,

pībatuṁ mādhu āndhasaḥ pūrvapēyaṁ hi vāṁ hitām,

[vāyav ū candréṇa rādhasá gatam,] indraḥ ca rādhasá gatam.

cf. 1.135.4<sup>f</sup>

6.16.44<sup>b</sup> (Bharadvāja; to Agni)

āchā no yāhy ū vahābhi prāyāṁsi vītāye,

[ū devān somapitaye.]

cf. 1.14.6<sup>c</sup>

Páda 1.135.4<sup>f</sup> is identical with 1.135.3<sup>c</sup>.—Oldenberg, SBE. xlv. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate páda of 1.135.4, which just fall short of carrying conviction. For the pádas repeated in this item see also the closely similar pádas treated under 6.15.15<sup>a</sup>.

[1.135.4<sup>f</sup>, vāyav ū candréṇa rādhasá gatam: 4.48.1<sup>c</sup>—4<sup>c</sup>, vāyav ū candréṇa ráthēna.]

[1.135.5<sup>c</sup>, āçum ātyaṁ ná vājīnam: 1.129.2<sup>a</sup>, prkṣām ātyaṁ, &c.]

1.135.6<sup>a</sup> (Paruccheṣa Daivodāsi ; to Vāyu)

imé vām sōma apsv ā sutā ih<sub>1</sub>ādhvaryūbhir bhāramāṇa ayaṁsata, vāyo cūkrā  
ayaṁsata, 1.135.3<sup>b</sup>

eté vām abhy ārkṣata tirāḥ pavitram ācāvah,  
yuvāyāvó 'ti rōmāny avyāyā sōmāso āty avyāyā.

9.62.1<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asgram indavas tirāḥ pavitram ācāvah,  
viçvāny abhi sāubhaga.

9.67.7<sup>b</sup> (Gotama ; to Soma Pavamāna)

[pavamānāsa indavas] tirāḥ pavitram ācāvah,  
indram yāmebhir ācata.

9.24.1<sup>b</sup>

It seems natural to suppose that the repeated pāda, tirāḥ pavitram ācāvah, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7<sup>c</sup> (Paruccheṣa Daivodāsi ; to Vāyu and Indra)

āti vāyo sasatō yāhi çacvato yātra grāva vādati tātra gachatam gṛhām indraç ca  
gachatam,

vi sūntā dādṛçe riyate ghṛtām ā pūrṇāya niyūta yātho adhvarām indraç ca yātho  
adhvarām.

4.49.3<sup>b</sup> (Vamadeva ; to Indra and Brhaspati)

ā na indrābrhaspati gṛhām indraç ca gachatam,  
[somapā sōmapitaye.]

1.2.3.3<sup>c</sup>

8.69.7<sup>b</sup> (Priyamedha Āṅgīrasa ; to Indra)

ūd yād bradhnāsyā viçtāpaṁ gṛhām indraç ca gānvahi,  
mādhvah pītṛvā sacevahi triḥ sapta sākhyuḥ padē.

It seems to me that the repetition of Indra's name in 4.49.3<sup>ab</sup> shows that pāda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1<sup>d</sup> (Paruccheṣa Daivodāsi ; to Mitra and Varuṇa)

prā sū jyēsthāṁ nicirābhyāṁ brhān nāmo havyāṁ matīm bharata mṛṇayādbhyāṁ  
svūdiṣṭhāṁ mṛṇayādbhyāṁ,

tā samrājā ghṛtāsutī yajñō-yajña upastuta,  
āthānoḥ kṣatrāṁ nā kūtaç canādhṛçe devatvāṁ nū cid adhṛçe.

2.41.6<sup>a</sup> (Grtsamada ; to Mitra and Varuṇa)

tā samrājā ghṛtāsutī [ādityā dānunas pati,]  
sācete ānavahvaram.

1.136.3<sup>d</sup>

Cf. 8.29.9<sup>b</sup>, samrājā sarpirāsutī ; and 8.8.16<sup>d</sup>, vasūyād dānunas pati. Note that 2.41.6<sup>a</sup> = 1.136.3<sup>d</sup>.

1.136.2<sup>e</sup> (Paruccheṣa Daivodāsi ; to Mitra and Varuṇa)

ādarçi gātūr urāve vātyasī pānthā ṛtāsyā sām ayaṁsta raçmibhiç cākṣur bhāgasya  
raçmibhiḥ,

dyukṣām mitrāsya sādānam aryamṇō vāruṇasya ca,  
āthā dadhāte brhād ukthyāṁ vāya upastūtyāṁ brhād vāyah.

8.47.9<sup>d</sup> (Trita Āptya; to Ādityas)

ādītīr na uruṣyatv ādītīḥ cārma yachatu,]

6.75.12<sup>d</sup>

matā mitrāsya revāto aryamṇo vāruṇasya cā, nehāso va utāyaḥ suutāyo

va utāyaḥ,]

refrain, 8.47.1<sup>st</sup>–18<sup>th</sup>

1.136.3<sup>e</sup> (Parucchepa Daivodāsi; to Mitra and Varuṇa)

jyōtismatim ādītim dhārayātkṣitīm svārvatīm ā sacete divē-dive jāgrvānsā divē-dive,

jyōtismat kṣatrām ācāte ādityā dānunas pāti,

mitrās tūyor vāruṇo yātayājjanā 'ryamā yātayājjanah.

2.41.6<sup>b</sup> (Gr̥tsamada; to Mitra and Varuṇa)

tā samrājā ghṛtāsuti, ādityā dānunas pāti,

1.136.1<sup>d</sup>

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16<sup>d</sup>, vasūyād dānunas pati. Note that 2.41.6<sup>a</sup> = 1.136.1<sup>d</sup>.

[1.136.4<sup>a</sup>, ayām mitrāya vāruṇāya cāntamaḥ : 9.104.3<sup>c</sup>, yāthā mitrāya, &c.]

1.136.6<sup>bc</sup>, mitrāya vocam vāruṇāya mīlhūse sumṛīkāya mīlhūse : 1.129.3<sup>de</sup>,

mitrāya vocam vāruṇāya saprāthah sumṛīkāya saprāthah.

1.137.1<sup>e</sup>, 3<sup>d</sup>, asmatrā gantam ūpa nah.

1.137.1<sup>e</sup> (Parucchepa Daivodāsi; to Mitra and Varuṇa)

suṣumā yātam ādribhir gōcṛitā matsarā imē sōmāso matsarā imē,

ā rajānā diviṣṛṣṭāsmatrā gantam ūpa nah,]

1.137.1<sup>e</sup>

imē vām mitrāvāruṇā gāvācīrah sōmāḥ gukrā gāvācīrah.

9.64.28<sup>c</sup> (Kaṣyapa Mārca : to Soma Pavamāna)

dāvidyututya rucā pariṣṭōbhantya kṛpā,

sōmāḥ gukrā gāvācīrah.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchigemischten Soma's sind erhellt von lichtem Strahlenglanz, versehen mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2<sup>b</sup> : 1.5.5<sup>c</sup>; 5.51.7<sup>b</sup>; 7.32.4<sup>b</sup>; 9.22.3<sup>b</sup>; 63.15<sup>b</sup>; 101.12<sup>b</sup>, sōmāso dādhy-  
ācīrah.

1.137.2<sup>c</sup> : 1.47.7<sup>d</sup>; 5.79.8<sup>c</sup>; 8.101.2<sup>d</sup>, sākām sūryasya raṣmībhiḥ.

1.137.2<sup>e</sup> (Parucchepa Daivodāsi; to Mitra and Varuṇa)

imā ā yātam indavaḥ sōmāso dādhyācīrah, sūtāso dādhyācīrah,

1.5.5<sup>c</sup>

utā vām uṣaso budhī sākām sūryasya raṣmībhiḥ,]

1.47.7<sup>d</sup>

autō mitrāya vāruṇāya pitāye cārur ṛtāya pitāye.

9.17.8<sup>o</sup> (Asita Kaṣyapa, or Devala Kaṣyapa ; to Soma Pavamāna)  
mādhōr dhārām ānu kṣara tivrāḥ sadhastham āsadaḥ,  
cārur r̥tāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3<sup>bc</sup>, aṅgūrṁ duhanty ādribhiḥ sōmaṁ duhanty ādribhiḥ : 9.65.15<sup>b</sup>, tivrām  
duhanty ādribhiḥ.]

1.139.1<sup>ε</sup> : 1.132.5<sup>ε</sup>, devāṁ āchā nā dhītayaḥ.

[1.139.3<sup>d</sup>, yuvōr vīçvā ādhi çrīyaḥ : 8.92.20<sup>a</sup>, yāsmiṁ vīçvā, &c.]

[1.139.6<sup>ε</sup>, sumṛītkō na ā gahi : 1.91.11<sup>c</sup>, sumṛītkō na ā viça.]

### Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10<sup>a</sup> (Dirghatamas Āucathya ; to Agni)

asmākam agne maghāvatsu didihy ādha çvāstīvān vṛṣabhō dāmūnāḥ,  
avāsya çīçumatir adider vārmeva yutsū pariārbhurāṇaḥ.

6.8.6<sup>a</sup> (Bharadvāja Barhaspatya ; to Vaiçvānara)

asmākam agne maghāvatsu dhārayānāmi kṣatrām ajāraṁ suvīryam,  
vayām jayema çatīnaṁ sahasrīnaṁ vāiçvānara vījam agne tāvotībhīḥ.

[1.141.9<sup>d</sup>, arīn nā nemīḥ paribhūr ajāyathaḥ : 1.32.15<sup>d</sup>, arīn nā nemīḥ pāri tā  
babhūva.]

Cf. 5.13.6.

1.142.1<sup>c</sup> (Dirghatamas Āucathya ; Āpra, here Agni)

sāmiddho agna ā vaha devāṁ adyā yatīsrūce,  
tāntum tanuṣva pūrvyām sutāsomāya dāçuṣe.

8.13.14<sup>c</sup> (Goṣūktin Kaṇvāyana, and Açvasūktin Kaṇvāyana ; to Indra)

ā tū gahi prā tū drava īmātsava sutāsya gómataḥ,

6<sup>a</sup> 8.13.14<sup>b</sup>

tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise  
banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-  
syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2,  
class B 3.

1.142.2<sup>b</sup> : 1.13.2<sup>a</sup>, mādhumantaṁ tanūnapāt.

[1.142.2<sup>c</sup>, yajñām viprasya māvataḥ : 1.17.2<sup>b</sup>, hāvaṁ viprasya. &c.]

1.142.3<sup>a</sup> (Dirghatamas Āucathya ; Āpra, here Narāçṁsa)

çūciḥ pāvako ādbhuto mādhvā yajñām mimikṣati,  
nāraçṁsaḥ trīr ā divō devō devēṣu yajñīyaḥ.

- 8.13.19<sup>c</sup> (Nārada Kāṇva ; to Indra)  
 stotā yāt te anuvrata ukthāny rtuthā dadhē,  
 ŋūciṇ pāvakā ucyate sō ádbhutaḥ.  
 9.24.6<sup>c</sup> (Viṣvamanas Vāiyaçva ; to Pavamāna Soma)  
 pávasva vṛtrahantamokthébbhir anumádyah,  
 ŋūciṇ pāvako ádbhutaḥ.  
 9.24.7<sup>a</sup> (The same)  
 ŋūciṇ pāvakā ucyate sōmah sūtāsyā mādghah,  
 devāvīr aghaçaṇsahā.]

9.24.7<sup>c</sup>

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pádas show that the attributes contained in páda c, namely, ŋūciṇ pāvakā ucyate sō ádbhutaḥ, can be applied to a devoted poet (stotā anuvrataḥ, in páda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, ŋūci, pāvakā, ádbhuta; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19<sup>c</sup> has in sō ádbhutaḥ the usual tetrasyllabic refrain-páda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19<sup>c</sup> : 'Wer ? der Stotṛ oder Indra ? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4<sup>ab</sup> (Dirghatamas Ācuthya ; Āpriyah)  
 īlito agna á vahéndraṁ citráṁ ihá priyám,  
 iyāṁ hí tvā matīr māmāchā sujihva vacyáte.

5.5.3<sup>ab</sup> (Vasuçruta Ātreya ; Āpra)  
 īlito agna á vahéndraṁ citráṁ ihá priyám,  
 sukhīrī rāthebbhir ntāye.

For 1.142.4<sup>ad</sup> cf. 3.39.1, and Geldner, *Ved. Stud.* ii. 259; for citráṁ see under 1.92.13. The two hymns share also 1.142.7<sup>c</sup> and 5.5.6<sup>b</sup>.

1.142.6<sup>a+d</sup>: 1.13.6<sup>a+b</sup>, vi çrayantām ṛtavṛdhaḥ, dvāro devīr asaççatāḥ.

1.142.7<sup>b</sup>: 1.13.7<sup>a</sup>, naktosūsā supççasā.

1.142.7<sup>c+d</sup> (Dirghatamas Ācuthya ; Āpriyah)

á bhāndamāne upāke naktosūsā supççasā,  
 yahvī ṛtāsyā mātārā sīdatām barhīr á sumāt.

1.13.7<sup>a</sup>

5.5.6<sup>b</sup> (Vasuçruta Ātreya ; Āpra)  
 supṛátike vayovṛdhā yahvī ṛtāsyā mātārā,  
 doṣām uṣāsam imahe.

9.33.5<sup>b</sup> (Trita Āptya : to Soma Pavamāna)  
 abhi brāhmīr anūsata yahvīr ṛtāsyā mātārāḥ,  
 marmṛjyānte divāḥ çīçum.

9.102.7<sup>b</sup> (Trita Āptya; to Soma Pavamāna)

samicīnē abhi tmānā yahvī ṛtāsya mātārā,

tanvanā yajñām anusāg yād añjaté.

10.59.8<sup>b</sup> (Bandhu Gopāyana, or others; to Dyāvaprthivyaṁ)

çām ródasi subāndhave yahvī ṛtāsya mātārā,

bhāratām āpa yād rápo dyáuḥ prthivi kṣamā rápo [mó sū te kíñ canā-  
mamāt.] ear refrain, 10.59.8<sup>c</sup> ff.

8.87.4<sup>b</sup> (Dyumnika Vasiṣṭha, or others; to Aṇvins)

pībatam sōmam mādhumantam aṇvinā barhiḥ sidatam sumat,

tū vāvṛdhanā ūpa suṣṭutīm divó gantam gaurāv ivérīṇam.

The dual form, yahvī ṛtāsya mātārā, to Day and Night, 1.142.7; 5.5.6; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7<sup>a</sup> cf. ā barhiḥ sidatam narā, 8.87.2<sup>b</sup>.—For the correspondence of 1.142 and 5.5 see also under 1.142.4<sup>ab</sup>.

1.142.8<sup>bc</sup>: 1.13.8<sup>bc</sup>; 1.188.7<sup>bc</sup>, hótārā dāivya kavī, yajñām no yakṣatām imām.

1.142.8<sup>d</sup> (Dirghatamas Āucathya; Āpra, here Divine Hotars)

mandrájihvā jugurvāñi [hótārā dāivya kavī,]

[yajñām no yakṣatām imāni,] sidhrām adyā divispfçam.

ear 1.13.8<sup>b</sup>

ear 1.13.8<sup>c</sup>

2.41.20<sup>b</sup> (Grtsamada; to Dyāvaprthivyaṁ, or Havirdhane)

dyāva nah prthivī imām sidhrām adyā divispfçam,

yajñām devēṣu yachatām.

5.13.2<sup>b</sup> (Sutāmbhara Ātreya; to Agni)

agné stōmam manāmahe sidhrām adyā divispfçam,

devāsya dravinasyāvah.

The question of interpretation involved is this: Is divispfçam, in 5.13.2<sup>b</sup>, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351; Grassmann; Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispfçam, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stōma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stōma and yajñā see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; çg. 10.9.17. We may accept this conclusion notwithstanding that divispfç is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11<sup>cd</sup>: 1.105.14<sup>cd</sup>, agnir havyā suṣudati devó devēṣu mōdhiraḥ; 1.188.10<sup>c</sup>, agnir havyāni siṣvadat.

**1.143.2<sup>a</sup>** (Dirghatamas Āucathya ; to Agni)

**sá jáyamānaḥ paramé vyòmany avír agnír abhavan mātariçvane,**  
**asyá krátva samidhānúsya majmánā prá dyāva çocīḥ pṛthiví arocayat.**

6.8.2<sup>a</sup> (Bharadvāja Barhaspatya ; to Vaiçvānara)

**sá jáyamānaḥ paramé vyòmani vratāny agnír vratapá arakṣata,**  
**vy antárikṣam amimīta sukrátur vaiçvānaró mahinā nákam asprçat.**

7.5.7<sup>a</sup> (Vasiṣṭha Maitravaruṇi ; to Vaiçvānara)

**sá jáyamanaḥ paramé vyòman vayúr ná páthaḥ pári pási sadyáḥ,**  
**tvám bhūvana janáyann abhí krann ápatyāya jātavedo daçasyān.**

For the metrical modulation of the repeated páda, see Part 2, chapter 2, class A. i.

[1.143.8<sup>ed</sup>, ádabdhēbhīr ádrpītebhīr iṣṭé 'nimīṣadbhīḥ pári páhi no jáḥ: 6.8.7<sup>ab</sup>,  
ádabdhēbhīḥ táva gopūbhīr iṣṭé 'smákam páhi triṣadhaṣtha sūrin.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4<sup>b</sup>, samānó yónā mithunā sámokasā: 1.159.4<sup>b</sup>, jāmi sáyoni mithunā  
sámokasā.]

**1.144.5<sup>b</sup>** (Dirghatamas Āucathya ; to Agni)

**tām m hinvanti dhītāyo dāça vriço devām mártāsa útāye havāmahe,**  
**dhānor ádhi pravāta ā sá ṛṇvaty abhivrájadbhīr vayúnā návādhita.**

3.9.1<sup>b</sup> (Viçvāmitra Gathina ; to Agni)

**sákhāyas tvā vavṛmahe devām mártāsa útāye,**

**apūm nápātām subhāgam súfditīm,** [supráturtim anehásam.]

6<sup>a</sup> c: 3.9.1<sup>c</sup>; d: 1.40.4<sup>d</sup>

5.22.3<sup>b</sup> (Viçvasāman Ātreya ; to Agni)

**cikitvinmanasam tvā devām mártāsa útāye,**

**varenyasya tó 'vasa iyānāso amanmahi.**

8.11.6<sup>b</sup> (Vatsa Kāṇva ; to Agni)

**vīpruḥ vīprāso 'vase devām mártāsa útāye,**

**agnīm gṛbhīr havāmahe.]**

6<sup>a</sup> 8.11.6<sup>a</sup>

For 1.144.5 cf. Fischel, Ved. Stud. i. 300 ; ii. 69 ; Oldenberg, RV. Noten, p. 146.

**1.144.7<sup>b+d</sup>** (Dirghatamas Āucathya ; to Agni)

**agne juṣasva prīti barya tād vāco mándra svádihāva řtajāta súkrato,**  
**yó viçvātāḥ pratyāññ asi darçató raṇvāḥ sámādrṣṭāu pitumāñ iva kṣáyāḥ.**

8.74.7<sup>c</sup> (Gopavana Ātreya ; to Agni)

**iyāni te nāvyaṣi matir āgne ádhāyy asmád ā,**

**mándra sújāta súkrató 'mūra dāsmātithe.**

10.64.11<sup>b</sup> (Gaya Plāta ; to Viçve Devāḥ, here Maruts)

**raṇvāḥ sámādrṣṭāu pitumāñ iva kṣáyō bhadrá rudráñām marútām**  
**upastutīḥ,**

**gobhīḥ řyāma yaçāso jāneṣv ā sādā devāso řlaya sacemahi.**



We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sú[ādhava ṛta]jāta sūkrato; it seems likely that the shorter pāda is a scowped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of dargatō and sāmāntāu; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3<sup>a</sup>, samānām vatsām abhi sañcāranti: 3.33.3<sup>d</sup>; 10.17.11<sup>c</sup>, samānām yonim ānu sañcāranti (10.17.11<sup>c</sup>, sañcārantam).]

1.147.1<sup>d</sup> (Dirghatamas Āucathya; to Agni)

kathā te agne cūcāyanta āyōr dadācūr vājebhir āṇṣaṇāḥ,  
ubhē yāt tokē tānaye dādhanā ṛtāsya sāmān raṇāyanta devāḥ.

4.7.7<sup>b</sup> (Vāmadeva Gāutama; to Agni)

saśāsya yād vīyutā sāsminn ūdhann ṛtāsya dhāman raṇāyanta devāḥ,  
mahān agnir nāmasā rātāhavyo vēr adhvarīya sādām id ṛtāva.

See Oldenberg, SBE. xlv. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyāvah (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōḥ in 1.147.1<sup>a</sup> to āyāvah.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yē pāyāvo māmatelyāḥ te agne pācyanto andhām duritād ārakṣan,  
rarākṣa tān sukrto viśvavedā dipsanta id ripāvo nāha debhuḥ.

Since māmatelyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12<sup>c</sup> (tō pāyāvah . . . yē pāyāvah). Cf. Oldenberg, SBE. xlv. 171, 334; RV. Noten, p. 147.

1.148.1<sup>a</sup>, mātṛid yād im viśtō mātariṇvā: 1.71.4<sup>a</sup>, mātṛid yād im vibhṛto mātariṇvā.

1.148.4<sup>c</sup> (Dirghatamas Āucathya; to Agni)

purūṇi dasmō nī riṇāti jāmbhāir ād rocate vāna ū vibhāva,  
ād asya vāto ānu vāti gocīr āstur nā cāryām asanām ānu dyūn.

7.3.2<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

prōthad ācyo nā yāvase 'visyān yadā mahāḥ samvāraṇād vy āsthāt,  
ād asya vāto ānu vāti gocīr ādha sma te vrajanam kṛṣṇam asti.

Very similar lines are: 4.7.10<sup>b</sup>, yād asya vāto anuvāti gocīḥ, and 10.142.4<sup>c</sup>, yadā te vāto anuvāti gocīḥ, both times also of Agni.

**1.149.1<sup>a</sup>** (Dirghatamas Āucathya ; to Agni)

**mahāḥ sá rāyá éṣate pátir dán̄n iná inásya vásunaḥ padá á,**  
**úpa dhrájantam ádrayo vidhán̄n ít̄.**

10.93.6<sup>c</sup> (Tanva Partha ; to Viṣve Devah)

**utá no devá̄v aṣvínā cūbhás páti dhāmabhir mitrávaruṇā uruṣyatām,**  
**mahāḥ sá rāyá éṣaté 'ti dhánveva duritá.**

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán̄n from 1.149.1<sup>a</sup>, and placing it with páda b ; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person : 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193) ; the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6 : 'Further, the divine Aṣvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer ; see Oldenberg's perfectly good translation, *SBE.* xlv. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄n (cf. 1.130.6 ; 153.4 ; 10.99.6 ; 105.2) ; and, to match, the sense of the páda fits more primarily the yajamāna in 10.93.6.

**1.151.4<sup>b</sup>** (Dirghatamas Āucathya ; to Mitra and Varuṇa)

**prá sá kṣitir asura yá máhi priyá řtāvānāv řtām á ghoṣatho brhát,**  
**yuvám divó brható dākṣam abhúvam gám ná dhury úpa yuñjathe apáh.**

8.25.4<sup>c</sup> (Viṣvamanas Vaiyaṣva ; to Mitra and Varuṇa)

**mahánta mitrávaruṇā samrāja devá̄v ásurā,**  
**řtāvānāv řtām á ghoṣato brhát.**

For 1.151.4 see Oldenberg, *SBE.* xlv. 224 ; *RV. Noten*, p. 149.

**1.152.1<sup>d</sup>**, řtēna mitrávaruṇā sacethe : 1.2.8<sup>a</sup>, řtēna mitrávaruṇāu.

[1.152.4<sup>d</sup>, priyān̄ mitrásya varuṇasya dhāma ; 7.61.4<sup>a</sup>, cānsa mitrásya, &c. ; 10.10.6<sup>c</sup>, bṛhān̄ mitrásya, &c. ; 10.89.8<sup>c</sup>, prá yé mitrásya, &c. Cf. also under 2.27.7<sup>c</sup> and 4.5.4<sup>c</sup>.]

**1.152.5<sup>a</sup>** (Dirghatamas Āucathya ; to Mitra and Varuṇa)

**anaṣvó jātó anabhiçur árvā kánikradat patayad urdhvāsānuḥ,**  
**acittān̄ bráhma jujuṣur yuvānaḥ prá mitré dhāma varuṇe gr̄ñantāḥ.**

4.36.1<sup>a</sup> (Vamadeva ; to R̄bhus)

**anaṣvó jātó anabhiçur ukthyò ráthas tricakráḥ pári vartate rájaḥ,**  
**mahát tát vo devyāsya pravácanaṁ dyām řbhavaḥ pṛthivīm yác ca pūṣyatha.**

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the R̄bhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aśvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichtestem rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5<sup>a</sup> will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1<sup>a</sup>; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7<sup>a</sup>, ā vām mitravaruṇā havyajustim: 7.65.4<sup>a</sup>, ā no mitra<sup>o</sup>; see under 3.62.16.]

1.153.1<sup>b</sup> (Dirghatamas Āucathya; to Mitra and Varuṇa)

yājamahe vām mahāḥ sajōṣa havyēbhīr mitravaruṇā nāmobhīḥ,  
ghṛtāir ghṛtasnu ādha yād vām asmé adhvaryāvo nā dhitībhīr bhāranti.

4.42.9<sup>b</sup> (Trasadasyu Paurukutsya; to Indra and Varuṇa)

purukūtsāni hī vām ādāṣad dhavyēbhīr indravaruṇā nāmobhīḥ,  
āthā rājānaṁ trasādasyum asyā vṛtrahānaṁ dadathur ardhadevām.

7.84.1<sup>b</sup> (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvare vavṛtyām havyēbhīr indravaruṇā nāmobhīḥ,  
prā vām ghṛtāci bāhvōr dādhanā pāri tmāna viṣurūpā jigāti, 5.15.4<sup>d</sup>

1.154.2<sup>b</sup> (Dirghatamas Āucathya; to Viṣṇu)

prā tād viṣṇu stavate vīryeṇa mṛgō nā bhīmāḥ kucarō giriṣṭhāḥ,  
yāsyoruṣu triṣū vikramaṇeṣv adhikṣiṃyānti bhuvanāni vjçvā.

10.180.2<sup>a</sup> (Jaya Āindri; to Indra)

mṛgō na bhīmāḥ kucarō giriṣṭhāḥ parāvāta ā jagantha pārasyaḥ,  
srkām samcāya pavīm indra tigmanī vi cātrun talhi vi mfdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mṛgō na bhīmāḥ kucarō giriṣṭhāḥ, parāvāta ā jagamyāt pārasyaḥ. Just such processes without doubt preceded the Rig-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5<sup>b</sup> (Dirghatamas Āucathya; to Viṣṇu)

tād asya priyām abhī pātho aṣyām nāro yātra devayāvo mādanti,  
urukramāsyā sā hī bāndhur itthā viṣṇoḥ padē paramē mādhya ūtsaḥ.

7.97.1<sup>b</sup> (Vasiṣṭha ; to Indra)

yajñé divó nr̥ṣádane pr̥thivṃ náro yátra devayávo mādanti,  
indrīya yátra sávanāni sunvé gáman mādāya prathamām váyaç ca.

For 1.154.5 of Pischel, *Ved. Stud.* ii. 88 ; Hillebrandt, *Ved. Myth.* iii. 344, note 1.

1.155.3<sup>od</sup> (Dirghatamas Āucathya ; to Viṣṇu and Indra)

tā im vardhanti máhy asya pūṁsyaṁ ní matārā nayati rétase bhuje,  
dádhāti putró 'varaṁ páraṁ pitúr náma tṛtíyam ádhi rocané divāḥ.

9.75.2<sup>od</sup> (Kavi Bhārgava ; to Pavamāna Soma)

ṛtāsa jihvā pavate mādhu priyāṁ vaktā pátir dhiyó asyá ádabhyāḥ,  
dádhāti putráḥ pitrór apicyāṁ náma tṛtíyam ádhi rocané divāḥ.

Cf. Muir, *Original Sanskrit Texts*, iv. 75 ; Bergaigne, i. 238 ; ii. 108, 124, 125 note, 416, 418 ; Ludwig, *Kritik*, p. 45. The repeated distichs interpret one another to some extent. 9.75.2<sup>od</sup> : 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3<sup>od</sup> : 'The son sets the lower and higher (form) of the father (upon the lower and middle planes) ; the third name (form) upon the luminous space of the heavens.' In 1.155.3 tā (tāḥ) is difficult : Śāyana, 'oblations of soma'. If we only knew who is the son (putró) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Śāyana, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, *Kritik*, 45, ingeniously, but without convincing me, regards vaktā pátir dhiyāḥ and dhiḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4<sup>d</sup> (Dirghatamas Āucathya ; to Viṣṇu)

tāt-tad id asya pūṁsyaṁ ḡṛṇmasināsa trātūr avṛkāsa mīlhūsaḥ,  
yāḥ pāṛthivāni tribhīr id vígāmabhir urú kramīṣṭorugāyāya jivāse.

8.63.9<sup>b</sup> (Pragātha Kāṇva ; to Indra)

asyá vṛṣṇo vyódana urú kramīṣṭa jivāse,  
yávanā ná puçvā ú dade.

Ludwig, 607, renders 8.63.9, 'bei dioses stieres überquellen schritt er weit aus zum leben, wie getreide empling ich viel'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated páda, vṛṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vṛṣṇo to Soma, and takes the subject of urú kramīṣṭa to be Indra. This seems to me unlikely.

1.157.1<sup>c</sup> (Dirghatamas Āucathya ; to Aṇvins)

ābodhy agnīr jma úd eti sūryo vy usāç candrá mahy āvo arcīsa,  
āyukṣātām aṇvinā yātave rátham prāsavid devāḥ savitā jāgat pṛthak.

10.35.6<sup>c</sup> (Luça Dhānaka ; to Viçve Devāḥ)

anamiv usāsa ā carantu na úd agnāyo jihatām jyótīsa brhāt,  
āyukṣātām aṇvinā tūtujim rátham svasty agnīm samidhanām maha.

1.157.4<sup>a</sup>: 1.92.17<sup>a</sup>, ā na ūrjañ vahatam açvina yuvām.

1.157.4<sup>cd</sup>: 1.34.11<sup>cd</sup>, prāyus tāriṣṭam nī rāpāñsi mr̥kṣatañ sēdhatañ dvēṣo bhāvatañ sacābhuvā.

1.159.1<sup>a</sup> (Dirghatamas Āucathya ; to Dyāvapṛthivyāu)  
prā dyāvā yajñāñ pṛthivī ṛtāvṛdhā mahī stuse vidātheṣu prācetasā,  
devēbhīr yē devāputre sudānsasetthā dhiyā vāryāñi prabhūṣatah.

7.53.1<sup>a</sup> (Vasiṣṭha ; to Dyāvapṛthivyāu)  
prā dyāvā yajñāñ pṛthivī nāmobhīḥ sabādha īle br̥hatī yājatre,  
tē cid dhi pūrve kavāyo gr̥nāntaḥ purō mahī dadhirē devāputre.

[1.159.4<sup>b</sup>, jāmi sāyonī mithunā sāmokasā: 1.144.4<sup>b</sup>, samānē yōnā mithunā sāmokasā.]

[1.159.4<sup>d</sup>, samudrē antāḥ kavāyaḥ sudītāyaḥ: 10.177.1<sup>c</sup>, samudrē antāḥ kavāyo vi cakṣate.]

1.159.5<sup>d</sup> (Dirghatamas Āucathya ; to Dyāvapṛthivyāu)  
tād rādhō adyā savitūr vāreṇyañ vayāñ devāsya prasavē mānāmahe,  
asmābhyañ dyāvapṛthivi sucetūnā rayīm dhatañ vāsūmantāñ ṣatagvīnam.

4.34.10<sup>b</sup> (Vāmadeva ; to R̥bhus)  
yē gōmāntāñ vājavantañ suvīrañ rayīm dhatañ vāsūmantāñ puru-  
kṣūm,

tē agreṇī r̥bhavo mandasāñī asmē dhata yē ca rātini gr̥nānti.

4.49.4<sup>b</sup> (Vāmadeva ; to Indra and Br̥haspati)  
asmē indrābr̥haspati rayīm dhatañ ṣatagvīnam,  
āçvāvantañ sahasrīṇam.

6.68.6<sup>b</sup> (Bharadvāja ; to Indra and Varuṇa)  
yāñ yuvāñ daçvādhvarāya devā rayīm dhathō vāsūmantāñ purukṣūm,  
asmē sā indrāvaruṇāv āpi syāt prā yō bhanākti vanuṣām āçatīḥ.

7.84.4<sup>b</sup> (Vasiṣṭha ; to Indra and Varuṇa)  
asmē indrāvaruṇā viçvāvārañ rayīm dhatañ vāsūmantāñ purukṣūm,  
prā yā adityō ānṛtā mināty āmita çūro dayate vāsuni.

See for these parallel pādas, with reference to purukṣūm, 'containing much cattle', Bloomfield, IF. xxv. 190.

[1.160.1<sup>c</sup>, sujānmanī dhiṣāne antār īyate: 1.35.9<sup>b</sup>, ubhē dyāvapṛthivī antār īyate.]

See the context of each stanza.

1.160.4<sup>c</sup> (Dirghatamas Āucathya ; to Dyāvapṛthivyāu, here Sūrya)  
ayāñ devāñām apāsām apāstamo yō jajāna rōdasi viçvācāñbhuvā,  
vī yō mamē rājāsī sukratūyāyājārebhi skāmbhanebhīḥ sām ānṛce.

6.7.7<sup>a</sup> (Bharadvāja Barhaspatya; to Vaiṣvānara)

vī yó rájáñsy ámimita sukrátur [vaiṣvānaró vī divó rocaná kavīh,]

cf. 6.6.7<sup>b</sup>

pári yó víçvā bhúvanāni paprathé 'dabdhó gopá amftasya rakṣitā.

Cf. 6.49.13<sup>a</sup>, yó rájáñsi vimamé párthivāni, of Viṣṇu; and 6.8.2<sup>c</sup>, vy antárikṣam amimita sukrátuh, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám āñce in 1.160.4<sup>a</sup>, Oldenberg, RV. Noten, p. 152.

1.161.4<sup>a</sup>, 13<sup>a</sup>, cakṛvīñsa (13<sup>a</sup>, suṣupvāñsa) ṛbhavas tát aprchata.

1.161.7<sup>a</sup> (Dirghatamas Āucathya; to Ṛbhus)

niç cārmaṇo gām ariṇīta dhītībhir yá járantā yuvaçá tákr̥notana,  
sāudhanvanā áçvād áçvam atakṣata yuktvá rátham úpa devāñ ayātana.

4.36.4<sup>b</sup> (Vamadeva; to Ṛbhus)

[ókañ vī çakra camasām caturvayañ,] niç cārmaṇo gām ariṇīta dhītī-  
bhiḥ,

cf. 4.35.2<sup>d</sup>

áthā devésv amrtatvām ānaça çruṣṭí vājā ṛbhavas tát va ukthyām.

1.162.1<sup>ab</sup> (Dirghatamas Āucathya; Āçvastutiḥ)

má no mitró várūṇo ariyamáyúr indra ṛbhukṣá marútah pári khyan,  
yád vājino devájatasya sápteh pravakṣyámo vidáthe vīryāni.

5.41.2<sup>ab</sup> (Atri Bhāuma; to Viçve Devāḥ)

té no mitró várūṇo ariyamáyúr indra ṛbhukṣá marúto juṣanta,  
námobhir vā yó dádhate suvr̥ktīm stómañ rudráya mīl̥hūse sajōṣāh.

Cf. the parallel relation of 8.73.14<sup>ab</sup> to 8.73.15<sup>ab</sup>, under 6.60.14<sup>ab</sup>.—For 1.162.1<sup>ab</sup> cf. also 7.93.8<sup>c</sup>, mēndro no viṣṇur marútah pári khyan.

1.162.6<sup>d</sup>, 12<sup>d</sup>, utó tēṣām abhigurtir na invatu.

1.162.8<sup>d</sup>, 9<sup>d</sup>, 14<sup>d</sup>, sárva tú te ápi devésv asti.

[1.162.22<sup>c</sup>, anāgastvām no áditih̥ kr̥notu: 4.39.3<sup>c</sup>, ānāgasam̥ tám áditih̥ kr̥notu.]

1.163.7<sup>c</sup> (Dirghatamas Āucathya; Āçvastutiḥ)

átrā te rūpām uttamām apaçyañ jígīsamāñam isá á padé góh,  
yadā te marto ānu bhógam ānaḥ ád id grásīṣṭha óṣadhīr ajīgah.

10.7.2<sup>c</sup> (Trita Aptya; to Agni)

imū agne matáyas túbhyañ jatā góbhir áçvāir abhī gr̥nanti rádhah,  
yadā te marto ānu bhógam ānaḥ vāso dádhanō matibhiḥ sujata.

Cf. Oldenberg, RV. Noten, p. 156; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10<sup>c</sup> (Dirghatamas Āucathya; Āçvastutiḥ)

irmāntāsaḥ sīlikamadhyañāsah sám cūrañāso divyāso átyah,  
hañśā iva gr̥ṇiçiqó yatante yád áksīṣur divyām ājman āçvah.

3.8.9<sup>a</sup> (Viçvāmitra Gāthina; to the Yupa)  
 hañśā iva çreṇiqō yātānāḥ çukrá vāsānāḥ svāravo na āguḥ,  
 unñiyāmānāḥ kavibhiḥ purāstad devā devānām āpi yanti pāthah.]

3.8.9<sup>d</sup>

In the light of *anta* and *madhyama*, *çūraṇāso*, in 1.163.10, may perhaps harbour a compound *çūra-pāsa*, 'having the heads (lit. noses) of heroes' or, 'the snorting nostrils of heroes'. Dubious native comments begin with *Nirukta* 4.13; cf. especially *Mahidhara* to *VS.* 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: *irmāntāsaḥ*, 'broad-haunched'; *silikamadhyamāsaḥ*, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3<sup>c</sup>, *saptā svāsāro abhi sām navante*: 10.71.3<sup>d</sup>, *tām saptā rebhā abhi sām navante*.]

[1.164.21<sup>c</sup>, *inō viçvasya bhūvanasya gopāḥ*: 2.27.4<sup>b</sup>, *devā viçvasya*, &c.].

1.164.30<sup>d</sup>, 38<sup>b</sup>, *āmartyo mārtyenā sāyonih*.

1.164.31 (*Dirghatamas Āucathya*; to *Viçve Devāḥ*) =

10.177.3 (*Paṭamga Prajāpatya*; *Māyabhedah*)  
 śpaçyam gopām ānipadyamānam ā ca pārā ca pāthibhiḥ cārantam,  
 śā sādhrīoḥ sā viṣṭoir vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see *Henry, Les Livres viii et ix de l'Atharva-Vēda*, pp. 112, 152; *Deussen, Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40<sup>b</sup>, *ātho vayām bhāgavantaḥ syāma*: 7.41.5<sup>b</sup>, *tēna vayām*, &c.].

1.164.43<sup>d</sup>, 50<sup>b</sup>, *tāni dhārmaṇi prathamāny āsan*.

1.164.50 (*Dirghatamas Āucathya*; *Sādhyāḥ*) =

10.90.16 (*Narāyaṇa*; to *Puruṣa*)  
 yajñēna yajñām ayajanta devās tāni dhārmaṇi prathamāny āsan,  
 té ha nākām mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the *Puruṣa* hymn this stanza is evidently appended; see *Deussen, l.c.*, 119, 158.—Pāda b is repeated in 1.164.43<sup>d</sup>.

1.164.52<sup>b</sup> (*Dirghatamas Āucathya*; to *Sarasvat*, or *Sūrya*)  
 divyām suparnām vāyasām bṛhāntam apām gārbhaṁ darçatām oṣadhinām,  
 abhipatō vṛṣṭibhis tarpāyantam sāsasvantam āvase jōhavīmi.

3.1.13<sup>a</sup> (*Viçvāmitra Gāthina*; to *Agni*)  
 apām gārbhaṁ darçatām oṣadhinām vānā jāṇā subhāgā vīrūpam,  
 devāsaç cin mānasā sām hī jagmūḥ pāniṣṭhaṁ jātām tavāsam duvāsyān.

*Bergaigne, i.* 144; *ii.* 47, regards *Agni* as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If *Agni* at all, he must be the solar *Agni*.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'dieser (sc. Sarasvān) kann am besten mit vṛṣabha oṣadhīnām (als mond, divyaḥ suparnaḥ) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13<sup>a</sup> shows that the words apām gārbhaḥ darṣatām oṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyaḥ suparnaḥ will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminate.

### Group 15. Hymns 165-191, ascribed to Agastya Māitravaruṇi

[1.165.13<sup>d</sup> eṣām bhūta nāveda ma ṛtānām; 4.23.4<sup>e</sup>, devā bhuvan nāveda, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitravaruṇi; to Maruts)

eṣā va stōmo maruta iyām gīr mādāryāsyā mānyāsyā kārōḥ,  
eṣā yāsiṣṭa tanvā vayām vidyāmeṣām vṛjanām jīrādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15<sup>d</sup> ff.

1.165.15<sup>d</sup>; 166.15<sup>d</sup>; 167.11<sup>d</sup>; 168.10<sup>d</sup>; 169.8<sup>d</sup>; 171.6<sup>d</sup>; 173.13<sup>d</sup>; 174.10<sup>d</sup>;  
175.6<sup>d</sup>; 176.6<sup>d</sup>; 177.5<sup>d</sup>; 178.5<sup>d</sup>; 180.10<sup>d</sup>; 181.9<sup>d</sup>; 182.8<sup>d</sup>; 183.6<sup>d</sup>;  
184.6<sup>d</sup>; 185.11<sup>d</sup>; 186.11<sup>d</sup>; 189.8<sup>d</sup>; 190.8<sup>d</sup>, vidyāmeṣām vṛjanām  
jīrādānum.

1.166.4<sup>a</sup>, bhāyante vīcva bhūvanāni harmyā: 1.85.8<sup>a</sup>, bhāyante vīcva bhūvana  
marūdbyah.

[1.166.8<sup>b</sup>, pūrbhī rakṣata maruto yām āvata: 1.64.13<sup>b</sup>, tasthāu va utī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1<sup>d</sup>, sahasrīṇa ūpa no yantu vājāḥ: 7.26.5<sup>a</sup>, sahasrīṇa ūpa no māhi vājān.]

[1.167.9<sup>b</sup>, arātāc cic chāvaso āntam āpūḥ: 1.100.15<sup>b</sup>, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1<sup>d</sup>, mahā vavṛtyām āvase suvṛktibhiḥ: 1.52.1<sup>d</sup>, éndraḥ vavṛtyām, &c.]

1.168.9<sup>d</sup> (Agastya Māitravaruṇi; to Maruts)

āsuta pññir mahatē rāṇaya tveṣām ayāsām marūtām āntkam,  
tē saparāso janayantābhvam ēd it evadhām ipirām pāry apaçyan.



10.157.5<sup>b</sup> (Bhuvana Āptya, or Sadhana Bhāuvana ; to Viṣve Devāḥ)  
 pratyāñcam arkām anayañ chācibhir  
 ād it svadhām iṣirām pāry apaḥyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5<sup>c</sup>, té sū no marūto mṛṣayantu: 1.171.3<sup>a</sup>, stutāso no marūto, &c.]

1.170.5<sup>a</sup> (Agastya ; to Indra)

tvām iṣiṣe vasupate vāsūnām tvām mitrāṇām mitrapate dhēsthah,  
 indra tvām marūdbhiḥ sām vadasvādha prācana ṛtuthā havīṣi.

8.71.8<sup>c</sup> (Sudṛti Āṅgirasa, and Purumīḥa Āṅgirasa ; to Agni)  
 āgne mākiṣ te devāsya rātim ādevo yuyota,  
 tvām iṣiṣe vāsūnām.

[1.171.3<sup>a</sup>, stutāso no marūto mṛṣayantu: 1.169.5<sup>c</sup>, té sū no marūto, &c.]

1.174.2<sup>b</sup> (Agastya ; to Indra)

dāno viṣa indra mṛdhrāvācaḥ sapta yāt pūraḥ ṣarma ṣaradīr dārt,  
 ṛṇor apō anavadyāṇā yūne vṛtrām purukūtsāya randhīḥ.

6.20.10<sup>c</sup> (Bharadvāja ; to Indra)

sanēma té 'vasā nāvya indra prā pūraḥ stavanta enā yajñāiḥ,  
 sapta yāt pūraḥ ṣarma ṣaradīr dārd dhān dāsīḥ purukūtsāya cikṣan.

The expression hān dāsīḥ, in 6.20.10<sup>c</sup>, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by viṣaḥ in 1.174.2<sup>b</sup>: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2<sup>b</sup>, which certainly means either 'slay' or 'subject', cf. Fischel, *Ved. Stud.* ii. 94, 106; Oldenberg, RV. Noten, p. 173. The parallelism with hān in 6.20.10<sup>c</sup> is obvious, and supported by 1.131.4<sup>b</sup>, pūro yād indra ṣaradīr avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han; cf. adamāyo dāsyaṇ in 6.18.3. The connexion of dāno with dān in 10.61.20 (Fischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5<sup>a</sup>, vāha kūtsam indra yāsmiñ cakān: 1.33.14<sup>a</sup>, āvāḥ kūtsam indra yāsmiñ cakān.

1.174.5<sup>c</sup> (Agastya ; to Indra)

vāha kūtsam indra yāsmiñ cakān, syūmanyū rjra vātasyācva, 1.33.14<sup>a</sup>  
 prā sūraḥ cakrām vṛhatād abhīke 'bhī spīdho yāsiṣad vajrabahuḥ.

4.16.12<sup>d</sup> (Vāmadeva Gautama ; to Indra)

kūtsāya cūṣṇam aḥṣam nī barhiḥ prapitvā āhnaḥ kūyavam sahāsā,  
 sadyō dāsyaṇ prā mṛṇa kūtsyēna prā sūraḥ cakrām vṛhatād abhīke.

Stanza 1.174.5 shares its first pāda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Fischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, RV. Noten, p. 278.

1.174.8<sup>d</sup> (Agastya ; to Indra)

sāna tā ta indra nāvya āguḥ sāho nābhō 'viraṇṣya pūrvāḥ,  
bhinat pūro nā bhido ādevīr nanāmo vādhar ādevasya piyōḥ.

2.19.7<sup>d</sup> (Gr̥tsamada ; to Indra)

evā ta indrocātham ahema çravasyā nā tmānā vājāyantaḥ,  
açyāma tāt saptam āçuṣānā nanāmo vādhar ādevasya piyōḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhido to anabhido, which aims to make away with the at least clumsy expression ná bhido, which is not rendered quite digestible by Oldenberg's suggestion, 'or zerbroch wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvām dhūnir indra dhūnimatīr ṛṇór apāḥ sirā nā srāvantiḥ,  
prā yāt samudrām āti çūra pārṣi pārāyā turvāçaṃ yādum svastī.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2<sup>b</sup> = 6.20.10<sup>c</sup>.

[1.175.2<sup>b</sup>, vṛṣā mado vāreṇyah : 8.46.8<sup>a</sup>, yās te mado vāreṇyah.][1.175.3<sup>c</sup>, sahāvan dāsyum avratām : 9.41.2<sup>c</sup>, sahāvūso dāsyum, &c.]1.175.5<sup>ab</sup> : 1.127.9<sup>de</sup>, çuṣmīntamo hī te mado dyumnīntama utā krātuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yāthā pūrvebhyo jaritṛbhya indra māya ivāpo nā tṛṣyate babhūtha,  
tām ānu tvā nividaṃ johavīmī | vidyāmeṣām vṛjānaḥ jirādānum.]

☞ refrain, 1.165.15<sup>d</sup> ff.1.176.1<sup>b</sup> (Agastya ; to Indra)

mātsi no vāsyaistaya indram indo vṛṣā viça,  
| ṛghayāmāna invasi | çātrum ānti nā vindasi.

☞ 1.10.8<sup>b</sup>9.2.1<sup>c</sup> (Medhatithi Kapva ; to Soma Pavamāna)

| pāvasva devavīr āti | pavitrām soma rānhya,  
indram indo vṛṣā viça.

☞ 9.2.1<sup>a</sup>

Ludwig, 481, renders 1.176.1: 'Freu dich am tranke, bestes uns zu suchen, [sag'] Indu als stier flies ein, tobend stürzest du, findest in der Nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mātsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit: 'Berauscht zur Schatzzerlangung ihn, in Indra dringe, Indu, Held.' But the pāda indram indo vṛṣā viça in the Pavamāna hymn is in faultless connexion; its extraneous and parenthetic character in 1.176.1 is due to borrowing: 'Intoxicate thyself (O Indra) in order to get us greater riches—O bull Indu (Soma), enter Indra!—Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second pāda of 1.176.1 also is repeated in 1.10.8<sup>b</sup> (q.v.): both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2:

sá váhniḥ soma jāgrviḥ pávasva devavír āti, abhi kōṣaḥ madhuçūtām.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] waschend, lautere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír āti to devavír iti; in his note (cf. also *Der Rig-Veda*, vi. 25) he adheres to this emendation, supporting it by reference to 5.37.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1<sup>a</sup>, ṛghāyāmāṇa invasi: 1.10.8<sup>b</sup>, ṛghāyāmāṇam invataḥ.

1.176.2<sup>b</sup>: 1.7.9<sup>a</sup>, yá ékaç carṣanInām.

[1.176.2<sup>d</sup>, yávam ná cárkrṣad vīṣā: 1.23.15<sup>c</sup>, góbhīr yávam ná carkrṣat.]

1.176.3<sup>a</sup> (Agastya; to Indra)

yásya víçvāni hástayoḥ páñca kṣaitnām vāsu,  
spāçāyasya yó asmadrūg divyévāçānir jahi.

6.45.8<sup>a</sup> (Çamyu Bārhaspatya; to Indra)

yásya víçvāni hástayor ucúr vāsūni ní dvitá,  
virásya pṛtanāśāhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5<sup>d</sup>: 1.4.8<sup>c</sup>, právo vájeṣu vājīnam.

1.176.6 = 1.175.6.

1.177.1<sup>b</sup> (Agastya; to Indra)

á carṣaniprá vṛṣabho jánānām rájá kṛṣṭinām puruhútā indrah,  
sutáḥ çravasyānn ávasópa madrig yuktvá hári vīṣaṇá yāhy arvān., ~~see~~ cf. 1.177.1<sup>d</sup>

4.17.5<sup>b</sup> (Vamadeva Gautama; to Indra)

yá éka íc cyāváyati prá bhúma rájá kṛṣṭinām puruhútā indrah,  
satyám enam ānu víçve madanti rátīm devásya gr̥nató maghónaḥ.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vīṣan and vṛṣabha furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1<sup>d</sup>, yuktvá hári vīṣaṇá yāhy arvān: 5.40.4<sup>c</sup>, yuktvá hāribhyām úpa yāsad arvān.]

1.177.3<sup>b</sup> (Agastya; to Indra)

á tiṣṭha rátham vīṣaṇam vīṣā te sutáḥ sómah párisiktá mádhūni,  
yuktvá vīṣabhyām vṛṣabha kṣaitnām hāribhyām yāhi pravátópa madrik.

7.24.2<sup>b</sup> (Vasiṣṭha Māitrāvaruṇi; to Indra)

gr̥bhítām te mána indra dvibārbhāḥ sutáḥ sómah párisiktá mádhūni,  
vīṣṭadhena bharate suvṛktír iyām indram jōhuvati manīṣā.

See the preceding item. For vīṣṭadhena see Geldner, *Ved. Stud.* iii. 39; Oldenberg, *Vedaforschung*, p. 98; Oliphant, *JAOS.* xxxii. 410.

1.177.5<sup>c</sup> (Agastya ; to Indra)

ó súṣṭuta indra yahy arvān ūpa brāhmaṇi mānyāsyā karōh,

vidyāma vāstor āvasāḥ gr̥ṇānto [vidyāmeśām vr̥jānaṁ jirādānum.]

☞ refrain, 1.165.15<sup>d</sup> ff.

6.25.9<sup>c</sup> (Bharadvāja ; to Indra)

evā na sp̥ṛdhah sām aṣā samāstev indra rārandhī mithatīr ādevih,

vidyāma vāstor āvasāḥ gr̥ṇānto [bharadvāja utā ta indra nūnām.]

☞ 6.25.9<sup>d</sup>

10.89.17<sup>c</sup> (Reṇu Vaiçvāmītra ; to Indra)

evā te vayām indra bhuñjatīnām [vidyāma sumatīnām nāvānām,]

☞ 1.4.3<sup>b</sup>

vidyāma vāstor āvasāḥ gr̥ṇānto [viçvāmītra utā ta indra nūnām.]

☞ 6.25.9<sup>d</sup>

For the relation of 10.89.17 to 6.25.9 see under 1.4.3<sup>b</sup>.—Stanza 1.177.5 is late ; cf. under 1.177.1<sup>b</sup>. For the construction of āvasāḥ gr̥ṇānto see Oldenberg, RV. Noten, p. 176 ; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff. ; Oldenberg, *ibid.* p. 79.

1.179.2<sup>a</sup> (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa āsan sākām devébhīr āvadann ṛtāni,

té cid āvāsūr nahy āntam apūh sām ū nū pātnīr vṛṣabhir jagamyuh.

10.154.4<sup>a</sup> (Yami ; Bhāvavṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāv̐dhaḥ,

pītn tāpasvato yama tāñc cid evāpi gachātāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff. ; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5<sup>c</sup> (Pupil of Agastya ; to Rati)

imām nū sōmam āntito hr̥tsū pītām ūpa bruve,

yāt sīm āgaç cakṛmā tát sū mṛṣatu pulukāmo hi mārtyah.

5.85.7<sup>d</sup> (Atri Bhāuma ; to Varuṇa)

aryamyaṁ varuṇa mitryaṁ vā [sākhāyaṁ vā sādām id bhrātaraṁ vā,]

☞ 1.185.5<sup>b</sup>

veçāṁ vā nītyaṁ varuṇāraṇaṁ vā yāt sīm āgaç cakṛmā çiqrāthas tát.

7.93.7<sup>c</sup> (Vasiṣṭha ; to Indra and Agni)

só agna enā nāmasā samiddhó 'chā mitrām vāruṇam indraṁ voçeh,

yāt sīm āgaç cakṛmā tát sū mṛṣa tād aryamāditiḥ çiqrathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10<sup>a</sup> (Agastya ; to Açvins)

tām vām rāthaṁ vayām adyā huvema stōmāir açvinā suvitāya nāvyaṁ,

āṛiṣṭanemim̐ pāri dyām iyaṇām [vidyāmeśām vr̥jānaṁ jirādānum.]

☞ refrain, 1.165.15<sup>d</sup> ff.

4.44.1<sup>a</sup> (Purumiḷha Sauhotra and Ajamiḷha Sauhotra ; to Aṇvins)  
 tām vām rátham vayám adyá huvema pṛthujráyam aṇvíná sámgaṭim  
 góh,  
 yáḥ suryám váhati vandhuráyúr gírvāhasam purutáman vasyúm.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent ; see Grassmann's Lex., s. v. náva.

1.182.6<sup>b</sup> (Agastya ; to Aṇvins)

āvaviddham táugryám apsv antár anārambhaṇé tāmasi prāviddham,  
 cátasro návo játhalaśya jūṣṭa úd aṇvibhyám iṣitáḥ párayanti.

7.104.3<sup>b</sup> (Vasiṣṭha ; to Indra and Soma)

indrāsomā duṣkṛto vavré antár anārambhaṇé tāmasi prá vidhyatam,  
 yáthā nátaḥ púnar ékaḥ canódáyat tād vām astu sáhase manyumác chávaḥ.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhalaśya in 1.182.6<sup>c</sup> see Oldenberg, RV. Noten, pp. 103, 181 (with citations of earlier literature).

1.183.1<sup>b</sup>, trivandhuró vṛṣaṇá yás tricakráḥ: 1.118.1<sup>d</sup>, trivandhuró vṛṣaṇá váta  
 rañhah.

1.183.3<sup>cd</sup> (Agastya ; to Aṇvins)

á tiṣṭhataṁ suvṛtaṁ yó rátho vām ánu vratáni vártate huvíṣmān,  
 yéna narā násatyeṣayádhyāi vartir yáthás tánayāya tmáne ca.

1.184.5<sup>c</sup> (The same)

eṣá vām stómo aṇvināv akāri mánebhír maghavānā suvṛktí,  
 yátam vartís tánayāya tmáne cāgastye násatya mādanta.

6.49.5<sup>cd</sup> (Rijivvan Bhāradvāja ; to Viṣve Devāḥ)

sá me vápuḥ chādayad aṇvinor yó rátho virúkman mánasā yujanáh,  
 yéna narā násatyeṣayádhyāi vartir yáthás tánayāya tmáne ca.

Note the curious awkward separation by páda ending of the articular yó from its noun rátho in 6.45.5<sup>cd</sup>, and compare yó rátho in 1.183.3<sup>a</sup>. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4<sup>cd</sup> (Agastya ; to Aṇvins)

má vām vfko má vṛkír á dadharashín má pári varktam utá máti dhaktam,  
 ayám vām bhāgó nihito iyám gír dásrāv imé vām nidháyo mádhūnām.

8.57(Val. 9).4<sup>a</sup> (Medhya Kāṇva ; to Aṇvins)

ayám vām bhāgó nihito yajatremá giro násatyópa yátam,  
 píbatam sómam mádhumantam asmé prá dāṇvánsam avatam cācibhiḥ.

3.58.5<sup>d</sup> (Viçvāmitra; to Aṣvins)  
tirāḥ purú cid aṣvinā rájānsy āṅgūṣó vām maghavānā jáneṣu,  
éhá yātaṁ pathibhir devayānāir, dāsāv imé vām nidháyo mádhūnām.  
☞ 1.183.6<sup>c</sup>

Note that both repeated pádas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5<sup>a</sup> in 1.183.6<sup>c</sup> (also 1.187.6<sup>c</sup>); and 3.58.5<sup>d</sup> in 1.183.4<sup>d</sup>.

1.183.5<sup>d</sup> (Agastya; to Aṣvins)  
yuvām gótamaḥ purumīlho átrir dāsā hávaté 'vase havīsmān,  
dīcām na diṣṭām rjūyeva yāntā me hávaṁ nāsatyópa yātam.

8.85.1<sup>a</sup> (Kṛṣṇa Āṅgirasa; to Aṣvins)  
á me hávaṁ nāsatyā, ṣvinā gáchatām yuvām, ☞ 5.75.3<sup>b</sup>  
mádhvaḥ sómasya pitāye. ☞ 1.47.9<sup>d</sup>

The metre of 8.85.1<sup>a</sup> is defective; apparently the line is merely a curtailed version of 1.183.5<sup>d</sup>. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1<sup>a</sup> cf. under *asyá sómasya pitāye* in 1.22.1<sup>c</sup>.

1.183.6<sup>a</sup> = 1.184.6<sup>a</sup>: 1.93.6<sup>a</sup>; 7.73.1<sup>a</sup>, átāriṣma támasas pārám asyá.

1.183.6<sup>c</sup> = 1.184.6<sup>c</sup> (Agastya; to Aṣvins)  
átāriṣma támasas pārám asyá, prāti vām stómo aṣvināv adhāyi, ☞ 1.93.6<sup>a</sup>  
éhá yātaṁ pathibhir devayānāir, vidyāmeṣām vṛjánām jirádānum. ☞ refrain, 1.165.15<sup>d</sup> ff.

3.58.5<sup>c</sup> (Viçvāmitra; to Aṣvins)  
tirāḥ purú cid aṣvinā rájānsy āṅgūṣó vām maghavānā jáneṣu,  
éhá yātaṁ pathibhir devayānāir, dāsāv imé vām nidháyo mádhūnām. ☞ 1.183.4<sup>d</sup>

Note the correspondence of 1.183.3<sup>d</sup> with 1.184.5<sup>c</sup>, above.—Cf. 4.37.1<sup>b</sup>, closely allied to 7.38.8<sup>d</sup>, and the cadence pathibhir devayānāih, 5.43.6<sup>d</sup>.

[1.184.2<sup>a</sup>, asmó ū sū vṛṣaṇā mādayetham: 4.14.4<sup>d</sup>, asmín yajñé vṛṣaṇā, &c.]

1.184.5<sup>c</sup>, yātūm vartīs tánayaya tmāne ca: 1.183.3<sup>cd</sup>; 6.49.5<sup>cd</sup>, yéna narā nāsa-  
tyesayādhyai vartir yāthās tánayaya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2<sup>d</sup>—8<sup>d</sup>, dyāva rākṣataṁ prthivi no ábhvāt.

1.185.8<sup>b</sup> (Agastya; to Dyāvaprthivyau)  
devān vā yác cakrmā kūc cid āgaḥ sákhāyaṁ vā sádam ij jáspatiṁ vā,  
iyām dhír bhūya avayānam eṣām, dyāva rākṣataṁ prthivi no ábhvāt.

☞ refrain, 1.185.2<sup>d</sup>—8<sup>d</sup>

5.85.7<sup>b</sup> (Atri Bhauma ; to Varuṇa)

aryamyam varuṇa mitryam vā sakhāyam vā sādā id bhrātaram vā,  
veçām vā nityam varuṇārapam vā yāt sim āgaç cakrmā çirāthas tāt.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2.27.14 ; 4.12.4.

1.186.2<sup>b</sup> (Agastya ; to Viçve Devāḥ)

ā no viçva āskra gamantu devā mitrō aryamā vāruṇaḥ sajōṣāḥ,  
bhuvan yāthā no viçve vṛdhāsah karan suṣāhā vithurām nā çavaḥ.

7.60.4<sup>d</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur, ū sūryo aruhac chukram aruṇaḥ,  
a : 4.45.2<sup>a</sup> ; b : 5.45.10<sup>a</sup>

yāsma adityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōṣāḥ.

The list of the gods in the repeated pāda fits primarily the designation adityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āskra in 1.186.2 see KZ. xxv. 71 ; for prkṣā in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3<sup>a</sup> (Agastya ; to Viçve Devāḥ, here Agni)

prēṣṭham vo ātithim gṛṇiṣe 'gnim çastibhir turvāniḥ sajōṣāḥ,  
āsad yāthā no vāruṇaḥ suktīr it iṣaç ca paṛṣad arigartāḥ sūriḥ.

8.84.1<sup>a</sup> (Uçanas Kavya ; to Agni)

prēṣṭham vo ātithim stuṣe mitrām iva priyām,  
agnim rātham nā vēdyam.

8.19.8<sup>b</sup>

Pāda 8.84.1<sup>a</sup>, prēṣṭham vo ātithim, followed by stuṣe, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3<sup>a</sup>, which is, however, itself not perfect. See Oldenberg, Prol., pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, Prol. 288 ; SBE. xli. 295 ; Pischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, prēṣṭham u priyānāḥ stuyh ... agnim ...

1.186.4<sup>b</sup> (Agastya ; to Viçve Devāḥ, here Uṣāsānaktā)

ūpa va eṣe nāmasā jigīṣosāsānaktā sudūgheva dhenūḥ,  
samāné āhan vimāṇo arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; Āpra, to Uṣāsānaktā)

utā yōṣaṇe divyē mahī na uṣāsānaktā sudūgheva dhenūḥ,  
barhiṣādā puruhūtē maghōni ā yajñiye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6<sup>b</sup> contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you ... Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va eṣe vāndyebhiḥ çūṣāḥ ... arkāḥ, uṣāsānaktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6<sup>a</sup>, content to take it as it is, because the slight alteration to *uśāśānāktā sudūghām iva dhenūm* is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183: 'Bewegte sich der Rāi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uśāśānāktā hier akkusative sind?'

1.186.4<sup>a</sup> (Agastya; Āpra, to Barhis)  
prācīnam barhīr ōjasā sahasravīram astrāṇan,  
yātrādityā virājatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa; Āpra, to Barhis)  
barhīḥ prācīnam ōjasā pāvamāna strāṇan hārīḥ,  
devēṣu devā iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194; and our p. 17. The Pāvamāna stanza is accordingly late.

1.188.7<sup>bc</sup>: 1.13.8<sup>bc</sup>; 1.142.8<sup>bc</sup>, hōtārā dāivya kavī, yajñām no yakṣatām imām.

1.188.10<sup>a</sup>, agnīr havyāni siṣvadat: 1.105.14<sup>a</sup>; 142.11<sup>a</sup>, agnīr havyā suṣṇḍati.

1.189.1<sup>b</sup> (Agastya; to Agni)  
agne nāya supāthā rāyē asmān viçvāni deva vayūnāni vidvān,  
yuyodhy asmāj juhuraṇām éno bhūyīṣṭham te nāmauktīm vidhema.

3.5.6<sup>b</sup> (Viçvamitra Gathina; to Agni)  
ṛbhūç cakra īdyaṁ cāru nāma viçvāni devō vayūnāni vidvān,  
sasāya cārma ghṛtāvāt padām vés tād id agnī rakṣaty āprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2<sup>b</sup> (Agastya; to Agni)  
agne tvām pārayā nāvyo asmān svastībhir āti durgāṇi viçvā,  
pūç ca pṛthivī bahulā na urvī bhāvā tokāya tanyāya çām yōḥ.  
10.56.7<sup>b</sup> (Bṛhaduktha Vāmadevya; to Viçve Devāḥ)  
navā ná kṣodāḥ pradīçāḥ pṛthivyāḥ svastībhir āti durgāṇi viçvā,  
svām prajāṁ bṛhaduktho mahitvāvaṣv adadhād ā parēṣu.

Cf. 1.99.1<sup>a</sup>, sá naḥ paṣad āti durgāṇi viçvā.

[1.190.2<sup>b</sup>, sárgo ná yó devayatām ásarji: 9.97.46<sup>d</sup>, kámo ná, &c.]

1.190.8<sup>c</sup> (Agastya; to Bṛhaspati)  
evā mahis tuvijátas tūviṣmān bṛhaspátir vṛṣabhó dhāyi devāḥ,  
sá na stutó virávad dhātu gómad [vidyāmeçām vṛjanām jirádānum.]

cf. refrain, 1.165.15<sup>d</sup> ff.

7.23.6<sup>c</sup> (Vasiṣṭha Maitrāvaruṇi; to Indra)

[evód indraṁ vṛṣaṇam vājrabāhum] vasiṣṭhāso abhy arcanty arkāḥ,

cf. 7.23.6<sup>a</sup>

sá na stutó virávad dhātu gómad [yuyām pāta svastībhiḥ sádā naḥ.]

cf. refrain, 7.1.20<sup>d</sup> ff.

For 7.23.6<sup>a</sup> cf. 9.97.4<sup>d</sup>, abhíndraṁ vṛṣaṇam vājrabāhum.



1.191.1<sup>d</sup>, 4<sup>d</sup>, ny ādṛṣṭa alipsata.

1.191.4<sup>c</sup> (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)  
ni gāvo goṣṭhē asadan ni mrgāso avikṣata,  
ni ketāvo jánānām ny ādṛṣṭa alipsata.]

cor 1.191.1<sup>d</sup>

5.66.4<sup>c</sup> (Rātaḥavya Ātreya ; to Mitra and Varuṇa)  
ādha hí kāvya yuvām dāksasya pūrbhur adbhuba.  
ni ketúnā jánānām cikéthe pūṭadaksasā.

1.191.5<sup>a</sup> (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)  
etā u tyé prāty adṛṣṭan pradosām tāsakarā iva.  
[ādrṣṭa viṇvadrṣṭāḥ] prátibuddha abhūṭana.

cor 1.191.5<sup>c</sup>

7.78.3<sup>a</sup> (Vasiṣṭha ; to Uṣas)

etā u tyāḥ prāty adṛṣṭan purāstāj jyōtir yachantir uṣaso vibhāstīḥ,

[ājijanan sūryam yajñam agnim] apācīnam tārcṣo agād ājuṣtam. cor 7.78.3<sup>c</sup>

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, II, 462 ; Henry, Mémoires de la Société de Linguistique, ix, 239. The stanza is mag<sup>c</sup> rubbish of the worst sort. Henry, worried by the metre of pāda u, would read prāti dṛṣṭan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5<sup>c</sup>, 6<sup>c</sup>, ādrṣṭa viṇvadrṣṭāḥ.

1.191.10<sup>c-f</sup>, 11<sup>c-f</sup>, só cin nū ná marāti nō vayām marāmāre asya yōjanam hariṣṭhū  
mādhū tvā madhulā cakāra ; 1.191.12<sup>c-f</sup>, tāṇ cin nū ná maranti nō  
vayām, &c. ; 1.191.13<sup>de</sup>, Brē asya yōjanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisione) ; Bloomfield, Concordance ; Oldenberg, RV. Noten, p. 187. For pāda f see Concordance under mādhū tvā madhulā karotu.

## REPEATED PASSAGES BELONGING TO BOOK II

**2.1.2** (Gr̥tsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni) =

10.91.10 (Aruṇa Vaitahavya ; to Agni)

tāvāgne hotrām tāva potrām ṛtviyaṁ tāva neṣtrām tvām agnīd  
ṛtāyatāḥ,  
tāva praçāstrām tvām adhvariyaṁ brahmā oāsi gṛhāpatiḥ ca no dāme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, *Proceedings of the Berlin Academy*, June 14, 1900, p. 603, note 1, 606.

**2.1.13<sup>d</sup>** : 1.94.3<sup>b</sup>, tvō devū havir adanty āhutam.

**2.1.16** (Gr̥tsamada, &c., as above ; to Agni) =

2.2.13 (The same)

yō stotṛbhyo gōagrām āçvapeçasam āgne rātīm upasṛjānti sūrāyaḥ,  
asmañ ca tāñç ca prā hī neṣi vāsya ā brhād vadema vidāthe suvīrāḥ.

The fourth pāda is refrain : see the next item.—Cf. Oldenberg, *Prol.* p. 431 ; RV. *Noten*, p. 189 ; Pischel, *Ved. Stud.* ii. 114.

**2.1.16<sup>d</sup>** : 2.1.13<sup>d</sup> ; 11.21<sup>d</sup> ; 13.13<sup>d</sup> ; 14.12<sup>d</sup> ; 15.10<sup>d</sup> ; 16.9<sup>d</sup> ; 17.9<sup>d</sup> ; 18.9<sup>d</sup> ; 20.9<sup>d</sup> ;  
23.19<sup>d</sup> ; 24.16<sup>d</sup> ; 27.17<sup>d</sup> ; 28.11<sup>d</sup> ; 29.7<sup>d</sup> ; 33.15<sup>d</sup> ; 35.15<sup>d</sup> ; 39.8<sup>d</sup> ;  
40.6<sup>d</sup> ; 42.3<sup>d</sup> ; 9.86.48<sup>d</sup>, brhād vadema vidāthe suvīrāḥ.

**2.2.2<sup>b</sup>** (Gr̥tsamada, &c., as above ; to Agni)

abhi tvā naktir uṣaso vavāçire 'gne vatsām na svāsareṣu dhenávaḥ,  
divā ivēd aratir mānuṣa yugā kṣāpo bhāsi puruvāra samyātāḥ.

8.88.1<sup>c</sup> (Nodhas Gāutama ; to Indra)

tāni vo dasmām ṛtīṣaḥ vāsoḥ mandānām āndhasaḥ,  
abhi vatsām ná svāsareṣu dhenáva ṇdrām gīrbhīr navāmahe.]

8.76.5<sup>c</sup>

Cf. Geldner, *Ved. Stud.* iii. 114, who renders erroneously naktir uṣaso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhi vavāçire ; cf. 9.94.2.

[**2.2.4<sup>d</sup>**, pāthō ná payūm jānasi ubhé ānu : 9.70.3<sup>b</sup>, ādabhyāso janūṣi ubhé ānu.]

2.2.8° (Gr̥tsamada, &c., as above; to Agni)

sá idhaná usáso rámya ánu svár ná dīdē aruṣēṇa bhānūna,  
hótrābhīr agnīr mānuṣaḥ svadhvaró rája viçám átiithiç cārur ayáve.

10.11.5<sup>b</sup> (Havirdhana Āngi; to Agni)

sádāsi raṇvó yāvaseva pūṣyate hótrābhīr agne mānuṣaḥ svadhvarāḥ,  
viprasya vā yác chaçamāná ukthyañ vājam sasavāñ upayāsi bhūribhiḥ.

Cf. 1.36.7°, hótrābhīr agnīm mānuṣaḥ sám indhate.

2.2.13 = 2.1.16.

2.3.1<sup>d</sup> (Gr̥tsamada, &c., as above; to Agni)

samidhho agnīr níhitaḥ prthivyām pratyāñ viçvāni bhūvanāny asthāt,  
hótā pavakāḥ pradīvaḥ sumedhā devó devān yajatv agnīr árhan.

10.2.2<sup>d</sup> (Trita Āptya; to Agni)

vési hotrām utá potráñ jānanām, mandhātāsi dravipodú ṛtáva,

1.76.4°

svāhā vayām kṛṇāvamā havīñsi devó devān yajatv agnīr árhan.

2.3.7<sup>a+d</sup> (Gr̥tsamada, &c., as above; Āpra, to Daīvyā Hotārā)

daīvyā hótārā prathamā vidūṣṭara ṛjū yakṣataḥ sám ṛcā vapuṣṭara,  
devān yājantāv ṛtuthā sám añjato nābhā prthivyā ádhi sánuṣu triṣū.

3.4.7<sup>a</sup> (Viçvāmitra Gathina; Āpra, to Daīvyā Hotārā) =

3.7.8<sup>a</sup> (Viçvāmitra Gathina; to Agni)

daīvyā hótārā prathamā ny ṛñje sapṭā prkṣāsah svadhuya madanti,  
ṛtām çānsanta ṛtām it tá āhur ánu vratām vratapú dídhyanāḥ.

10.66.13<sup>a</sup> (Vasukarṇa Vāsukra; to Viçve Devāḥ)

daīvyā hótārā prathamā puróhita ṛtāsya pánthām anv emi sādhuya,

1.124.3°

ksótrasya pátim prátiveçam imahe viçvān devūn amṛtān āprayuchataḥ.

10.110.7<sup>a</sup> (Jamadagni Bhārgava, or Rama Jamadagnya; Āpra, to Daīvyā Hotārā)

daīvyā hótārā prathamā suvácā mīmāṇa yajñām mānuṣo yajadhyai,  
pracodáyanta vidátheṣu karú prāçnam jyótiḥ pradīça diçanta.

3.29.4<sup>b</sup> (Viçvāmitra; to Agni)

īlayas tvā padé vayām nābhā prthivyā ádhi,  
jātavedo ní dhimāhy ágne havyúya vólhave.

1.45.6<sup>d</sup>

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3<sup>ed</sup>).—In 2.3.7 vapuṣṭarā (for vapuṣṭarā) is made to rhyme more perfectly with vidūṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. ix. 557.—For the apparently shortened páda 3.29.4<sup>b</sup> cf. 3.8.3<sup>b</sup>, vāseman prthivyā ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9<sup>d</sup>, átha devānam ápy etu páthah: 3.8.9<sup>d</sup>; 7.47.3<sup>b</sup>, devá (7.47.3<sup>b</sup>, devír) devānam ápi yanti páthah.]

**2.3.11<sup>c</sup>** (Gr̥tsamada Bhārgava Čaunaka, formerly Čaunahotra; to Agni)  
ghṛtām mimikṣe ghṛtām asya yonir ghṛté cṛitō ghṛtām v asya dhāma,  
anuṣvadhām ā vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havyam.

3.6.9<sup>d</sup> (Somāhuti Bhārgava; to Agni)

āibhir agne sarāthām yāhy arvān nānārathām vā vibhāvo hy ācāvā,  
pātnivatas trīṇcātām trīṇc ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11<sup>c</sup> has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antriebfahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3.6.9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

**2.4.2<sup>a</sup>** (Somāhuti Bhārgava; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyōh,  
eṣā viçvāny abhy astu bhūmā devānam agnir aratir jirāçvāh.

10.46.2<sup>a</sup> (Vatsapri Bhālandana; to Agni)

imām vidhānto apām sadhāsthe paçūm ná naṣtām padāir ānu gman,  
guhā cātantam uçjo nāmobhir ichānto dhīrā bhṛgavo 'vindan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4<sup>b</sup>; 6.52.15<sup>b</sup>.

**2.5.4<sup>d</sup>** (Somāhuti Bhārgava; to Agni)

sākām hī çucinā çucih praçastā kratunājani,  
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6<sup>c</sup> (Nārada Kāṇva; to Indra)

stotā yāt te vicarṣanir atipraçardhāyad gīrah,  
vayā ivānu rohate juṣanta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotā is the subject of rohate, and juṣanta yāt is refrain appendage, as in 9.102.5<sup>a</sup>. See Part 2, chapter 2, class B 4.—For vayā see Max Müller, SBE. xxxii. 207; Oldenberg, SBE. xlv. 207; RV. Noten, p. 164, where other literature is cited. It seems to me that vayā is nom. sg. of a stem vayas 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty'; cf. vayāvantam kṣāyam in 6.2.5 with kṣāya prajāvat, nṛvāt, svapatyā, svīra. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vicarṣanir in 8.13.6<sup>c</sup> is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛtīnām vicarṣanīh by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛtī and carṣanī shows that the vicarṣanī means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8<sup>c</sup> (Somahuti Bhārgava ; to Agni)

yātha vidvān āraṁ kárad viçvebh̥yo yajatsēbh̥yah,  
ayám agne tvé āpi yám yajñám cakrmá vayám.

8.44.28<sup>a</sup> (Vīrūpa Āṅgīrāsa ; to Agni)

ayám agne tvé āpi jaritá bh̥tū sanya,  
[tāsmāi pāvaka m̥ṛjaya.]

cf. 1.10.9<sup>c</sup>

The repeated pāda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, dieser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.46.28, 'ich möge sein preislied beſ dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated pāda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated pāda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates fr̥ly, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kárah for kárat. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1<sup>c</sup>: 1.26.5<sup>c</sup>; 1.45.5<sup>b</sup>, imā u śū çrudhī gr̥rah.

2.6.5<sup>a</sup> (Somahuti Bhārgava ; to Agni)

sá no vṛṣṭīm divás pári sá no vājā anarvīṇam,  
sá naḥ sahasrīṇir īṣaḥ.

9.65.24<sup>a</sup> (Bhṛgu Vāruṇi, &c. ; to Pavamāna Soma)

té no vṛṣṭīm divás pári pāvantā ū suvīryam,  
suvānā devāsa indavaḥ.

Ellipsis of some such verb as ā vah in 2.6.5.

[2.7.3<sup>c</sup>: āti gāhemahi dvīṣaḥ: 3.27.3<sup>c</sup>, āti dvīṣāṁsi tarema.]

2.7.4<sup>a</sup> (Somahuti Bhārgava ; to Agni)

çūciḥ pāvaka vāndyó 'gne bh̥hád vi rocasa,  
tvám ghr̥tēbh̥ir āhutaḥ.

7.15.10<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

[agní rāksāṁsi sedhati,] çukráçocir āmartyah,  
çūciḥ pāvaká īdyah.

cf. 1.79.12<sup>b</sup>

Cf. agniḥ pāvaká īdyah, 3.27.4<sup>b</sup>.

[2.8.5<sup>b</sup>, agnīm ukthāni vāvṛdhuḥ: 8.6.35<sup>a</sup>; 95.6<sup>b</sup>, indram ukthāni, &c.]

2.8.5<sup>c</sup> (Gr̥tsamada ; to Agni)

ātrīm ānu svarājyam [agnīm ukthāni vāvṛdhuḥ,]  
viçvā ādhi çriyo dadhe.

cf. 2.8.5<sup>b</sup>

10.21.3<sup>d</sup> (Vimada Āindra, or others; to Agni)  
 tvé dharmāṇa āsate juhúbhiḥ siñcatīr iva,  
 kṛṣṇā rūpāṇy ārjuna ví vo máde víçvā ádhi çriyo dhiçe vívakṣase.  
 10.127.1<sup>c</sup> (Kuçika Saubhara, or Rātri Bhāradvājī; Rātristavaḥ)  
 rātri vy ākhyad āyatī purutrā devy ākṣábhīḥ,  
 víçvā ádhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related páda, 8.28.5<sup>a</sup>, *asptó ádhi çriyo dhiçe*.

2.8.6<sup>c+d</sup> (Gr̥tsamada; to Agni)  
 agnér indrasya sómasya devānām ūtībhir vayám,  
 áriṣyantaḥ sacemahy abhi śyāma pṛtanyatāḥ.

8.25.11<sup>c</sup> (Viçvamanas Vaiyaçva; to Viçve Devāḥ)  
 tó no navám uruṣyata divā náktan sudānavah,  
 áriṣyanto ní pāyúbhiḥ sacemahi.  
 9.35.3<sup>b</sup> (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)  
 tvāya víreṇa víravo 'bhí śyāma pṛtanyatāḥ,  
 kṣará ño abhi víryam.

Cf. *sāsaḥyāma pṛtanyatāḥ*, under 1.8.4.

2.11.2<sup>b</sup> (Gr̥tsamada; to Indra)  
 arjó mahir indra yú āpinvaḥ páriṣṭhitā áhinā çūra pūrvīḥ,  
 āmartyam cid dāsām mānyamānam āvābhinaḍ ukthāir vāvṛdhānāḥ.

7.21.3<sup>b</sup> (Vasiṣṭha Maitrāvaruṇi; to Indra)  
 tvám indra srāvítavā apás kaḥ páriṣṭhitā áhinā çūra pūrvīḥ,  
 tvád vāvakre rathyo na dhēnā réjante víçvā kṛtrimāṇi bhiṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—  
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125; Oldenberg, Vedaforschung, p. 97.

2.11.4<sup>d</sup>, 5<sup>a</sup> (Gr̥tsamada; to Indra)  
 çubhrām nu te çuṣmanī vardhāyantaḥ çubhrām vājraṁ bāhvōr dādhanāḥ,  
 çubhrās tvám indra vāvṛdhāno asmé dāsīr víçāḥ sūryeṇa sahyāḥ.  
 gūhā hitām gūhyaṁ gūlhām apav āpīvṛtaṁ māyinaṁ kṣiyāntam,  
 utó apó dyāuṁ tastabhvānsam āhann āhim çūra víryeṇa.

3.39.6<sup>c</sup> (Viçvāmītra; to Indra)  
 indro mādhu sām̐bhṛtam usriyāyām padvād viveda çaphāvan nāme góḥ,  
 gūhā hitām gūhyaṁ gūlhām apsú háste dadhe dākṣiṇe dākṣiṇāvān.  
 10.148.2<sup>b+c</sup> (Prthu Vainya; to Indra)  
 ṛṣvās tvám indra çūra jató dāsīr víçāḥ sūryeṇa sahyāḥ,  
 gūhā hitām gūhyaṁ gūlhām apsú bibhṛmāsi prasrávaṇe ná sómam.

In 2.11.5 the repeated páda refers to Ahi-Vṛtra. So all translators, including Śāyana. This seems to be the original source of the páda. In 10.148.2 which shares two pádas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den inageheim nidergelegten,

in den wassern versteekten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75: 'le Soma caché dans les eaux (dans la nuée)'. Sāyaṇa refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitāṇ, &c., to a demon with a measure of plausibility; 10.148.2<sup>cd</sup> would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a praśrāvāṇa (pitcher?)'. In 3.39.6 Sāyaṇa still clings to a demon (Asura) as the subject of gūhā hitāṇ, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann: under hāste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that gūhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyaṇa contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1<sup>a</sup> and 10.148.5<sup>a</sup>, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11<sup>a</sup> (Grtsamada; to Indra)

pībā-pibéd indra çūra sōmaṁ māndantu tvā mandinaḥ sutāsaḥ, 1.134.2<sup>a</sup>  
prñantas te kuksī vardhayantv itthā sutāḥ paurā indra āva.

10.22.15<sup>a</sup> (Vimada Āindra, or some other; to Indra)

pībā-pibéd indra çūra sōmaṁ mā risaṇyo vasavāna vāsuh sán,  
utā trayasva grñatō maghōno, mahác ca rāyo revātas krdhī nah. 10.22.15<sup>c</sup>

2.11.11<sup>b</sup>, māndantu tvā mandinaḥ sutāsaḥ: 1.134.2<sup>n</sup>, māndantu tvā mandino  
vāyav indavah.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Grtsamada; to  
Indra)

nūnām sá te prāti váraṁ jaritré duhiyád indra dākṣiṇā maghōnī,  
çikṣā stotfbhyo māti dhag bhāgo no bṛhád vadema vidáthe suvirāḥ. 2.1.16<sup>d</sup> ff.  
☞ refrain, 2.1.16<sup>d</sup> ff.

Cf. Pischel, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19, and Oldenberg, Prol.  
p. 316, note.]

[2.12.3<sup>a</sup>, yó hatvāhim ariṇāt saptá sindhūn: 4.28.1<sup>c</sup>; 10.67.12<sup>c</sup>, áhann áhim, &c.]

[2.12.12<sup>a</sup>, yāḥ saptāraçmir vṛṣabhās tūviṣmān: 4.5.3<sup>b</sup>, sahásraretā vṛṣabhās, &c.]

2.12.12<sup>b</sup>, avásrjat sártave saptá sindhūn: 1.32.12<sup>d</sup>, avásrjah sártave saptá sindhūn.

2.12.14<sup>b</sup> (Grtsamada; to Indra)

yāḥ sunvántam ávati yāḥ pácantam yāḥ çáṁsantam yāḥ çaçamánám úti,  
yasya bráhma vārdhanam yasya sómo yásyedam rádhah sá janāsa indrah.

2.20.3<sup>c</sup> (The same)

sá no yúvëndro johútraḥ sákha çivó narām astu pātá,

yāḥ çáṁsantam yāḥ çaçamánám úti pácantam ca stuvántam ca prañéat.

**2.12.15<sup>c</sup>** (Gr̥tsamada; to Indra)

yāḥ sunvatē pácate dudhrá á cid víjam dārdarṣi sá kíḷasi satyāḥ,  
vayám te indra viçvāha priyāsaḥ [suvírāso vidátham á vadema.] ☞ 1.117.25<sup>d</sup>

8.48.14<sup>c</sup> (Pragātha Kaṇva; to Soma)

trútarō deva ádhi vocatā no má no nidrá ícata móta jálpiḥ,  
vayám sómasya viçvāha priyāsaḥ [suvírāso vidátham á vadema.]

☞ 1.117.25<sup>d</sup>

**2.12.15<sup>d</sup>**: 1.117.25<sup>d</sup>; 8.48.14<sup>d</sup>, suvírāso vidátham á vadema.

**2.13.2<sup>d</sup>–4<sup>d</sup>**, yás túkr̥noḥ prathamám súsy ukthyāḥ.

**2.13.9<sup>b</sup>** (Gr̥tsamada; to Indra)

çatāni vā yásya dáça sakám ádya ékasya çruṣṭáu yád dha codám ávitha,  
arajjú dásyūn sám unab dabhítaye suprávyō abhavaḥ súsy ukthyāḥ.

8.3.12<sup>a</sup> (Medhyātithi Kaṇva; to Indra)

çagdhí no asyá yád dha páurám ávitha dhíya indra síçāsataḥ,  
çagdhí yátha rúcamaṇi çyávakam kípam indra právaḥ svārnaram.

The reason for confronting the two faintly similar pádas of this item is in the parallelism of codám and páurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyaṇa, *stotṛnām prerakam yajamānam*<sup>1</sup>); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to me (suppliant) thou didst help Coda. For Dabhiti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

**2.13.13 = 2.14.12** (Gr̥tsamada; to Indra)

asmábhyam tád vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,  
indra yáo citráṁ çravasyá ánu dyūn [bṛhád vadema vidáthe suvírāḥ.]

☞ refrain, 2.1.16<sup>d</sup> ff.

**2.14.1<sup>a</sup>** (Gr̥tsamada; to Indra)

ádhvaryavo bháratēndrāya sómam ámatrebhiḥ síncatā mádyam ándhaḥ,  
kāmí hí vírāḥ sadām asya pítim juhóta vṛṣṇe tád íd eṣá vaṣṭi.

10.30.15<sup>c</sup> (Kavaṇa Āilusa; to Āpah or Aponaptṛ)

ágmanu āpa uçatir barhír édām ny adhvare asadam devayāntiḥ,

ádhvaryavaḥ sunutēndrāya sómam ábhūd u vaḥ suçāka devayajyá.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Weber, *Sitzungsberichte der Berliner Akademie der Wissenschaften*, 1900, p. 606.

<sup>1</sup> Sāyaṇa has in mind expressions such as yajamānasya codáu in 2.30.6, or yajamānasya coditá in 1.51.8. The word páura similarly plays upon the idea 'liberal', *purukṛt*, and the like, cf. under 8.61.6. Perhaps both proper names are conscious double entente.



2.14.2<sup>c</sup> (Gr̥tsamada ; to Indra)

ádhvaryavo yó apó vavrivánsam vṛtrám jaghánaçányeva vṛksám,  
tásmā etám bharata tadvaçáyañ eṣá índro arhati pítim asya.

2.37.1<sup>c</sup> (Gr̥tsamada ; to R̥tus)

mándasava hotrád ánu jósam ándhaso ı́dhvaryaṇaḥ sá pur̥nám vaṣṭy  
asícam,  
tásmā etám bharata tadvaçó dadir hotrád sóman dravinodah píba  
r̥túbhiḥ.

cf. 2.37.1<sup>b</sup>2.14.10<sup>b</sup> (Gr̥tsamada ; to Indra)

ádhvaryaṇaḥ páyasódhar yátha góh sómebhir im̐ pr̥ṇatā bhojáṃ indram,  
vedāhām asya níbhṛtaṃ ma etád ditsantaṃ bhūyo yajataḥ ciketa.

6.23.9<sup>b</sup> (Bharadvāja ; to Indra)

tám vaḥ sakhaṇaḥ sám yátha sutoṣu sómebhir iḥ pr̥ṇatā bhojáṃ indram,  
kuvít tásmā ásati no bhārāya ná súṣvim índro 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1<sup>c</sup> : 1.32.3<sup>b</sup>, tríkadrakeṣv apibat sūtāsyā.2.15.2<sup>c</sup> : 1.103.2<sup>a</sup>, sá dhārayat pr̥thivīm papráthac ca.2.15.2<sup>d</sup>–9<sup>d</sup>, sómasya tá máda índraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9 : see 2.15.10.

2.17.4<sup>a</sup> (Gr̥tsamada ; to Indra)

ádha yó víçvā bhúvanābhi majmāneçanakṛt právaya abhy ávardhata,  
ád ródasi jyotiṣā váhnir átānot sívyan támañsi dúdhita sám avyayat.

9.110.9<sup>b</sup> (Tryaruna and Trasadasyu ; to Pavamāna Soma)

ádha yád imé pavamāna ródasi imā ca víçvā bhúvanābhi majmánā,  
yútho ná niṣṭhā vṛsabho ví tiṣṭhase.

Grassmann renders 2.17.4<sup>a</sup>, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9<sup>b</sup>, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4<sup>a</sup>, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9<sup>b</sup>, 'so well . . . über alle wesen an gröoze (du bist)'. The omission of the verb in 9.110.9<sup>b</sup> possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6 : see 2.15.10.

**2.18.3<sup>d</sup>** (Gr̥tsamada; to Indra)

**hári nū kam rátha índrasya yojám ayái súktena vácasā návena,  
mó sū tvám útra bahávo hí viprá ní rīraman yájamānāso anyé.**

3.35.5<sup>b</sup> (Viçvāmitra; to Indra)

**má te hari vīṣaṇā vītāpr̥ṣṭha ní rīraman yájamānāso anyé,  
atáyahi çáçvato vayám té 'ram sutébbhiḥ kṛṇavāma sómāiḥ.**

Cf. 10.160.1<sup>ad</sup>, indra má tvā yájamānāso anyé ní rīraman túbhyam imé sutāsah. A characteristic instance of translating a repeated páda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opfer deine Hengste die hockerlosen, goldigen ergötzen'. The close parallel, má vām anyé ní yaman devayantah, 4.44.5<sup>c</sup>; 7.69.6<sup>d</sup>, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, *Preface* to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202.

**2.18.7<sup>d</sup>** (Gr̥tsamada; to Indra)

**mama bráhmendra yahy ácha viçva hári dhurí dhiṣvā ráthasya.  
purutrá hi vihávyo babhúthāsmiñ chūra sāvane mādayasva.**

7.23.5<sup>d</sup> (Vasiṣṭha Maitrāvaruṇi; to Indra)

**te tvā mādā indra mādayantū çuṣmīṇain tuvirádhasaṁ jaritré,  
éko devatrí dáyase hí murtān asmiñ chūra sāvane mādayasva.**

7.29.2<sup>c</sup> (The same)

**bráhmaṇ vira bráhmakṛtiṁ juṣāṇo 'rvácino háribhir yāhi túyam,**

cf. 3.43.3<sup>b</sup>

**asminn ū sū sāvane mādayasv<sub>1</sub>pa bráhmāṇi çṛṇava imá nah.**

6.40.4<sup>c</sup>

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. váyo asmin sāvane mādayasva, 7.92.5<sup>d</sup>.

**2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.**

**2.19.7<sup>d</sup> : 1.174.8<sup>d</sup>, nanámo vādhar ádevasya pīyóh.**

**2.19.9 :** see 2.18.9.

**2.20.3<sup>c</sup> : 2.12.14<sup>b</sup>, yāhi çānsantain yāhi çaçamānām ntí.**

**2.20.5<sup>d</sup>** (Gr̥tsamada; to Indra)

**so āngirasāṁ ucátha jujuṣvān bráhmā tūtod índro gātúm iṣṇān,  
muṣṇān usāsaḥ sūryeṇa stavān ácnasya cio chiçnathat pūrvyāṇi.**

6.4.3<sup>d</sup> (Bharadvāja Barhaspatya; to Agni)

**dyávo na yasya panāyanty ábhvaṁ bhūsāṁsi vaste sūryo ná çukráh,  
ví yá inóty njárah pávakó 'cnasya cio chiçnathat pūrvyāṇi.**

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇān muṣṇān see under 1.62.2<sup>c</sup>.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2<sup>b</sup> (Gr̥tsamada; to Indra)

abhibhūve 'bhībhaṅgāya vanvaté 'ṣālhāya sāhamānāya vedhāse,  
tuvigrāye vāhnaye duṣṭārtave satrasāhe nāma indrāya vocata.

7.46.1<sup>a</sup> (Vasiṣṭha; to Rudra)

imā rudrāya sthirādhanvane girāḥ kṣipreṣave devāya svadhāvne,  
āṣālhāya sāhamānāya vedhāse tigmayudhāya bharatā ṇṇōtu nah.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīlhūse for vedhāse in its version of 7.46.1<sup>a</sup>. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra: there is in this nothing that points to the priority of 2.21.2.

[2.21.3<sup>d</sup>, indrasya vocam prā kṛtāni vīryā: 1.32.1<sup>a</sup>, indrasya nū vīryāḥ prā vocam.]

2.22.1<sup>d</sup>-3<sup>d</sup>, sāinaṁ saçcad devō devāṁ satyāṁ indraṁ satyā induh.

2.22.4<sup>c</sup>, divi pravācyam kṛtām: 1.105.16<sup>b</sup>, divi pravācyam kṛtāḥ.

2.23.5<sup>a</sup> (Gr̥tsamada; to Brahmanaspati)

nā tām āhno nā duritām kūtaç canā nārātayas titirur nā dvayavinah,  
viçvā id asmad dhvarāso vī badhase yām sugopā rūkṣasi brahmanas pate.

8.19.6<sup>e</sup> (Sobhari Kaṇva; to Agni)

tāsyéd ārvanto rānhayanta āçivas tāsya dyumnitainam yaçāḥ,  
nā tām āhno devākṛtam kūtaç canā na mārtyakṛtaṁ naçat.

10.126.1<sup>a</sup> (Kulmalabarhiṣa Çailoṣi, or Anhomuc Vamadevya; to Viçve Devāḥ)

nā tām āhno nā duritām devāso aṣṭa mārtyam,  
sajoṣaso yām aryamā mitrō nāyanti vāruṇo āti dvīṣāḥ.

Cf. 7.82.7, nā tām āhno nā duritāni mārtyam.—The padas lend themselves to the following facile chronological arrangement: surely 10.126.1<sup>a</sup> is a truncated form of 2.23.5<sup>a</sup>, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms āhnas and duritā makes it certain that 8.19.6<sup>e</sup> is a sophisticated form of 2.35.5<sup>a</sup>, because it substitutes devākṛtam for nā duritām.

2.23.8<sup>c</sup> (Gr̥tsamada; to Bṛhaspati)

trātāraṁ tvā tanūnām havāmahé 'vaspartar adhivaktāraṁ asmayūm,  
bṛhaspate devanido nī barhaya mā durévā úttaraṁ sumnām ún naçan.

6.61.3<sup>a</sup> (Bharadvāja; to Sarasvatī)

sārasvatī devanido nī barhaya prajām viçvasya bṛsayasya māyīnah,  
utā kṣitibhyo 'vānīr avindo viṣām ebhyo asravo vajinivati.

The insistent question of the relative date of two padas so obviously imitative may, I think, be answered confidently in favour of 2.23.8: the alliteration bṛhaspate . . . nī bar-

haya marks that composition as primary; cf. 2.23.13, bṛhaspátir ví vavarhā. In 6.61 Sarasvatī is assimilated to Bṛhaspati in an especial degree: in st. 3, as dhīnām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Bṛhaspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

**2.23.10<sup>c</sup>**, mām no duḥcāṁso abhidipsúr īcata: 1.23.9<sup>c</sup>; 7.94.7<sup>c</sup>, mām no duḥcāṁsa īcata; 10.25.7<sup>d</sup>, mām no duḥcāṁsa īcatā vívakṣase.

**2.23.11<sup>c</sup>**, āsī satyā ṛṇayá brahmaṇas pate: 1.87.4<sup>c</sup>, āsī satyā ṛṇayāvānedyah.

[**2.23.15<sup>d</sup>**, tát asmāsu dráviṇaṁ dhehi citrām: 10.37.10<sup>d</sup>, tát sūrya dráviṇaṁ, &c.]

**2.23.19<sup>cd</sup>** = **2.24.16<sup>cd</sup>** (Gr̥tsamada; to Brahmanaspati)

bráhmanas pate tvám asyá yantā sūktásya bodhi tánayaṁ oṣ jinva,  
vícvaṁ tát bhadráṁ yád ávanti devá ṽ bṛhád vadema vidátthe suvirāḥ.]

~~cf~~ refrain, 2.1.16<sup>d</sup> ff.

2.35.15<sup>cd</sup> (Gr̥tsamada; to Aponaptar)

áyāṁsam agno suksītīm jānāyáyāṁsam u maghāvadbhyaḥ suvr̥ktīm,  
vícvaṁ tát bhadráṁ yád ávanti devá ṽ bṛhád vadema vidátthe su-  
virāḥ.]

~~cf~~ refrain, 2.1.16<sup>d</sup> ff.

**2.24.16**: see preceding item.

**2.25.1<sup>d</sup>–5<sup>d</sup>**, yūm-yam yūjam kṛṇutē bráhmanas pátih.

[**2.25.4<sup>b</sup>**, sū sūtvabhīḥ prathamó goṣu gachati: 1.83.1<sup>a</sup>, ācāvati prathamó, &c.]

Cf. 9.86.12.

**2.25.5<sup>b</sup>** (Gr̥tsamada; to Brahmanaspati)

tāsmā id vícve dhunayanta sīndhavó 'ohidrā cārma dadhire purūṇi,  
devānām sumnē subhūgaḥ sū edhate yūm-yam yūjam kṛṇutē bráhmanas pátih.]

~~cf~~ refrain, 2.25.1<sup>d</sup>–5<sup>d</sup>

3.15.5<sup>a</sup> (Utkīla Kātya; to Agni)

āchidrā cārma jaritah purūṇi devān āchā dīdyānah sumedhūḥ,  
rātho na sāsniṛ abhi vakṣi vūjam āgne tvām ródasi nah suméke.

For 3.15.5 see Geldner, *Ved. Stud.* i. 160; Oldenberg, *SBE.* xlii. 223.

**2.26.2<sup>b</sup>** (Gr̥tsamada; to Brahmanaspati)

yājasa vira pra vihi manāyató bhadráṁ mānaḥ kṛṇuṣva vṛtratūrye,  
haviṣ kṛṇuṣva subhūgo yāthūsasi ṽ bráhmanas páter āva ū vṛṇīmahe.]

~~cf~~ cf. 2.26.2<sup>d</sup>

8.19.20<sup>a</sup> (Sobhari Kāṇva; to Agni)

bhadráṁ mānaḥ kṛṇuṣva vṛtratūrye yēnā samātsu sāsāhaḥ,  
āva sthirá tanuhi bhūri cārdhatām vānema te abhiṣṭibhīḥ.

An interesting study in translations of repeated pádas :—

- { Grassmann, i. 33, ad 2.26.2<sup>b</sup>: 'mache tüchtig deinen Geist zur Feindesschlacht.'  
 { Grassmann, i. 424, ad 8.19.20<sup>a</sup>: 'im Feindeskampfe mache heilvoll deinen Muth.'  
 { Ludwig, 728, ad 2.26.2<sup>b</sup>: 'fass guten mut zur bekämpfung der feinde.'  
 { Ludwig, 401, ad 8.19.20<sup>a</sup>: 'betätige beglückenden sinn bei der Vtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression *sthiraśh mānaśh* Kṛ, 5.30.4; 10.117.2.

[2.26.2<sup>d</sup>, *bráhmaṇas páter áva á vṛtmahe*: 10.35.2<sup>a</sup>, *divaspr̥thivyór áva*, &c.]

2.26.3<sup>b</sup>, *sá putráir vājam bharate dhānā nṛbhīh*: 1.64.13<sup>a</sup>, *śravadbhīr vājam*, &c.;  
 10.147.4<sup>d</sup>, *makṣū sá vājam*, &c.

2.27.2<sup>b</sup>, *mitrō aryamā vāruṇo juṣanta*: 7.64.1<sup>d</sup>, *rūjā suksātró vāruṇo juṣanta*.]

[2.27.4<sup>b</sup>, *devā viçvasya bhūvanasya gopāh*: 1.164.21<sup>c</sup>, *inó viçvasya*, &c.].

2.27.7<sup>c</sup> (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas)

pipartu no āditi rūjaputrāti dvēṣāṁsy aryamā sugóbhih.

bṛhān mitráśya vāruṇasya çármópa syāma puruvirá áriṣṭāh.

10.10.6<sup>c</sup> (Yami Vāivasvati; Sainhvāda)

kó asyā veda prathamāsyúhnaśh ká im dadarça ká ihā prā vocat,

bṛhān mitráśya vāruṇasya dhāma kád u brava āhano vícya nṛn.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, *Gurupūjakāumudī*, p. 22; v. Schroeder, *Mysterium und Minus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9<sup>a</sup> (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas)

tri rocanā divyā dhārayanta hiraṇyáyāh çúçayo dhāraptāh,

āsvapnajo animiṣū ādabdhā uruçānsā rjāve mārtyāya.

5.29.1<sup>b</sup> (Gauriviti Çaktya; to Indra)

try aryamā mānuṣo devātātā trī rocanā divyā dhārayanta,

ārcanti tvā marutaḥ pūtādakṣas tvām eṣām f̥sir indrāsi dhīraḥ.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, *RV. Noten*, p. 325. The conditions are as follows: 5.29.1 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of aryamā in 5.29.1<sup>a</sup> is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (f̥sir dhīraḥ), and by means of the sacrifice of Manu (mānuṣo devātātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamā calls up the particular expression trī rocanā divyā dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamā grammatically into the position of a plural ekaçeṣa, or an elliptical σχῆμα καθ' ὅλον καὶ μέρος; cf. arir = aryā, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamā), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

**2.27.17** (Kurma Gātsamada, or Gṛtsamada ; to Ādityas) =

2.28.11 (The same ; to Varuṇa) =

2.29.7 (The same ; to Viṣve Devāḥ)

māhām maghóno varuṇa priyāsya bhūridāvna á vidātñ qúnam āpēḥ,  
mā rāyo rājan suyāmād áva sthām ṽbṛhád vadema vidátthe suvirāḥ.  
c d : refrain, 2.1.16<sup>d</sup> ff.

**2.28.1<sup>b</sup>** (Kurma Gātsamada, or Gṛtsamada ; to Varuṇa)

idām kavér adityāsya svarájo víqvnāni sánty abhy āstu mahná,  
āti yó mandró yajáthāya devāḥ sukirtīm bhikṣe vāruṇasya bhúreḥ.

8.100.4<sup>b</sup> (Indra ; to Indra)

ayám asmi jaritaḥ páçya mehá víçvā jātāny abhy āsmi mahná,  
ṛtāsya mā pradīço vardhayanty adardiró bhūvana dardarīmi.

See p. vii, line 7 from top.—For the repeated páda cf. also 6.25.5<sup>d</sup> ; 8.88.4<sup>b</sup>.

[**2.28.3<sup>c</sup>**, yuyám naḥ putrá aditer adabdhāḥ : 7.60.5<sup>d</sup>, çagmāsah putrá aditer adabdhāḥ.]

**2.28.11** : see 2.27.17.

[**2.29.2<sup>b</sup>**, yuyám dvēsāṁsi sanutár yuyota : 10.100.9<sup>b</sup>, víçvā dvēsāṁsi, &c.]

**2.29.7** : see 2.27.17.

**2.31.1<sup>b</sup>** (Gṛtsamada ; to Viṣve Devāḥ)

asmákaṁ mītravaruṇāvataṁ rátham ādityái rudráir vásubhiḥ sacābhúvā,  
prá yád váyo ná páptan vāsmanas pári çravyasyávo hṣṣivanto vanarśadaḥ.

8.35.1<sup>b</sup> (Çyāväçva Ātreya ; to Açvins)

agninóndreṇa vāruṇena viṣṇunādityái rudráir vásubhiḥ sacābhúvā,  
ṣsajōsaṣ usāṣ sūryeṇa ca ṣsomaṁ pibatam açvinā.

c : refrain, 8.35.10<sup>c</sup>–21<sup>c</sup> ; d : refrain, 8.35.14<sup>d</sup>–3<sup>d</sup>

**2.33.2<sup>c</sup>** (Gṛtsamada ; to Rudra)

tvádattebhi rudra çānitamebbhiḥ çatām himā açya bheṣajēbbhiḥ,  
vy āsmád dvēgo vitarām vy āñho vy āmivāç cātayasvā viṣucih.

6.44.16<sup>d</sup> (Çamyu Barhaspatya ; to Indra)

idām tyát pátram indrapānam indrasya priyām amftam apāyi,  
mātsad yáthā sāumanasīya devāṁ vy āsmád dvēgo yuyávad vy āñhaḥ.

For 2.33.2<sup>cd</sup> cf. 6.74.2<sup>ab</sup>.

**2.33.14<sup>a</sup>** (Gṛtsamada ; to Rudra)

pári ṇo heti rudrásya vrjyāḥ pári tveśāsya durmatir mahí gat,  
áva sthirí maghāvadbhyas tanuṣva ṽmīdhvas tokáya tánayaya mṛṣa. c 1.114.6<sup>d</sup>

6.28.7<sup>d</sup> (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ sūyāvasaṁ riçāntīḥ çuddhā apāḥ suprapāṇe pībantīḥ,  
[mā va stenā içata māghāçansaḥ] pāri vo hetī rudrāsya vṛjyāḥ.

or 2.42.3<sup>c</sup>

7.84.2<sup>c</sup> (Vasiṣṭha ; to Indra and Varuṇa)

yuvō rāstrām brhād invati dyāur yāu setṣbhīr arajjūbhīḥ sinthāḥ,  
pāri no hēlo vāruṇasya vṛjyā urūm na īndrah kṛṇavad u lokām.

The repeated pāda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pari no rudrasya hetir vṛṇaktu. We need not assume really conscious imitation of one another on the part of the two types pāri hetir and pāri hēlah. Yet I believe that pāri hetir preceded pāri hēlah ; cf. the opening paragraphs of Part 2, chapter 4.—The expression āva sthīrā maghāvadbhyaḥ tanuṣva meṁu. 'loosen the strung bows that are directed against our patrons' (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14<sup>d</sup>, mīdhvas tokāya tānayāya mṛṣa : 1.114.6<sup>d</sup>, tmāne tokāya tanayāya mṛṣa.

2.34.4<sup>c</sup> (Gr̥tsamada ; to Maruts)

pṛkṣe tū viçvā bhūvanā vavakṣire mitrāya vā sādām ā jitrādanavaḥ,  
pṛṣadaçvāso anavabhṛārādhasa rjipyāso nā vayūneṣu dhūrṣādah.

3.26.6<sup>c</sup> (Viçvāmītra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastibhir agnér bhāmanī marutam ōja  
īmahe,

pṛṣadaçvāso anavabhṛārādhaso gūntāro yajñām vidātheṣu dhīrah.

For sundry points in 2.34.6 see Pischel, Ved. Stud. i. 301 ; Max Müller, SBE. xxxii. 302 ; Ludwig, Ueber Methode, p. 30 ; Oldenberg, RV. Noten, p. 216. For 3.26.6, Max Müller, ibid. 299 ; Geldner, Ved. Stud. iii. 153, 157.—Cf. 5.57.5<sup>b</sup>.

2.34.11<sup>b</sup> (Gr̥tsamada ; to Maruts)

tūn vo mahō marūta evayāvno viṣṇor eṣāsya prabhṛthē havāmahe,  
hiranyavarṇān kakuhān yatāsurco brahmanyāntaḥ çānsyaṁ rūdha īmahe.

7.40.5<sup>b</sup> (Vasiṣṭha ; to Viçve Devāḥ)

asyā devāsya mīlhuṣo vayū viṣṇor eṣāsya prabhṛthē havīrbhīḥ,  
vidé hī rudró rudriyaṁ mahitvām yāsiṣtām vartir açvināv īrāvat.

The meaning of the repeated pāda is obscure. Ludwig, 685, to 2.34.11, renders prabhṛthē by 'hervorbringung' ; the same author, 224, to 7.40.5, by 'darbringung'. Very different effects. Grassmann also renders the pādas divergently. See Berguigne, ii. 419 ; Max Müller, SBE. xxxii. 296, 306.

[2.35.2<sup>d</sup>, viçvāny aryō bhūvanā jajāna : 2.40.5<sup>a</sup>, viçvāny anyō bhūvanā jajāna ;  
10.85.18<sup>c</sup>, viçvāny anyō bhūvanābhicāṣṭe.]

[2.35.9<sup>b</sup>, jīhmānam ardhvō vidyūtām vāsanaḥ : 1.95.5<sup>b</sup>, jīhmānam ardhvāḥ  
svayāçā upāsthe.]

**2.35.12<sup>b</sup>** (Gr̥tsamada; to Aponapt̥r)

asmái bahúnám avamíya sákhye yajñáir vidhema námasā havírbhiḥ,  
sám sánu mārjmi dídhiḡsami bílmair dádhamy ánnaiḥ pári vanda ṛgbhiḥ.

4.50.6<sup>b</sup> (Vāmadeva; to Brhaspati)

ová pitró viçvádevaya vṛṣṇe yajñáir vidhema námasā havírbhiḥ,  
bḥaspatē suprajá vīrúvanto [vayám syāma pátaḡyo rayiṇám.] 4.50.6<sup>d</sup>

[2.35.14<sup>a</sup>, asmín padé paramé tasthivánsam : 1.72.4<sup>d</sup>, agním padé, &c.]

**2.35.15<sup>ed</sup>**: 2.23.19<sup>ed</sup> = 2.24.16<sup>ed</sup>, viçvaṁ tát bhadráṁ yád ávanti devá bṛhád  
vadema vidátḡe suvīraḥ.

[2.36.4<sup>a</sup>, á vakṣi devúṁ ihá vipra yáksi ca : 5.26.1<sup>c</sup> ; 6.16.2<sup>c</sup> ; 8.102.16<sup>c</sup>, á deván  
vakṣi yáksi ca.]

**2.36.5<sup>c</sup>** (Gr̥tsamada; to R̥tus)

esá syá te tanvò nṛṇṇavárdhanāḥ sáha ojaḥ pradivi bāhvór hitáh,  
túbhyaṁ suto maghavan túbhyaṁ ábhṛtas tvám asya bráhmaṇád á tṛpát piba.

10.116.7<sup>c</sup> (Agniyuta Sthāura, or Agniyūpa Sthāura; to Indra)

idám havir maghavan túbhyaṁ ratám práti samrāḥ áhrṇāno ṛgbhāya,  
túbhyaṁ suto maghavan túbhyaṁ pakvò 'ddhīndra piba ca prástḡhitasya.

**2.36.6<sup>a</sup>** (Gr̥tsamada; to R̥tus)

juṣéthām yajñám bódhataṁ hávasya me sattó hotá nivídaḥ pūrvyá ánu,  
ácha ríjānā náma ety ávṛtaṁ praçāstríd á pibataṁ somyám mádhu.

8.35.4<sup>a</sup> (Çyāvāçva Ātreya; to Açvins)

juṣéthām yajñám bódhataṁ hávasya me viçvehá devāu sávanāva  
gachataṁ,

[sajósasā usásā súryeṇa césam no voḥham açviná.]

c: refrain, 8.35.10–21<sup>c</sup> ; d: refrain, 8.35.4<sup>d</sup>–6<sup>d</sup>

For 2.36.6 cf. Hillebrandt, *Ved. Myth.* iii. 147 ff. ; Geldner, *Ved. Stud.* ii. 145, note.

[2.37.1<sup>b</sup>, udhvaryavaḥ sá pūrṇám vaṣṭy ásicam : 7.16.11<sup>b</sup>, pūrṇám vivāṣṭy ásicam.]

Both pádas apply technically to Agni Draviṇodas.

**2.37.1<sup>c</sup>**, tásmā etám bharata tadvaçó dadíḥ : 2.14.2<sup>c</sup>, tásmā etám bharata tadvaçáya.

**2.38.1<sup>a</sup>** (Gr̥tsamada; to Savitar)

úd u ṣyá deváḥ savitá saváya çavattamám tátapa váhnir asthāt,  
nūnám devébhyo vi hí dhūti ratnam áthúbhajaḍ vītíhotraṁ svastáu.



6.71.1<sup>a</sup> (Bharadvāja ; to Savitar)

úd u ʃyá deváh savitá hiranyáya bāhú ayaṁsta sávanāya sukrátuḥ,  
ghṛtēna paṇí abhi prusṇute makhó yuvā sudákṣo rájaso vidharmaṇi.

6.71.4<sup>a</sup> (Bharadvāja ; to Savitar)

úd u ʃyá deváh savitá dāmūnā hiranyapāṇiḥ pratidoṣāni asthāt,  
áyohanur yajató mandrájihva á dāṇṣe suvati bhūri vāmām.

7.38.1<sup>a</sup> (Vasiṣṭha ; to Sāvitar)

úd u ʃyá deváh savitá yayāma [hiranyasyim amātim yām áciṇret,  
nūnām bhāgo hávyo mānuṣebhir ví yó rātnā puruvāsar dādhati.

[cf. 3.38.8b

[2.38.4<sup>d</sup>, arāmatih savitá devá ūgāt : 1.35.8<sup>c</sup>, hiranyakṣáh savitá, &c.]

2.38.11<sup>c</sup> (Gr̥tsamada ; to Savitar)

asmábhyaṁ tát divó adbhyáh pṛthivyás tvāya dattām kāmyaṁ rūdha á gāt.  
gām yāt stotf̥bhya āpāye bhāvāty uruṇāsāya savitsr jaritré.

7.8.6<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

idām vācaḥ ṇatasāḥ samsahasram úd agnāye janis̥ṣṭa dvibārhaḥ,  
gām yāt stotf̥bhya āpāye bhāvāti dyumád amivacūtanam rakṣoḡá.

2.39.8<sup>a</sup>, etāni vām aṇvinā vārdhanāni : 1.117.25<sup>a</sup>, etāni vām aṇvinā vīryāni.

[2.40.1<sup>b</sup>, jānana divó jānana pṛthivyāḥ : 8.36.4<sup>a</sup>, janitá divó janitá pṛthivyāḥ.]

2.40.1<sup>d</sup> (Gr̥tsamada ; to Soma and Pusan)

somāpūṣaṇa jānana rayitām [jānana divó jānana pṛthivyāḥ,  
jātāu viṇvasya bhūvanasya gopāu devá akr̥ṇvann am̐tasya nābhim.

[cf. 2.40.1<sup>b</sup>

3.17.4<sup>d</sup> (Kata Vaiṇvāmītra ; to Agni)

agnim̐ suditīm sud̐ṇam̐ gr̥ṇānto namasyāmas tvēdyam̐ jātavedaḥ,  
tvām̐ dūtām aratīm̐ havyavāḥam̐ devá akr̥ṇvann am̐tasya nābhim.

Possibly the expression am̐tasya nābhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4.

2.40.2<sup>c</sup>, abhyūm̐ indrah̐ pakvām̐ amāsv̐ antāḥ : 6.72.4<sup>a</sup>, indrasomā pakvām̐, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5<sup>a</sup>, viṇvāny anyó bhūvana jājana : 2.35.2<sup>d</sup>, viṇvāny aryó bhūvana jājana :  
10.85.18<sup>c</sup>, viṇvāny anyó bhūvanābhicāṣṭe.]

2.40.5<sup>c</sup> (Gr̥tsamada ; to Soma and Pusan)

[viṇvāny anyó bhūvana jājana, viṇvam̐ anyó abhicāṣaṇa eti,  
somāpūṣaṇv̐ ávataṁ dhiyaṁ me yuvábhyaṁ viṇvāḥ p̐tana jāyema.

[cf. 2.35.2<sup>d</sup>

6.52.16<sup>a</sup> (Ṛjicvan Bharadvāja ; to Viṣve Devāḥ, here Agni and Parjanya)  
 āgniparjanyaṁ āvataṁ dhīyaṁ me 'smīn hāve suhavaṁ suṣṭutīm naḥ,  
 iṣam anyo janāyad gārbham anyāḥ prajāvatir iṣa ā dhattam asmé.

[2.40.6°, āvatu devy āditir anarvā : 7.40.4°, suhāvā devy, &c.]

Of. TB. 3.1.1.4.

2.41.2<sup>b</sup> (Gr̥tsamada ; to Vāyu)  
 niyūtvaṁ vāyav ā gahy ayāṁ gukró ayāmi te,  
 gāntasi sunvató gr̥hām.

4.47.1<sup>a</sup> (Vāmadeva ; to Vāyu)  
 vāyo gukró ayāmi te mādho āgrāṁ diviṣṭiṣu,  
 ā yāhi sōmapitaye spārhó deva niyūtvatā.  
 8.101.9<sup>d</sup> (Jamadagni Bhārgava ; to Vāyu)  
 ā no yajñāṁ diviṣp̥ṣam vāyo yāhi sumānmabhiḥ,  
 antāḥ pavitra upāri c̥riṇānò 'yāṁ gukró ayāmi te.

2.41.4<sup>b</sup> : 1.47.1<sup>b</sup>, sutāḥ sōma ṛtāvṛdha.

2.41.6<sup>a</sup> : 1.136.1<sup>d</sup>, tā samrājā gr̥h̥tāsuti.

2.41.6<sup>b</sup> : 1.136.3°, adityā dānunas pati.

2.41.8<sup>a+c</sup> (Gr̥tsamada ; to Aṇvins)  
 ná yāt páro nāntara ādadhāṣad vṛṣaṇvasu,  
 duḥḡāṁso mártyo ripūḥ.

6.63.2<sup>d</sup> (Bharadvāja ; to Aṇvins)  
 āraṁ me gantaṁ hāvanayāsmāi gr̥ṇanā yāthā p̥ibātho āndhaḥ,  
 pāri ha tyād vartir yatho riṣó ná yāt páro nāntaras tuturyāt.  
 8.18.14<sup>b</sup> (Irimiṭiṁ Kāva ; to Indra)  
 sām it tām aghām aṇnavad duḥḡāṁsam mártyaṁ ripūm,  
 yó asmatrá durhāpavāṁ úpa dvayūḥ.

2.41.13<sup>a</sup> = 6.52.7<sup>n</sup> : 1.3.7<sup>b</sup>, víṣve devāsa ā gata.

2.41.13<sup>b</sup> (Gr̥tsamada ; to Viṣve Devāḥ) =

6.52.7<sup>b</sup> (Ṛjicvan Bharadvāja ; to Viṣve Devāḥ)  
 víṣve devāsa ā gata, c̥r̥ṇutā ma imāṁ hāvam,  
 édām barhír ní ṣidata.

☞ 1.3.7<sup>b</sup>

8.73.10<sup>b</sup> (Gopavana Ātreya, or Saptavadhri Ātreya ; to Aṇvins)  
 ihū gataṁ vṛṣaṇvasu c̥r̥ṇutām ma imāṁ hāvam,  
 únti śád bhūtu vām āvah.

☞ refrain, 8.73.10<sup>c</sup>–18<sup>c</sup>

Cf. imāṁ me c̥r̥ṇutaṁ hāvam, 8.85.2<sup>b</sup>, and imāṁ naḥ c̥r̥ṇavad dhāvam, under 8.43.22°.

2.41.15 = 1.23.8.

2.41.16<sup>c</sup>, apraçastá iva smasi : 1.29.1<sup>b</sup>, anāçastá iva smási.

2.41.20<sup>b</sup> : 1.142.8<sup>d</sup>, sidhrám adyá divispf̥cam ; 5.13.2<sup>b</sup>, sidhrám adyá divispf̥cah.

2.42.3<sup>c</sup> (Gr̥tsamada ; Adhvani.vāçyamānasya çakuntasya stulih)

áva kranda dakṣiṇató gr̥hāṇām sumaṅgálo bhadravādī çakunte,  
má na stená içata mághaçaṇso [br̥hád vadema vidátthe suvīrah.]

~~or~~ refrain, 2.1.16<sup>b</sup> ff.

6.28.7<sup>c</sup> (Bharadvāja ; to Gāvah)

prajāvatih sūyávasam riçántih çuddhá apāh suprapāṇé píbantih.

má va stená içata mághaçaṇsah [pári vo hetí rudrasya vṛjyah.]

~~or~~ 2.33.14<sup>a</sup>

Cf. má no duhçaṇsa içata, under 1.23.9<sup>c</sup>.

## REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5<sup>b</sup>, krátum punanáh kavibhiḥ pavitraiḥ : 3.31.16<sup>c</sup>, mádhvaḥ punanáh, &c.]

3.1.13<sup>a</sup> : 1.164.52<sup>b</sup>, apám gárbham darçatám ósadhinām.

3.1.15<sup>d</sup> (Viçvāmitra Gathina ; to Agni)

ñe ca tvā yajamāno havirbhir ñe sakhitvām sumatīm níkamah,  
deváir ávo mimihī sām jaritré rákṣṣ ca no dāmyebhir ánikāiḥ.

3.54.1<sup>c</sup> (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,  
here Agni)

imām mahé vidathyāya çusām çāçvat kṛtva ídya ya prā jabbruḥ,  
çṛṇótu no dāmyebhir ánikāiḥ çṛṇótv agnir divyáir ájasrah.

A good illustration of the need of confronting repeated pádas. Grassmann translates the two pádas respectively : 'und schütze uns durch hausliches Erglänzen' ; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] antlitzen' ; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ánikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ánikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the páda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyáñ). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlv. 221.

3.1.19<sup>ab</sup> (Viçvāmitra Gathina ; to Agni)

á no gahi sakhyébhiḥ çivébhir mahán mahibhir útíbhīḥ sarayán,  
asmé rayīm bahulām sántarutrām suvácām bhágām yaçásam kṛdhī nah.

3.31.18<sup>cd</sup> (Kuçika Āiçṣrathi, or Viçvāmitra ; to Indra)

pátir bhava vṛtrahan sūñtānām girām viçváyur vṛsabhó vayodháh,  
á no gahi sakhyébhiḥ çivébhir mahán mahibhir útíbhīḥ sarayán.

4.32.1<sup>c</sup> (Vāmadeva ; to Indra)

á tú na indra vṛtrahann asmákam ardhám á gahi,  
mahán mahibhir útíbhīḥ.

3.1.20<sup>c+d</sup> (Viçvāmitra Gathina ; to Agni)

etá ta agne jānimā sánāni prā pūrvyāya nūtanāni vocam,  
mahánti vṛṣṇe sávanā kṛtémā jánmañ-janman níhito jātávedāḥ.

3.30.2<sup>c</sup> (Viçvāmītra ; to Indra)

ná te duré paramá cid rájánsy á tu prá yahi harivo hárībhyām,  
sthīráya vṛṣṇe sávanā kṛtómá yuktá grīvāṇaḥ samidhanā agnáu.

For 3.1.20<sup>d</sup> see the next full paragraph, i.e. under 3.1.21<sup>ed</sup>.

3.1.21<sup>a</sup> : 3.1.20<sup>d</sup>, jánmañ-janman níhito jatávedaḥ.

3.1.21<sup>ed</sup> (Viçvāmītra Gāthina ; to Agni)

jánmañ-janman níhito jatáveda, viçvūmitrebhir idhyate ájaśraḥ, 3.1.20<sup>d</sup>  
tásya vayám sumatáu yajñīyasyápi bhadré sāumanasé syāma.

3.59.4<sup>ed</sup> (Viçvāmītra ; to Mitra)

ayám mitró namaśyāḥ suçóvo rája suksátró ajanīṣṭa vedháh,  
tásya vayám sumatáu yajñīyasyápi bhadré sāumanasé syāma.

6.47.13<sup>ab</sup> (Garga Bhāradvāja ; to Indra) =

10.131.7<sup>ab</sup> (Sukīrti Kākṣivata ; to Indra)

tásya vayám sumatáu yajñīyasyápi bhadré sāumanasé syāma,  
śá sutrūmā svāvāḥ indro asmé aríc cid dvéṣaḥ sanutár yuyotu. 6.47.13<sup>ed</sup>

10.14.6<sup>ed</sup> (Yama Vaiśvasvata ; Liṅgoktadevatāḥ)

úṅgīraso naḥ pitáro návagvā átharvāṇo bhṛgavaḥ somyásah,  
tēṣāṃ vayám sumatáu yajñīyānām ápi bhadré sāumanasé syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22<sup>d</sup> (Viçvāmītra Gāthina ; to Agni)

imám yajñám sahasāvan tvám no devatrā dhehi sukrato ráraṇaḥ,  
prá yañsi hotar brhatír īso nó 'gne máhi dráviṇam á yajasva.

10.80.7<sup>d</sup> (Agni Śaucika, or Agni Vaiçvānara ; to Agni)

agnáye bráhma r̥bhávas tatakṣur agním mahám avocāma suvr̥ktīm.  
ágne práva jaritáram yaviṣṭhágne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmītra Gāthina ; to Agni) = 3.15.7 (Utkīla  
Kātya ; to Agni) = 3.22.5 (Gāthīn Kāuṣika ; to Agni) = 3.23.5  
(Devagravas Bhārata, and Devavāta Bhārata ; to Agni)

ilām agne purudásam saním góḥ ṣaṣvattamám hávamānāya sādha,  
syān naḥ súnūś tánayo vijávágne śá te sumatír bhūtv asmé.

3.2.2<sup>c</sup> (Viçvāmītra Gāthina ; to Agni)

śá rocayaj janūś ródasī ubhé śá mātṛr abhavat putrá ídyah,  
havyavāḥ agnír ajáraḥ cānohito dulābho viçám átithir vibhāvasuḥ.

5.4.2<sup>a</sup> (Vasuçruta Ātreya ; to Agni)

havyavāḥ agnír ajáraḥ pitá no vibhúr vibhāvā sudṛṣṭo asmé,  
sugarhapatyāḥ sám īso didīhy asmadryak sám mimīhi çrávāñsi. 3.54.22<sup>b</sup>

The two hymns correspond also in 3.2.10<sup>c</sup> = 5.4.3<sup>a</sup>.

**3.2.5<sup>a</sup>** (Viçvāmitra Gāthina; to Agni)

**agnīm sumnāya dadhire puró jánā vājaçravasam ihā vrktábarhiṣaḥ,  
yatásrucaḥ surúcam viçvádevyaṁ rudrám yajñánám sádhadiṣṭim apásam.**

10.140.6<sup>b</sup> (Agni Pavaka; to Agni)

**ṛtúvanám mahiṣám viçvadarçatam agním sumnāya dadhire puró jánāḥ,  
ṛgrútkarṇám sapráthastamám tvā girá, dáivyaṁ mánuṣā yugá. 1.45.7<sup>c</sup>**

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlv. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established).' The second hemistich is anacoluthic; the change of person in the phrase tvā girá limps along late in the stanza; moreover tvā girá is almost certainly an appendage to the third páda which occurs also minus that appendage in 1.45.7<sup>c</sup>. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Rtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

**3.2.8<sup>d</sup>** (Viçvāmitra Gāthina; to Vaiçvānara)

**namasyáta havyádātim svadhvarám duvasyáta dāmyaṁ jātávedasam,  
rathír ṛtasya brhátó vicarṣanir agnir devánám abhavat puróhitaḥ.**

10.110.11<sup>b</sup> (Jamadagni Bhārgava, or Rama Jamadagnya; Āpriyaḥ)  
sadyó jātó vy amimta yajñám agnir devánám abhavat purogāḥ,  
asyá hótuh pradiçy ṛtasya vāci sváhakṛtām havir adantu devāḥ.

10.150.4<sup>a</sup> (Mṛṣika Vasiṣṭha; to Agni)

**agnir devó devánám abhavat puróhito 'gnīm manusyā ṛṣayaḥ sám idhire,  
agnīm mahó dhānasātāv ahám huve mṛṣíkām dhānasātaye.**

The páda 10.150.4<sup>a</sup> is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

**3.2.10<sup>a</sup>** (Viçvāmitra Gāthina; to Vaiçvānara)

**viçám kavīm viçpátim mánuṣír iṣaḥ sám sim akr̥nvan svádhitim ná téjase  
sá udvátó nivátó yāti véviṣat sá gárbbham eṣú bhúvaneṣu didharat.**

5.4.3<sup>a</sup> (Vasuçruta Ātreya; to Agni)

**viçám kavīm viçpátim mánuṣiṇám cūcim pávakám ghṛtāpr̥ṣṭham agním  
ní hótaram viçvavidám dadhidhve sá devēṣu vanate váryāṇi.**

6.1.8<sup>a</sup> (Bharadvāja Barhaspatya; to Agni)

**viçám kavīm viçpátim çáçvatīnám nitóçanam vṛṣabhám carṣanīnám,  
prétiṣanīm iṣáyantanīm pávakám rájantam agním yajatám rayīnám.**

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mánuṣír iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the páda 3.2.2<sup>a</sup> = 5.4.2<sup>a</sup>.

3.2.11<sup>c</sup> (Viçvāmītra Gāthina ; to Vaiçvānara)

sá jinvate jathāreṣu prajājñivān vīṣa citreṣu nānadan ná sinhāh,  
vaiçvānārāḥ pṛthupājā ámartyo vāsu rātā dāyamāno ví daçuṣe.

3.2.7.5<sup>a</sup> (Viçvāmītra ; to Agni)

pṛthupājā ámartyo ghṛtānirṇik svāhutaḥ,  
agnir yajñāsya havyaavāt.

3.4.6<sup>c</sup>, yāthā no mitró váruṇo júṣat : 1.43.3<sup>a</sup>, yāthā no mitró váruṇaḥ.

## 3.4.7 = 3.7.8 (Viçvāmītra Gāthina ; Āpra, here Daivya Hotārā)

[dāivyaḥ hótārā prathamā ny řñje] saptā pṛkṣāsaḥ svadhāyā madanti,

ṛtām gaṁsanta ṛtām ít tá āhur ānu vrataṁ vratapā didhyānāḥ. 6<sup>a</sup> 2.3.7<sup>a</sup>

3.4.7<sup>a</sup> = 3.7.8<sup>a</sup>, dāivyaḥ hótārā prathamā ny řñje : 2.3.7<sup>a</sup>, dāivyaḥ hotārā pṛthamā vidūstarā ; 10.66.13<sup>a</sup>, dāivyaḥ hótārā prathamā purohitaḥ ; 10.110.7<sup>a</sup>, dāivyaḥ hótārā prathamā suvācā.

## 3.4.8 (Viçvāmītra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tisro Devīḥ)

á bhāratī bhāratībhiḥ sajōṣā ilā devāir manuṣyēbhir agnīḥ,  
sārasvatī sārasvatēbhir arvāk tisró devir barhīr édām sadantu.

For this and the next three stanzas see p. 17, top.

## 3.4.9 (Viçvāmītra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tvaṣṭar)

tān nas turīpam ádha poṣayitnú déva tvaṣṭar ví řāraṇāḥ syasva,  
yāto vīrāḥ karmaṇyāḥ sudākṣo yuktāgrāvā jāyate devākāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

## 3.4.10 (Viçvāmītra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va řjōpa devān agnir haviḥ çamitā sūdayāti,  
séd u hótā satyātaro yajāti yāthā devānām jānimāni véda.

Cf. for the first distich 2.3.10<sup>ab</sup>.

3.4.11<sup>b+d</sup> (Viçvāmītra Gāthina ; Āpra, here Agni) =

7.2.11<sup>b+d</sup> (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvāñ indreṇa devāiḥ sarátham turēbhiḥ,  
barhīr na ástām éditīḥ suputrā svāhā devā amftā mādayantām.

5.11.2<sup>c</sup> (Sutamābhara Ātreya ; to Agni)

[yajñāsya ketūm prathamām purohitam] agnīm náras triṣadhassthé sám  
Idhire, 6<sup>a</sup> 5.11.2<sup>a</sup>

indreṇa devāiḥ sarátham sá barhīṣi sídan ní hótā yajāthāya sukrātuh.

10.15.10<sup>b</sup> (Çaṅkha Yāmāyana ; to the Fathers)

yé satyāso havirādo haviṣpā indreṇa devāiḥ sarátham dádhanāḥ,  
āgne yāhi sahāsraṁ devavandāiḥ páraih pūrvaiḥ pitṛbhir gharmaśadbhiḥ.

10.70.11<sup>d</sup> (Sumitra Badhryaṣva ; Āpra, here Agni)  
 āgne vaha váruṇam iṣṭāye na indraṁ divó marúto antárikṣat,  
 sídantu barhír viṣva á yájatrah sváhā devá amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirádah, haviṣpāh, gharṁásadah, also perhaps párah and párvāh, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, Ved. Myth. iii. 414.—For 3.4.11<sup>d</sup> cf. 10.16.8<sup>d</sup>, tásmin devá amṛtā mādayante.

[3.5.4<sup>a</sup>, mitró agnir bhavati yát sámiddhaḥ : 5.3.1<sup>d</sup>, tvám mitró bhavasi yát, &c.]  
 Cf. 3.18.5<sup>b</sup>.

3.5.4<sup>b</sup> (Viṣvāmitra Gathina ; to Agni)  
 mitró agnir bhavati yát sámiddho, mitró hótā váruṇo jātávedāh, ~~cf.~~ cf. 3.5.4<sup>a</sup>  
 mitró adhvaryúr iṣiró dāmūnā mitráh sindhunām utá párvatānām.

10.83.2<sup>b</sup> (Manyu Tápasa ; to Manyu)  
 manyúr indro manyúr evísa devó manyúr hótā váruṇo jātávedāh,  
 manyúrín víca ílāte mánuṣír yāh páhí no manyo tápasā sajósāh.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu páda is a *tour de force* in imitation of the Agni páda. Cf. under 10.45.2.

3.5.5<sup>a</sup> (Viṣvāmitra Gathina ; to Agni)  
 páti priyám ripó ágraṁ padám véh páti yahváḥ cáraṇām sūryasya,  
 páti nábhā saptáśrīṣaṇam agnir páti devúnām upamádām řṣvāh.

4.5.8<sup>d</sup> (Vamadeva Gāutama ; to Vaiṣvānara)  
 pravúcyam vácasaḥ kim me asyá gúhā hitám úpa niṇíg vadanti,  
 yád usriyāṇām ápa vír iva vrán páti priyám rupó ágraṁ padám véh.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions ágre rupá árupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, páñca padáni rupó ánv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripó in 3.5.5 is a slip for rupó on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripó changed to rupó in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu ; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noton, pp. 227, 271. Cf. also Roth, Nirukta, 6.17, Erläuterungen, p. 85 ff.

3.5.6<sup>b</sup>, víṣvāni devó vayúnāni vidván : 1.189.1<sup>b</sup>, víṣvāni deva vayúnāni vidván.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2<sup>a</sup> (Viṣvāmitra Gathina ; to Agni)  
 á ródasī aprṇā jáyamāna utá prá rikthā ádha nú prayajyo,  
 divaḥ cid agne mahinú prthivyaḥ vacyántām te váhnayaḥ saptájjihvāh.

4.18.5<sup>d</sup> (Sañvāda Indraditivamadevanam)  
 avadyām iva mányamānā gúhākar indram mātā viryēṇā nyiṣṭam,  
 áthód asthāt svayām átkam vásāna á ródasī aprṇāj jáyamānaḥ.



7.13.2<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Vaiçvanara)  
 tvām agne çociṣā çóçucāna á ródasī aprṇā jáyamānāḥ,  
 tvām devān abhiçaster amuñco vaiçvanara jatavedo mahitvá.  
 10.45.6<sup>b</sup> (Vatsapri Bhalandana; to Agni)  
 viçvasya ketúr bhūvanasya gārbha á ródasī aprṇāj jáyamānāḥ,  
 viñm oīd ádrim abhinat parayāñ jāna yád agnim áyajanta páñca.

For 3.6.2<sup>d</sup> see Geldner, *Ved. Stud.* ii. 258.

3.6.6<sup>d</sup> (Viçvāmītra Gāthina; to Agni)

rtāsyā vā keçinā yogyābhir ghṛtasnūvā rōhita dhurī dhiṣya,  
 áthā vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1<sup>d</sup> (Bharadvāja Barhaspatya; to Agni) [dhvam,  
 puró vo mandráñ divyāñ suvṛktīñ prayatī yajñé agnim adhvaré ádhi-  
 purá ukthēbhiḥ sá hí no vibhávā svadhvarā karati jātavedaḥ.

7.17.3<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Agni)  
 ágne víhī havīṣā yáksi devān svadhvarā kṛṇuhi jātavedaḥ.

7.17.4<sup>a</sup> (Vasiṣṭha Maitravaruṇi; to Agni)  
 svadhvarā karati jātavedā yáksad devān amñtan pipráyao ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1<sup>b</sup> agnim is apparently the secondary element in the hypermetric line; mandráñ in páda a without agnim in páda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9<sup>d</sup>: 2.3.11<sup>c</sup>, anuṣvadhām á vaha mādāyasya.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3<sup>d</sup> (Viçvāmītra Gāthina; to Yūpa)

úc chrayasva vanaspate várṣman prthivýá ádhi,  
 súmiti miyámāno vároo dhā yajñávāhase.

3.24.1<sup>d</sup> (Viçvāmītra; to Agni)  
 ágne sáhasva pñtanā abhimātr āpāsyā,  
 duṣṭāras tārann ārātīr vároo dhā yajñávāhase.

For 3.8.3<sup>b</sup> cf. 3.29.4<sup>b</sup>, nábhā prthivýá ádhi, under 2.3.7<sup>d</sup>.

[3.8.8<sup>a</sup>, ádityā rudrá vásavaḥ sunthāñ; 7.35.14<sup>a</sup>, ádityā rudrá vásavo juṣanta  
 (idám bráhma); 10.66.12<sup>c</sup>, ádityā rudrá vásavaḥ súdanavaḥ (imá  
 bráhma).]

3.8.9<sup>a</sup>, hañsá iva çreñiçó yátanāḥ: 1.163.10<sup>c</sup>, hañsá iva çreñiçó yatante.

3.8.9<sup>d</sup> (Viçvāmītra Gāthina; to Yūpāḥ)

hañsá iva çreñiçó yátanāḥ, çukrá vásanāñ sváravo na águḥ, cf. 1.163.10<sup>c</sup>  
 unñiyámānāñ kavībhiḥ purastād devé devānām ápi yanti páthāḥ.

7.47.3<sup>b</sup> (Vasiṣṭha; to Āpah)

ṣatāpavitrah svadhāya mādantī devīr devānām āpi yanti pāthah,  
[tā indrasya nā minanti vratāni,] [sīndhubhyo havyām ghr̥tāvaj juhota,]

☞ c: cf. 7.47.3<sup>c</sup>; d: cf. 3.59.1<sup>d</sup>

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9<sup>d</sup>, āthā devānām āpy etu pāthah.

3.9.1<sup>b</sup>: 5.22.3<sup>b</sup>; 8.11.6<sup>b</sup>, devām mātāsa utāye; 1.144.5<sup>b</sup>, devām mātāsa utāye havāmahe.

3.9.1<sup>c</sup> (Viṣvāmitra Gathina; to Agni)

sākhayas tvā vavṛmahe [devām mātāsa utāye,]

☞ 1.144.5<sup>b</sup>

apām nāpātām subhāgam sudīditim [suprāturtim anehāsam,]

☞ 1.40.4<sup>d</sup>

8.19.4<sup>a</sup> (Sobhari Kāṇva; to Agni)

ūrjō nāpātām subhāgam sudīditim agnīm ṣrēṣṭhaçocisam,

sā no mītrāsya vāruṇasya sō apām ā sumnām yakṣate divi.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1<sup>d</sup>: 1.40.4<sup>d</sup>, suprāturtim anehāsam.

3.9.9<sup>b</sup> (Viṣvāmitra Gathina; to Agni)

tām tvā mātā agr̥bhṇata devébhyo havyavāhana,

viçvān yād yajūñ abhipāsi mānuṣa tāva krātṛvā yaviṣṭhya.

10.118.5<sup>b</sup> (Urukṣaya Āmahyava; to Agni Rakṣohan)

jāramāṇah sām idhyase devébhyo havyavāhana,

tām tvā havanta mātṛyāḥ.

10.119.13<sup>b</sup> (Laba Āindra; Labasya [Indrasya] atmastutiḥ)

gr̥hō yamy āram̐kṛto devébhyo havyavāhanah,

[kuvīt sōmasyāpām iti,]

☞ refrain, 10.119.1<sup>c</sup>–13<sup>c</sup>

10.150.1<sup>b</sup> (Mṛṭika Vasiṣṭha; to Agni)

sāmiddhaç cit sām idhyase devébhyo havyavāhana,

adityāi rudrāir vāsulhir na ā gahi mṛṭikāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kagi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (gr̥hō = gr̥hām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for gr̥hō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.8<sup>b</sup> (Viçvāmītra Gāthina ; to Agni)

á juhota svadhvarám gírám pávakáçociṣam,  
açum dutám ajirám pratnám ídyaṁ çruṣṭí devāni saparyata.

8.43.31<sup>b</sup> (Virūpa Āṅgīrasa ; to Agni)

agnīm mandrám purupriyám gírám pávakáçociṣam,  
hṛdbhír mandrébhīr imahe.

8.102.11<sup>a</sup> (Prayoga Bhārgava, or others ; to Agni)

gírám pávakáçociṣam jyéṣṭho yó dāmeṣv á,  
dīdāya dirghaçrúttamah.

10.21.1<sup>d</sup> (Vimada Āindra, or others ; to Agni)

ágnīm ná svāvṛktibhīr hótāram tvā vṛñīmahe, cf. 5.20.3<sup>a</sup>  
yajñāya stīrṇābarhiṣe vi vo mādē gírám pávakáçociṣam vivakṣase.

The refrains in 10.21.1, of course, suggest a lateness.—Cf. agniṁ pavakāçociṣam, 8.47.13<sup>b</sup>.

## 3.9.9 (Viçvāmītra Gāthina ; to Agni) =

10.52.6 (Agni Saucika ; to Devāh)

trīṇi çatā trī sahasrāṇy agniṁ triṇçác ca devā náva cāsaparyan,  
áuṣṣan ghṛtāir āstṛṇan barhír asmā ád id dhótāram ny āsādevanta.

Cf. 10.7.5<sup>d</sup>, vikṣu hótāram ny āsādayanta.

3.10.1<sup>a+b</sup> (Viçvāmītra Gāthina ; to Agni)

tvām agne manīṣiṇaḥ samrájaṁ carṣaṇinām,  
devāni mártāsa indhate sām adhvaré.

8.44.19<sup>a</sup> (Virūpa Āṅgīrasa ; to Agni)

tvām agne manīṣiṇas tvām hinvanti cītibhīh,  
tvām vardhantu no gīraḥ, cf. 1.5.8<sup>o</sup>

10.134.1<sup>d</sup> (Mādhātā Yāuvanaçva ; to Indra)

ubhé yád indra ródasi apapráthosú iva,  
mahántam tvā mahínām samrájaṁ carṣaṇinām [deví jánitry ajījanad  
bhadrá jánitry ajījanat, cf. refrain, 10.134.1<sup>ef</sup>—6<sup>ef</sup>

See under 1.5.8<sup>o</sup> for the character of 8.44.19. For the páda samrájaṁ carṣaṇinām cf. 8.16.1<sup>a</sup>, prá samrájaṁ carṣaṇinām, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2<sup>a+c</sup> (Viçvāmītra Gāthina ; to Agni)

tvām yajñéṣv ṛtvijam [agne hótāram īlate, cf. 1.128.8<sup>a</sup>  
gopá ṛtāya didihi své dāme.

10.21.7<sup>a</sup> (Vimada Āindra, or others ; to Agni)

tvām yajñéṣv ṛtvijaṁ cūrum agne ní śedire,  
ghṛtāpratīkaṁ mānuṣo ví vo mādē çukráṁ cōtīṣṭham akṣābhīr vivakṣase.

10.118.7<sup>c</sup> (Uruksaya Āmahryava ; to Agni Rakṣohan)

ádabhyena çociṣāgne rákṣas tvām daha,  
gopá ṛtāya didihi.

Note that 3.10.2<sup>a</sup> and 10.21.7<sup>od</sup> are both metrically composite.—Cf. gopām ṛtāya dīdivim, 1.1.8<sup>b</sup>, and see p. 19.

**3.10.2—] Part 1: Repeated Passages belonging to Book III [188**

[3.10.3<sup>b</sup>, *agne hótāram īlate*: 6.14.2<sup>c</sup>, *agnīm hótāram īlate*. See also under 1.128.8<sup>a</sup>.]

**3.10.3<sup>b</sup>** (Viṣvāmitra Gāthina; to Agni)  
*sá ghā yás te dádāçati samidhā jātávedase,*  
*só agne dhatte suvīryam sá puşyati.*

7.14.1<sup>a</sup> (Vasiṣṭha Maitravaruni; to Agni)  
*samidhā jātávedase devāya devāhutibhiḥ,*  
*havirbhiḥ çukráçocişe namasvīno vayām dāçemāgnāye.*

[3.10.4<sup>b</sup>, *agnīr devébhir á gamat*: 1.1.5<sup>c</sup>, *devó devébhir á gamat*.]

Cf. in the Introduction, p. 19.

**3.10.8<sup>a</sup>**, *sá naḥ pavaka dīdīhi*: 1.12.10<sup>a</sup>, *sá naḥ pavaka dīdivaḥ*.

[3.10.8<sup>b</sup>, *dyumád asmé suvīryam*: 3.13.7<sup>c</sup>, *dyumád agne suvīryam*.]

**3.10.9<sup>ab</sup>**, *tām tvā viprā vipanyávo jagrvánsaḥ sám indhate*: 1.22.21<sup>ab</sup>, *tád viprāso vipanyávaḥ jagrvánsaḥ sám indhate*.

**3.10.9<sup>c</sup>** (Viṣvāmitra Gāthina; to Agni)

*tām tvā viprā vipanyávo jagrvánsaḥ sám indhate,*  
*havyavāham ámartyam sahovādhām.*

cf 1.22.21<sup>ab</sup>

4.8.1<sup>b</sup> (Vamadeva Gāutama; to Agni)  
*duṭām vo viçvāvedasaṁ havyavāham ámartyam,*  
*yājīṣṭham rñjase girí.*

8.102.17<sup>c</sup> (Prayoga Bhārgava, or others; to Agni)  
*tām tvājananta mātúraḥ kavīm devūso āñgiraḥ,*  
*havyavāham ámartyam.*

We may assume that the longer form of the repeated páda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21<sup>ab</sup> (see there).

[3.11.3<sup>b</sup>, *ketūr yajñáśya pūrvyāḥ*: 9.2.10<sup>c</sup>, *atmā yajñáśya pūrvyāḥ*.]

**3.11.4<sup>c</sup>** (Viṣvāmitra Gāthina; to Agni)

*agnīm sūnum sánaçrutam sáhaso jātávedasam,*  
*vāhniṁ devá akṛvata.*

7.16.12<sup>b</sup> (Vasiṣṭha Maitravaruni; to Agni)  
*tām hótāram adhvarāśya prāçetasam váhniṁ devá akṛvata,*  
*ádādhāti rátnam vidhaté suvīryam,* *agnīr jánāyā dāçuşe.*

cf 4.12.3<sup>c</sup>

**3.11.6<sup>c</sup>** (Viṣvāmitra Gāthina; to Agni)

*sahvān viçva abhiyujāḥ krátur devānam ámrktaḥ,*  
*agnis tuviçravastamaḥ.*

5.25.5<sup>a</sup> (Vasūyava Ātreyaḥ ; to Agni)  
 agnis tuviçravastamañ tuvībrahmānam uttamām,  
 atūrtañ çrāvayātpatiñ putrām dadāti dāçuṣe.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8<sup>c</sup> (Viçvāmītra Gāthina ; to Agni)  
 pāri viçvāni sūdhitāgnér açyāma mánmabhiḥ,  
 víprāso jātávedasaḥ.

8.11.5<sup>c</sup> (Vatsa Kaṇva ; to Agni)  
 mártā ámartasya te bhūri nāma manāmahe,  
 víprāso jātávedasaḥ.

3.12.4<sup>b</sup> (Viçvāmītra Gāthina ; to Indra and Agni)  
 toçā vṛtrahánā huve sajítvanāparājítā,  
 indrágnī vajasátama.

8.38.2<sup>b</sup> (Çyavāçva Ātreya ; to Indra and Agni)  
 toçāsā rathayávana vṛtrahánāparājítā,  
 indrágnī tása bodhatam.

One is obviously patterned after the other. But which ?

[3.12.8<sup>c</sup>, tād vām ceti prá viryam : 1.93.4<sup>a</sup>, ágniṣomā ceti tād viryam vām.]

3.13.2<sup>b</sup> : 1.134.2<sup>a</sup>, dáksaṁ sácanta ntáyah.

[3.13.7<sup>c</sup>, dyumád agne suviryam : 3.10.8<sup>b</sup>, dyumád asmé suviryam.]

3.14.5<sup>b</sup> (Ṛṣabha Vaiçvāmītra ; to Agni)  
 vayām te adyā rarimá hí kāmam uttánáhastā námasopasádyā,  
 yájiṣṭhena mánasā yakṣi devān ášredhatā mánmana vípro agne.

6.16.46<sup>d</sup> (Bharadvāja ; to Agni)  
 vṛtí yó devāñ mártó duvasyéd agnim ṛtādadhvaré havíṣman,  
 ḥotārañ satyayajāñ ródasyor, uttánáhasto námasā vivāset. sw 4.3.1<sup>b</sup>  
 10.79.2<sup>d</sup> (Agni Saucika, or others ; to Agni)  
 gūhā çíro nihitam fdhag aksí ásinvann atti jihváya vānāni,  
 átrāny asmāi paḍbhīḥ sām bharanty uttánáhastā námasādhi vikṣú.

3.15.5<sup>a</sup>, áchidrā çárma jaritah purúṇi : 2.25.5<sup>b</sup>, áchidrā çárma dadhire purúṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2<sup>a</sup> (Utkrīa Kātya ; to Agni)  
 imāñ naro marutaḥ saçcotā vfdhañ yásmin ráyah çevrdhasaḥ,  
 abhi yé sánti pftanasu dndhyo viçvāha çátrum adabhuh.

7.18.25<sup>a</sup> (Vasiṣṭha Maitravaruṇi ; Sudasaḥ Pāijavanasya dānastutiḥ)  
**imāṁ naro marutaḥ saṣoatānu divodasaṁ nā pitāraṁ sudasaḥ,**  
**aviṣṭānā pāijavanasya kētaṁ duṇācaṁ kṣatram ajāraṁ duvayū.**

For 7.18.25<sup>ad</sup> cf. 6.46.10. For vṛdham in 3.16.2<sup>a</sup>, Oldenberg, RV. Noten, p. 231.—Apparently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda; cf. under 1.8.5<sup>c</sup>.

3.16.6<sup>d</sup>, tūvidyumna yācasvata : 1.9.6<sup>c</sup>, tūvidyumna yācasvataḥ.

[ 3.17.2<sup>b</sup>, yātha divo jatavedaḥ cikitvān : 4.3.8<sup>d</sup>, sādha divo, &c. ]

3.17.4<sup>d</sup> : 2.40.1<sup>d</sup>, devā akṛṇvann amṛtasya nābhim.

3.17.5<sup>a</sup> (Kata Vaiṣvāmित्रा ; to Agni)

**yās tvād dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca çambhūh,**  
**tāsyānu dhārma prā yajā cikitvō 'tha no dhā adhvarāṁ devāvītān.**

5.3.5<sup>a</sup> (Vasuçruta Ātreya ; to Agni)

**nā tvād dhótā pūrvo agne yājīyān nā kāvyaīh parō asti svadhāvaḥ,**  
**viçāç ca yāsyā ātithir bhāvāsi sā yajñēna vanavad deva mātān.**

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the pūrvo hotā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices; therefore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5<sup>d</sup>); 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1<sup>c</sup> (Gāthīn Kauçika ; to Agni)

**agnīm hōtāraṁ prā vṛṇe miyédhe gṛtsaṁ kavīm viçvavidam āmūram,**  
**sā no yakṣad devātātā yājīyān rāyē vājaya vanate maghāni.**

10.53.1<sup>c</sup> (Agni Saucika ; to Agni)

**yām āchāma mānasā sō 'yām āgād yajñāsya vidvān pāruṣaḥ cikitvān,**  
**sā no yakṣad devātātā yājīyān nī hī sātsad āntaraḥ pūrvo asmāt.**

Cf. Noisser, Bozz. Boitr. vii. 223 ; Oldenberg, RV. Noten, p. 232. The expression devātātā yājīyān occurs also at 4.6.1 ; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2<sup>c</sup> (Gāthīn Kauçika ; to Agni)

**prā te agne haviṣmatim iyarmy āchā sudyumnām rātinīm ghṛtācīm,**  
**pradakṣiṇid devātātīm urāṇāḥ sām rātibhir vāsubhir yajñām açret.**

4.6.3<sup>b</sup> (Vāmadeva Gāutama ; to Agni)

**yatā sujūrṇī rātinī ghṛtāçī, pradakṣiṇid devātātīm urāṇāḥ,** ~~cf.~~ 4.6.3<sup>a</sup>  
**ūd u svārur navajū nūkrāḥ paçvō anakti sūdhitaḥ sumekāḥ.**

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318 ; Grassmann, i. 70 ; Oldenberg, SBE. xlii. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit: ‘(The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akra; well-placed, well-established, it anoints the (victim) cattle.’ I have refrained from translating akra by ‘horse’, as suggests Geldner, Ved. Stud. i. 168, with Oldenberg’s approval, SBE. xlii. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, RV. 1.143.7, indhāno akro vidātheḥ dīdyaś chukravāṇām ūd u no yaṁsate dhīyam, ‘the kindled horse shining at the sacrifice shall now lift up our luminous prayer’. akra seems to mean ‘beacon’. Cf. Ludwig, Über die neuesten Arbeiten, p. 54. Be this as it may, the anacoluthic and parenthetical position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

### 3.20.5<sup>a</sup> (Gāthīn Kāuṇika; to Viçve Devāḥ)

**dadhikrām agnīm uśāsam ca devīm bḥaspātīm savitāram ca devām,  
aṣvīnā mitrāvāruṇā bhūgaṁ ca vāsūn rudrān ādityān ihā huve.**

10.101.1<sup>c</sup> (Budha Saumya; to Viçve Devāḥ, or Rtvikstatuḥ)

ūd budhyadhvaṁ sāmānasāḥ sakhāyaḥ sām agnīm indhvaṁ bahāvāḥ  
sānīlāḥ,

**dadhikrām agnīm uśāsam ca devīm indrāvatō vāse nī hvaye vaḥ.**

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. RV. 1.13.7-12, and see Bloomfield, The Atharva-Veda, p. 46.

### 3.21.1<sup>c</sup>, 4<sup>b</sup>, stokūnām (4<sup>b</sup>, stokūso) agne medaso gṛtāsya.

### 3.21.2<sup>d</sup> (Gāthīn Kāuṇika; to Agni)

gṛtāvantaḥ pāvaka te stokā cētanti mēdasāḥ,  
svādharman devāvitaye grēṣṭhaṁ no dhehi vāryam.

10.24.2<sup>d</sup> (Vimada Āindra, or others; to Indra)

tvām yajñēbhīr ukthāir ūpa havyēbhīr imahe,

çācīpate çacīnām vī vo mādē grēṣṭhaṁ no dhehi vāryam vīvakṣase.

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1<sup>d</sup>: 3.8.3<sup>d</sup>, vāreo dhā yajñāvāhase.

### 3.24.3<sup>b+c</sup> (Viçvāmītra; to Agni)

agne dyumnōna jāgrve sāhasaḥ sūnav āhuta,  
édām barhīḥ sado māma.

8.19.25<sup>c</sup> (Sobhari Kaṇva; to Agni)

yād agne mārtyas tvām syām ahām mitramaho ānartyaḥ  
sāhasaḥ sūnav āhuta.

8.75.3<sup>b</sup> (Virūpa Āṅgīrasa; to Agni)

tvām ha yād yaviṣṭhya sāhasaḥ sūnav āhuta,  
ṛtāva yajñīyo bhūvāḥ.

**3.24.3—] Part 1: Repeated Passages belonging to Book III [192**

8.17.1<sup>o</sup> (Irimbiṭhi Kaṇva ; to Indra)

á yāhi suṣumā hí ta índra sóman píbā imám,  
édām barhiṣ sado máma.

cf. 8.17.1<sup>b</sup>

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[8.26.8<sup>o</sup>, sá no agníḥ suvīryam svácvyam : 8.12.33<sup>a</sup>, suvīryam svácvyam.]

8.26.6<sup>c</sup> : 2.34.4<sup>o</sup>, pṛṣadaçvāso anavabhrādhasaḥ.

8.27.2<sup>b</sup>, girí yajñásya sádhanam : 1.44.11<sup>a</sup>, ní tvā yajñásya sádhanam ; 8.6.3<sup>b</sup>,  
stómāir yajñásya sádhanam ; 8.23.9<sup>b</sup>, yajñásya sádhanam girá.

[8.27.8<sup>c</sup>, áti dvéṣāṁsi tarema : 2.7.3<sup>c</sup>, áti gahemahi dvíṣaḥ.]

[8.27.4<sup>b</sup>, agníḥ pāvaká ídyaḥ : 7.15.10<sup>c</sup>, çúciḥ pāvaká ídyaḥ.]

8.27.5<sup>a</sup>, prṥthupájā ámartyaḥ : 3.2.11<sup>c</sup>, vaiçvanaráḥ prṥthupájā ámartyaḥ.

8.27.7<sup>a</sup> (Viçvāmitra ; to Agni)

hótā devó ámartyaḥ purástād eti māyāya,  
vidáthāni pracodāyan.

8.19.24<sup>d</sup> (Sobhari Kaṇva ; to Agni)

yó havyāny áirayatā mánurhito devá śśá sugandhínā,  
vívāsate vūryāni svadhvaró hótā devó ámartyaḥ.

8.27.18<sup>b</sup> (Viçvāmitra ; to Agni)

īlényo namasyās tirás támāṁsi darçatāḥ,  
sám agnir idhyate vṛṣā.

8.74.5<sup>b</sup> (Gopavana Ātreya ; to Agni)

amftam jātavedasam, tirás támāṁsi darçatām,  
ghṛtāhavanam ídyaḥ.

cf. 6.48.1<sup>o</sup>

The expressions tirás támāṁsi darçatāḥ, and ghṛtāhavana ídyaḥ are 'leitmotifs' of Agni ; they both figure in his nivid, ÇÇ. 8.24.

8.28.1<sup>b</sup>, 6<sup>b</sup>, puroḷāçam jātavedaḥ.

8.29.4<sup>b</sup>, nábhā prṥthivyá ádhi : 2.3.7<sup>d</sup>, nábhā prṥthivyá ádhi sánuṣu triṣú.

8.29.4<sup>d</sup> : 1.45.6<sup>d</sup>, ágne havyāya vólhave ; cf. agním havyāya, &c., 5.14.3<sup>c</sup>.

8.29.16<sup>d</sup> (Viçvāmitra ; to Agni)

yád adyā tvā prayati yajñō asmín hótāç cikitró 'vrīmahrihá,  
dhruvām ayā dhruvām utāçannisthāḥ prajānān vidvān ūpa yāhi sómam.



3.35.4<sup>d</sup> (Viçvāmītra ; to Indra)

bráhmanaṁ te brahmayúja yunajmi hári sákhya sadhamáda açí,  
sthiráṁ ráthaṁ sukhám indradhitiṣṭhan prajānán vidváñ úpa yáhi  
sómam.

3.30.2<sup>c</sup>, sthiráya vṛṣṇe sávana kṛtémá : 3.1.20<sup>c</sup>, mahánti vṛṣṇe sávana kṛtémá.

3.30.13<sup>d</sup> (Viçvāmītra ; to Indra)

dídrkṣanta usáso yúmann aktór vivásvatya máhi citráṁ anikam,  
viçve jananti mahiná yád ágād indrasya kárma súkṛtá purúṇi.

3.32.8<sup>a</sup> (Viçvāmītra ; to Indra)

indrasya kárma súkṛtá purúṇi vratáni devá ná minanti viçve,  
[dadhára yáh pṛthivím dyám utémám] jajána sūryam usásam sudánsah.  
cf. 3.32.8<sup>c</sup>

3.34.6<sup>b</sup> (Viçvāmītra ; to Indra)

mahó maháni panayanty asyéndrasya kárma súkṛtá purúṇi,  
vrjānena vrjínán sám pipeṣa mayābhir dásyuñr abhisbhūtyojāh.

For vrjānena vrjínán in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8<sup>c</sup> cf. 3.34.8<sup>c</sup>, again of Indra, sasána yáh pṛthivím dyám utémám.

3.30.17<sup>d</sup> (Viçvāmītra ; to Indra)

úd vṛha rákṣaḥ sahámulam indra vṛçé mādhyañ prátý ágram çṛṇhi,  
á kīvataḥ salalúkañ cakatha brahmadviṣe tápusim hetim asya.

6.52.3<sup>d</sup> (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

kím aṅgá tvā bráhmanaḥ soma gopám kím aṅgá tvahur abhiçastipám naḥ,  
kím aṅgá naḥ paçyasi nidyámanān brahmadviṣe tápusim hetim asya.

For salalúka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmītra ; to Indra)

imám káman mandayā góbhir áçvāiç candrávatá rádhasā papráthaç ca,  
svaryávo matibhis túbhyañ viprá indráya váhaḥ kuçikáso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21<sup>d</sup> (Viçvāmītra ; to Indra)

á no gotrá dardṛhi gopate gúḥ sám asmábhyañ sanáyo yantu vājāḥ,  
divákṣa asi vṛṣabha satyáçusmo 'smábhyañ sú maghavan bodhi godāḥ.

3.31.14<sup>d</sup> (Kuçika Aṣṭrathi, or Viçvāmītra ; to Indra)

máhy á te sakhyañ vaçmi çaktír á vṛtraghnó niyúto yanti purvīḥ,  
máhi stotrám áva áganma sūrér asmákam sú maghavan bodhi gopāḥ.

4.22.10<sup>d</sup> (Vāmadeva ; to Indra)

asmákam it sú çṛṇhi tvám indrāsmábhyañ citrín úpa máhi vājān,  
asmabhyañ viçvā iṣaṇaḥ pūramdhir asmákam sú maghavan bodhi  
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19<sup>a</sup>, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =  
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra,  
or his descendants; to Indra)

ḡunām huvema maghāvānam indram asmīn bhāre nftamañ vājasātāu,  
ḡṛvāntam ugrām ūtāye samātsu ghnāntam vṛtrāpi samjītam dhānānam.

The appearance of this Viçvāmītra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8<sup>b</sup> (Kuçika Āisrathi, or Viçvāmītra; to Indra)  
satāḥ-satāḥ pratimānañ purobhūr viçvā veda jānimā hānti ḡṣṇam,  
prā no divāḥ padavīr gavyūr ārcan sākḥā sākḥīr amuñcan nīr avadyāt.

10.111.5<sup>b</sup> (Aṣṭrādāṣṭra Vairupa; to Indra)  
indro divāḥ pratimānañ prthivyā viçvā veda sāvanā hānti ḡṣṇam,  
mahīm cid dyūm ātanot sūryeṇa cākāmbha cit kāmbhanena skābhryān.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth ḡṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth ḡṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti ḡṣṇam is the overshrewed thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9<sup>b</sup>: 1.72.9<sup>b</sup>, kṛṇvānāso amṛtatvāya gātūm.

3.31.14<sup>d</sup>, asmākam sū maghavan bodhi gopāḥ: 3.30.21<sup>d</sup>; 4.22.10<sup>d</sup>, asmākam  
(3.30.21<sup>d</sup>, asmābhyam) sū maghavan bodhi godāḥ.

[3.31.16<sup>c</sup>, mādḥvaḥ punanāñ kavībhiḥ pavitraiḥ: 3.1.5<sup>b</sup>, krātum punanāñ, &c.]

3.31.17<sup>a</sup> (Kuçika Āisrathi, or Viçvāmītra; to Indra)  
ānu kṛṇo vāsudhiti jīhāte ubhō sūryasya mañhānā yājatre,  
pūri yāt to mahimānañ vṛjādhyai sākḥāya indra kāmāy ṛjipyāḥ.

4.48.3<sup>a</sup> (Vāmadeva; to Vāyu)  
ānu kṛṇo vāsudhiti yemāte viçvāpeçasā,  
vāyav ā candrēṇa rāthēna yāhi sūtāsyā pitāye. ~~refrain~~ 4.48.10<sup>d</sup>-4<sup>od</sup>

The words kṛṇo and vāsudhiti are both dvandva ekaçeṣa: 'black (Night) and (Uṣas)' is a way of saying naktōṣā; conversely 'treasure-giving (Morn) and black (Night)' is uṣāsānaktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhiti in 4.48.3 is not to be changed to vāsūdḥiti, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8<sup>a</sup>. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18<sup>od</sup>: 3.1.19<sup>ab</sup>, ā no gahi sakhyébhiḥ çivébhir mahān mahībhir utībhiḥ  
saranyān; 4.32.1<sup>c</sup>, mahūn mahībhir utībhiḥ.

3.31.21<sup>d</sup> (Kuçika Āisrathi, or Viçvāmītra; to Indra)

ādediṣṭa vṛtrahā gōpatir gā antāḥ kṛṣṇān aruśāir dhāmabhir gāt,  
prā sunṭa diçāmāna ṛtēna dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8<sup>d</sup> (Bṛhaddiva Ātharvāna; to Indra)

imā brāhma bṛhaddivo vivaktīndraya çuśām agriyaḥ svarāḥ.

mahō gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous: 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498: 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better; in it ca connects properly its two pādas, and dūrah, which lacks definition in 3.31.21, is defined by gotrāsya: 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213; iii. 211, note, 248; Ludwig, Kritik, p. 29; Geldner, Ved. Stud. ii. 276.

3.31.22: see under 3.30.22.

[3.32.4<sup>d</sup>, amarmāṇo mānyamānasya mārma: 5.32.5<sup>b</sup>, amarmāṇo vidād id aśya mārma.]

3.32.7<sup>b</sup> (Viçvāmītra; to Indra)

yajāma in nāmasa vṛddhām indram bṛhāntam ṛṣvām ajāram yuvānam,  
yasya priyē mamātūr yajñīyasya nā rōdasi mahimānam mamāte.

6.19.2<sup>b</sup> (Bharadvāja; to Indra)

indram evā dhiṣṇā sātaye dhād bṛhāntam ṛṣvām ajāram yuvānam,  
āṣāhena çavasā çuçuṣānsam sadyaç cid yō vāvṛdhō āsāmi.

6.49.10<sup>c</sup> (Rijçvan Bhāradvāja; to Viçve Devāḥ, here Rudra)

bhūvanasya pitāram gṛbhir abhī rudrām diva vardhāya rudrām aktāu,  
bṛhāntam ṛṣvām ajāram suṣumnām fdhag ghuvema kavineṣitūṣaḥ.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yuvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change; cf. his epithets midhvās and çivā; his hāsto mṛṣayākuḥ in 2.33.7, and more directly such a passage as 2.33.1<sup>a</sup>, ā te pitar marutān sunmām etu. See also 1.43.4 and 2.33.6.—For 3.32.7<sup>cd</sup> see Oldenberg, RV. Noten, p. 244; for dhiṣṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8<sup>a</sup>: 3.30.13<sup>d</sup>; 3.34.6<sup>b</sup>, indrasya karma sūkrta puruṇi.

[3.32.8<sup>c</sup>, dadhāra yāḥ pṛthivīm dyām utēmām: 3.34.8<sup>c</sup>, sasāna yāḥ, &c.]

Cf. under 3.59.1<sup>b</sup>.

3.32.11<sup>a</sup> (Viçvāmītra; to Indra)

āhann āhim pariçayānam ārṇa ojayāmānam tuvijāta tāvyān,  
nā te mahitvām ānu bhud ādha dyāur yād anyāya sphigya kām āvasthaḥ.

4.19.2° (Vamadeva ; to Indra)  
 ávśarjanta jivrayo ná devá bhúvaḥ samráḥ indra satyáyonih,  
 áhann áhiṁ pariśáyānam árṇaḥ prá vartanir arado viçvádhenah.  
 6.30.4° (Bharadvāja ; to Indra)  
 satyām ít tán ná tvávān anyó astíndra devó ná mártyo jyáyan,  
 áhann áhiṁ pariśáyānam árṇó 'vāsṛjo apó áchā samudráṁ.

3.32.17 : see under 3.30.22.

[3.33.3<sup>d</sup> : 10.17.11°, samānām yónim ānu saṁcārantī (10.17.11°, saṁcārantam) ;  
 1.146.3<sup>a</sup>, samānām vatsām abhī saṁcārantī.]

3.33.5° (Viçvāmitra ; to the Rivers)  
 rāmadhvaṁ me vácasa somyáya řtāvarir ūpa muhūrtām évāih,  
 prá síndhum áchā bṛhatī mañiśāvasyúr ahve kuçikáśya sūnūh.

6.49.4<sup>a</sup> (Rjicvan Bharadvāja ; to Viçve Devāḥ ; here Vāyu)  
 prá vāyūm áchā bṛhatī mañiśā bṛhādrayir viçvāvāraṁ rathaprām,  
 dyutádyāma niyūtaḥ pātyamānaḥ kavīḥ kavīm iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatī mañiśā as instrumental ; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental ; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2°, indra kṣitínām asi mānuṣīṇām : 1.59.5°, rája kṣitínām, &c.]

[3.34.5<sup>b</sup>, nṛvād dādhāno nāryā purūṇi : 1.72.1<sup>b</sup> ; 7.45.1°, háste dādhāno, &c.]

3.34.6<sup>b</sup> : 3.30.13<sup>d</sup> ; 3.32.8<sup>a</sup>, indrasya kárma sūkṛtā purūṇi.

[3.34.7<sup>a</sup>, yudhéndro mahná vārivaç cakāra . . . devébhyaḥ : 1.59.5<sup>d</sup> ; 7.98.3<sup>d</sup>,  
 yudhā devébhyo vārivaç cakārtha.]

3.34.8<sup>a</sup>, satrásúhaṁ vāreṇyaṁ sahodīm : 1.79.8<sup>b</sup>, satrásúhaṁ vāreṇyam.

[3.34.8°, sasína yāḥ pṛthivīm dyūm utómām ; 3.32.8°, dādhāra yāḥ, &c.]

3.34.11 : see under 3.30.22.

3.35.1<sup>b</sup> (Viçvāmitra ; to Indra)  
 tiṣṭhā hūri rátha á yuyamānā yāhi vāyúr ná niyūto no áchā,  
 pibāsy āndho abhīsr̥ṣto asmé indra svāhā rarimā te mādāya.

7.23.4° (Vasiṣṭha Maitravaruṇi ; to Indra)  
 ūpaç cit pipyu staryó ná gāvo náksann řtām jaritāras ta indra,  
 yāhi vāyúr ná niyūto no áchā tvām hí dhīrbhīr dāyase ví vājān.

Cf. Berguigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98 ; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyūto is for niyūdbhiḥ, case attraction in comparison : 'Come to us, O Indra, as Vāyu goes with his niyūt (his span).'

3.35.4<sup>d</sup> : 3.29.16<sup>d</sup>, prajānān vidvān ūpa yāhi sómam.

3.35.5<sup>b</sup>: 2.18.3<sup>d</sup>, nī rīraman yājamānāso anyē.

3.35.6<sup>c</sup> (Viçvāmītra ; to Indra)

tāvayām sōmas tvām ēhy arvūn chaçvattamām sumānā asya pāhi,  
asmīn yajñē barhiṣy ā niśēdyā dadhiśvēmām jaṭhūra indum indra.

10.14.5<sup>d</sup> (Yama Vaivasvata ; Liṅgoktadevatāḥ)

āṅgirobhir ā gahi yajñīyebhir yāma vairupāir ihā mādayasva,  
vīvasvantaṁ huve yāḥ pitā te 'smīn yajñē barhiṣy ā niśēdyā.

3.35.11: see under 3.30.22.

3.36.2<sup>d</sup> (Viçvāmītra ; to Indra)

indrāya sōmāḥ pradīvo vidānā ṛbhur yēbhir vṣṣaparvā vīhayāḥ,  
prayamyāmānān prāti śū gr̥bhayēndra pība vṣṣadhūtasya vṣṣaṇaḥ.

3.43.7<sup>a</sup> (The same)

indra pība vṣṣadhūtasya vṣṣaṇa ā yañ te çyenā uçatē jabhāra,  
yāsya māde cyāvāyasi prā kṣṣīr yāsya māde āpa gotrī vavartā.

3.36.7<sup>a+b</sup> (Viçvāmītra ; to Indra)

samudrēṇa sīndhavo yādāmānā indrāya sōmaṁ sūṣutam bhārantāḥ,  
anūmī duhanti hastīno bharitrāir mādhuvaḥ punanti dhūrāya pavitrāiḥ.

6.19.5<sup>d</sup> (Bharadvāja ; to Indra)

dhṛtāvratō dhanādāḥ sōmavṛddhaḥ sā hi vāmāsyā vāsunaḥ purukṣūḥ,  
sām jagmire pathyā rāyo asmin samudré nā sīndhavo yādāmanāḥ.

10.30.13<sup>d</sup> (Kavaṣa Āiluṣa ; to Āpaḥ or Aponaptar)

prāti yād āpo ādṛçram āyatīr ghr̥tām pāyāñsi bībhratīr mādhuñi,  
adhvaryūbhir mānasā sanividānū indrāya sōmaṁ sūṣutam bhārantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudré nā, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for purukṣūḥ in 6.19.15<sup>b</sup>, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2<sup>a</sup>: 1.84.3<sup>c</sup>, arvācīnam sū te mānaḥ.

3.37.5<sup>a</sup> (Viçvāmītra ; to Indra)

indram vṛtrāya hantave puruhūtām ūpa bruve,  
bhāreṣu vājasātaye.

8.12.22<sup>a</sup> (Parvata Kāṇva ; to Indra)

indram vṛtrāya hantave devāso dadhire purāḥ,  
[indram vāñir anuṣatā sām ōjase.]

9.61.22<sup>b</sup> (Āmah̥yū Āṅgīrasa; to Soma Pavamāna)  
 śa pavasva yā āvithēndraṁ vṛtrāya hāntave,  
 vavrivāṁsaṁ mahīr apāh.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413; iii. 174.—Cf. 3.37.6<sup>a</sup>, īndra vṛtrāya hāntave, and 8.93.7<sup>b</sup>, mahē vṛtrāya hāntave.

[3.37.8<sup>c</sup>, īndra sōmaṁ çatakrato (sc. pāhi): 8.76.7<sup>b</sup>, pībā sōmaṁ çatakrato.]

3.37.11<sup>a+d</sup> (Viçvāmitra; to Indra)  
 arvāvato na ā gahy ātho çakra parāvataḥ,  
 u lokō yās te adriya indrehā tāta ā gahi.

3.40.8<sup>a</sup> (The same)  
 arvāvato na ā gahi parāvataç ca vṛtrahan,  
 imā juṣasva no girāḥ.  
 3.40.9<sup>c</sup> (The same)  
 yād antarā parāvātām arvāvātām ca hūyāse,  
 indrehā tāta ā gahi.

Cf. 8.82.1, especially its second pāda, arvāvataç ca vṛtrahan; and also under 8.13.15.

3.38.8<sup>b</sup>: 7.38.1<sup>b</sup>, hiraṇyāyīm amātiṁ yām āçiçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10: see under 3.30.22.

3.39.6<sup>c</sup>: 2.11.5<sup>a</sup>; 10.148.2<sup>c</sup>, gūhā hitām gūhyam gulhām apsū.

3.39.9: see under 3.30.22.

3.40.4<sup>a</sup> (Viçvāmitra; to Indra)  
 indra sōmāḥ sutā imē tāva prā yanti satpate,  
 kṣāyam candrāsa indavaḥ.

3.42.5<sup>a</sup> (The same)  
 indra sōmāḥ sutā imē tām dadhiṣva çatakrato,  
 jathāre vñjinivaso.

Note the slight difference in the repeated pāda: sutāḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25<sup>a</sup>, tūbhyam sōmāḥ sutā imē.

3.40.6<sup>c</sup>: 1.10.7<sup>b</sup> indra tvādatam id yāçah.

3.40.8<sup>a</sup>: 3.37.11<sup>a</sup>, arvāvato na ā gahi.

3.40.9<sup>c</sup>: 3.37.11<sup>d</sup>, indrehā tāta ā gahi.

3.41.2<sup>b</sup>, tistirō barhīr anuṣāk: 1.13.5<sup>a</sup>, str̥p̥tā barhīr anuṣāk; 8.45.1<sup>b</sup>, str̥p̥anti barhīr anuṣāk.

3.41.6 (Viçvāmītra ; to Indra) =

6.45.27 (Çamyu Bārhaspatya ; to Indra)  
sá mandasvā hy ándhaso rádhase tanvā mahé,  
ná stotárah nidé karah.

3.41.7<sup>a</sup> (Viçvāmītra ; to Indra) -

vayám indra tvāyávo haviṣmanto jaramahe,  
utá tvám asmayúr vaso.

7.31.4<sup>a</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)  
vayám indra tvāyávo bhí prá ṇonumo vṛṣan,  
viddhí tv āsyá no vaso.

10.133.6<sup>a</sup> (Sudās Paijavana ; to Indra)

vayám indra tvāyávaḥ sakhitvám á rabhamahe, 9.61.4<sup>c</sup>  
ṛtāsyā naḥ pathā nayaṭi víçvāni duritá nábhantam anyakéṣāṃ jyākú  
ádhi dhánvasu. refrain, 10.133.1<sup>6c</sup> ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9<sup>b</sup> (Viçvāmītra ; to Indra)

arvūñcam tvā sukhé ráthe váhatām indra keçinā,  
ghṛtāsnu barhir asáde.

8.17.2<sup>b</sup> (Irimbiṭhi Kāṇva ; to Indra)  
á tvā brahmayúja hári váhatām indra keçinā,  
úpa bráhmāṇi naḥ çṛṇu.

3.42.1<sup>a</sup> : 1.16.4<sup>a</sup>, úpa naḥ sutám á gahi ; 5.71.3<sup>a</sup>, úpa naḥ sutám á gatam.

3.42.4<sup>a</sup> : 1.16.3<sup>c</sup> ; 8.17.15<sup>d</sup> ; 92.5<sup>b</sup> ; 97.11<sup>b</sup> ; 9.12.2<sup>a</sup>, indrah sómasya pítāye.

3.42.5<sup>a</sup> : 3.40.4<sup>a</sup>, indra sómāḥ sutá imé.

3.42.6<sup>a+c</sup> (Viçvāmītra ; to Indra)

vidmá hí tvā dhanamjayám vājeṣu dadhrṣám kave,  
ádha te sumnám imahe.

8.45.13<sup>a</sup> (Triçoka Kāṇva ; to Indra)  
vidmá hí tvā dhanamjayám indra dr̥hā cid arujám,  
adarīṇam yátha gáyam.

8.75.16<sup>c</sup> (Virūpa Āṅgīrasa ; to Agni)  
vidmá hí te purá vayám ágne pitúr yáthāvasaḥ,  
ádha te sumnám imahe.

8.98.11<sup>c</sup> (Nṛmedha Āṅgīrasa ; to Indra)  
tvám hí naḥ pitá vaso tvám matá çatakrato babhúvitha,  
ádha te sumnám imahe.

**3.42.8<sup>b</sup>** (Viçvāmitra; to Indra)

tūbhyaḥ indra svā okyè sómaṁ codāmi pītāye,  
eṣā rārantu te hrdī.

8.68.7<sup>b</sup> (Priyamedha Āṅgīrasa; to Indra)

tām-tam id rādhasē mahā indraṁ codāmi pītāye,  
yāḥ purvyām ānuṣṭutim iḥe kṛṣṭinām nṛtūḥ.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7<sup>o</sup> (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For iḥ with the accusative see Grassmann's Lexicon, s. v. 8.

[**3.43.3<sup>b</sup>**, indra deva hāribhir yahi tūyam: 7.29.2<sup>b</sup>, arvācīnó hāribhir, &c.]

**3.43.6<sup>a</sup>** (Viçvāmitra; to Indra)

ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,  
prā yó divitā divā rñjānty ūtāḥ sūsaṁmrṣṭāso vṛsabhāsyā mūrāḥ.

6.44.19<sup>a</sup> (Çam̐yu Barhaspatya; to Indra)

ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛsaraçmayo 'tyāḥ,  
asmatrīñco vṛṣaṇo vajravāho vṛṣṇe mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are subjective: in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28; Oldenberg, RV. Noten, p. 250.

**3.43.7<sup>a</sup>**: 3.36.2<sup>d</sup>, indra pība vṛṣadhṛtasya vṛṣṇaḥ.

**3.43.8**: see under 3.30.22.

**3.44.1<sup>c</sup>** (Viçvāmitra; to Indra)

ayām te astu haryatāḥ sóma ā hāribhiḥ sutāḥ,  
juṣāṇā indra hāribhir na ā gahy ā tiṣṭha hāritām rātham.

8.13.13<sup>c</sup> (Nārada Kaṇva; to Indra)

hāve tvā sūra ūdite hāve madhyāmdine divāḥ,  
juṣāṇā indra sāptibhir na ā gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item: 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13 is epigonal clap-trap. See under 3.43.6.

**3.44.4<sup>b</sup>**, viçvam ā bhāti rocanām: 1.49.4<sup>b</sup>, viçvam abhāsi rocanām; 1.50.4<sup>o</sup>, viçvam ā bhāsi rocanām.

**3.46.2<sup>c</sup>** (Viçvāmitra; to Indra)

mahūn asi mahiṣa vṛṣṇyebhir dhanaspīd ugra sāhamāno anyān,  
ēko viçvasya bhūvanasya rājā sā yodhāyā ca kṣayāyā ca jānān.



6.36.4<sup>d</sup> (Nara Bhāradvāja ; to Indra)

sá rāyās khám úpa srjá gr̥ṇanáh puruṣcandrāsya tvám indra vásvah,  
pátir babhūtásamo jánānām éko viçvasya bhūvanasya rája.

For the repeated páda cf. 5.85.3<sup>o</sup>, téna viçvasya, &c. ; 9.97.56<sup>b</sup>, sómo viçvasya, &c. ; 10.168.2<sup>a</sup>, asyá viçvasya, &c.

3.47.2<sup>ab</sup> (Viçvāmītra ; to Indra)

sajóṣā indra ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván,  
jahí çátrūñ ápa m̐dho nudasváthábhayaṁ kṛṇuhi viçváto naḥ.

3.52.7<sup>cd</sup> (The same)

pūṣanváte te cakṛmā karambhām hārivate hāryaçvāya dhanāḥ,  
apūpām addhi ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra viçván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣanváte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3<sup>b</sup> (Viçvāmītra ; to Indra)

utá r̥tūbhīr r̥tupāḥ pāhi sómaṁ indra devébbhiḥ sákhibhiḥ sutám naḥ,  
yún ábhajo marúto yé tvānv áhan vṛtrám ádadhus tūbhyam ójah.

3.51.8<sup>b</sup> (The same)

sá vāvaçaná ihá pāhi sómaṁ marúdbhir indra sákhibhiḥ sutám naḥ,  
játám yát tvā pári devá ábhūṣan mahé bhārāya puruhūta viçve.

Note that 3.47.2<sup>ab</sup> is almost identical with 3.52.7<sup>ab</sup> (prec. item).

3.47.5 (Viçvāmītra ; to Indra) =

6.19.11 (Bhāradvāja ; to Indra)

marútvanām vṛṣabhām vāyrdhānām ákavāriṁ divyám çāsam  
índram,  
viçvāsāham ávase nūtanāyogrām sahodām ihá tám huvema.

3.48.4<sup>b</sup> (Viçvāmītra ; to Indra)

ugrás turāṣáḥ abhībhūtyoja yathāvaçám tanvām cakra eṣáh,  
tvāṣṭāram indro janūṣábhībhihūyāmúṣyā sómaṁ apibac camúṣu.

7.101.3<sup>b</sup> (Kumāra Āgneya, or Vasīṣṭha ; to Parjanya)

starīr u tvad bhāvati sūta u tvad yathāvaçám tanvām cakra eṣáh,  
pitūḥ páyaḥ prāti gr̥bhñati matá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated páda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich'; at 7.101.3, 'und wie er will gestaltete er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakre as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his māyās) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.38.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2<sup>d</sup> (Viṣvāmitra; to Indra)

ū te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṛṣṭīm āvaḥ,  
ihā tvā dheyur hārāyaḥ suṣiprā pībā tv āsyā sūṣutasya cāroḥ.

7.29.1<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Indra) [cf. 7.29.1<sup>a</sup>  
ayām sōma indra tūbhyam sunva, ū tū prā yāhi harivas tādokāḥ,  
pībā tv āsyā sūṣutasya cāror dādo maghāni maghavann iyanāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārāyaḥ as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5<sup>a</sup> (Viṣvāmitra; to Indra)

pūrvīr asya niṣṣīdho mārtyeṣu purū vāsūni prthivī bibharti,  
indrāya dyāvā ōṣadhīr utāpo rayīm rakṣanti jirāyo vānāni.

6.44.1<sup>c</sup> (Çamyu Barhaspatya; to Indra)  
mā jāsване vṛṣabha no rarīthā mū te revātāḥ sakhyé riṣāma,  
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsuṣvīn prā vrhūprnataḥ.

A close parallel of 3.51.5<sup>ab</sup> is 3.55.22<sup>ab</sup>, niṣṣīdhvaris ta ōṣadhīr utāpo rayīm ta indra prthivī bibharti; cf. 8.59 (Vāl. 11).2.

3.51.6<sup>d</sup>, sākhe vaso jaritṭbhyo vāyo dhāḥ: 1.30.10<sup>c</sup>; 8.71.9<sup>c</sup>, sākhe vaso jaritṭbhyah.

3.51.8<sup>b</sup>, marūdbhir indra sākhibhiḥ sutām naḥ: 3.47.3<sup>b</sup>, indra devēbhiḥ sākhibhiḥ sutām naḥ.

3.51.10<sup>c</sup> (Viṣvāmitra; to Indra)

idām hy anv ōjasa sutām rādhānam pate,  
pībā tv āsyā girvaṇaḥ.

8.1.26<sup>a</sup> (Pragātha Kaṇva ; to Indra)

pībā tv āsyā girvanāḥ sutāsya pūrvapā iva,  
pāriṣkṛtasya rasīna iyām āsutiḥ cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93; Ludwig, 315; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma)', vermöge seiner kraft.' But I am struck with the parallelism of sutām and sutāsya in the two stanzas. Perhaps, 'along here is the (some) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1<sup>ab</sup> (Viçvāmītra ; to Indra)

dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnam,  
indra prātēr juṣasva naḥ.

8.91.2<sup>de</sup> (Apālā Ātreya ; to Indra)

asāu yā ēsi vīrakó gṛhām-gṛhām vicākaṣat,  
imām jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ  
ukthīnam.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3<sup>c</sup> (Viçvāmītra ; to Indra) =

4.32.16<sup>c</sup> (Vāmadeva ; to Indra)

puroḷāṇaṁ ca no ghāso joṣáyāse gīraḥ ca naḥ,  
vadhūyūr iva yóṣaṇām.

3.62.8<sup>c</sup> (Viçvāmītra ; to Pūṣan)

tām juṣasva gīraṁ māma vājayāntīm avā dhiyam,  
vadhūyūr iva yóṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2) puroḷāṇaṁ pacatyām juṣāvendra gurasva ca, tūbhyāṁ havyāni sisrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāṇaṁ ca no ghāso joṣáyāse, &c. Stanza 4.32.16 is preceded effectively by (15): asmākaṁ tvā matīnām ā stoma indra yachatu, arvāḥ ā vartayā hārī. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes future value to ghāso and joṣáyāse (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yóṣaṇām by the parenthesis, vājī yāntīm avā dhiyam.

3.52.7<sup>cd</sup>, apūpām addhi sāgaṇo marūdbhiḥ sōmaṁ piba vītrahā ṇura vidvān:

3.47.2<sup>ab</sup>, sajōṣa indra sāgaṇo marūdbhiḥ sōmaṁ piba vītrahā ṇura  
vidvān.

3.53.3<sup>c</sup> (Viçvāmītra ; to Indra)

ṇāsāvadhvaryo prāti me gṛnhīndrāya vāhaḥ kṛṇavāva juṣtam,  
ēdām barhīr yajamānasya sīdāthā ca bhud ukthām indrāya ṇastām

6.23.7° (Bharadvāja ; to Indra)

sá no bodhi puroḷācam rārāṇaḥ pīḁa tú sómaṁ góṛjīkam indra,  
édām barhīr yájamānasya sīdorūm kṛdhi tvāyatá u lokām.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234 ; xviii. 303. In this ritual stanza prāti grāhi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar ; cf. Hillebrandt, *Rituallitteratur*, p. 101.

3.53.5°, 6°, yātra ráthasya brható nidhānam.

3.53.7<sup>b+d</sup> (Viṣvāmitra ; to Indra)

imé bhojá āṅgirasō virūpa divás putráso ásurasya virāḥ,  
viṣvāmitraya dádato maghāni sahasrasāsvé prá tiranta áyuh.

10.67.2<sup>b</sup> (Ayāsa Āṅgirasā ; to Brhaspati)

ṛtām cānsanta ṛjū dīdhyanā divás putráso ásurasya virāḥ,  
vīpram padām āṅgirasō dādhanā yajñasya dhāma prathamām mananta.  
7.103.10<sup>d</sup> (Vasiṣṭha ; to the Frogs [Parjanya-stuti])  
gómāyur adād ajāmāyur adāt pṛcñir adād dhārito no vāsūni,  
gávām maṇḍūkā dádatoḥ qatāni sahasrasāsvé prá tiranta áyuh.

We may render 3.53.7 : 'These liberal Aṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532 ; Ludwig, 1003 (rather fanciful). The stanza is clear : The Aṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvāmitra and perform a great soma-sacrifice. The fourth páda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit : 'He that lows like a cow, bleats like a goat ; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes sahasrasāsvá in the sense of 'generation of thousand plants' (sahasrasaṁkhyāká oṣadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, *Siobenzig Lieder*, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth : the hymn is a rain-charm ; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth páda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāsvá is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the páda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern' ; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7<sup>b</sup> cf. 10.10.2°, mahás putráso ásurasya virāḥ.

3.53.12<sup>a</sup> (Viṣvāmitra ; to Indra)

yá imé ródasī ubhé ahám indram átusṭavam,  
viṣvāmitrasya rakṣati brahmedām bhūrataṁ jānam.

8.6.17<sup>a</sup> (Vatsa Kāṇva ; to Indra)

yá imé ródasī mahī samīcī samājagrabhrt,  
tāmobhir indra tām guhaḥ.

9.18.5<sup>d</sup> (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna)

yá imé ródasi mahi sám mātāreva dōhate,

ṁmādeṣu sarvadhā asi.]

☞ refrain, 9.13.10-70

The connexion of the distich in 3.53.12 is loose, the relation of padas a and b *asyndetic*.—In 9.18.5 I suspect we must read *sāhmātārā* instead of *sām mātārā*, because the root *duh* does not elsewhere in the RV. combine with *sam*; cf. 10.117.9.

3.53.18<sup>b</sup> (Viçvāmītra; to Indra)

viçvāmītrā arāsata brāhmēndrāya vajriṇe,

ṁkārād in nah surādhasaḥ.]

☞ cf. 1.23.6<sup>c</sup>

8.24.1<sup>b</sup> (Viçvamanas Vāiṣya; to Indra)

sākhaya ā çīsamahi brāhmēndrāya vajriṇe,

stuṣā ū sū vo nītamāya dhṛṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, *ibid.* xxvii. 271.

[3.53.18<sup>c</sup>, kārād in nah surādhasaḥ: 1.23.6<sup>c</sup>, kārātām nah surādhasaḥ.]

3.53.18<sup>c</sup> (Viçvāmītra; to Vāc Sasarpārī)

sasarpārīr abharat tūyam ebhyō 'dhi çrāvāḥ pāñcajanyaṣu kṛṣṭiṣu,

pakṣyā nāvyam āyur dādhanā yām me pulastijamadagnāyo daduḥ.

7.80.2<sup>a</sup> (Vasiṣṭha; to Uṣas)

eṣā syā nāvyam āyur dādhanā gūdhvī tamo jyōtiṣoṣā abodhi,

āgra eti yuvatir āhrayāṇa ṁprācikitat sūryam yajnam agnim.] ☞ 7.78.3<sup>c</sup>

[3.53.18<sup>c</sup>, bālām tókaya tānayāya jivāse: 10.35.12<sup>c</sup>, pāçve tókāya, &c.]

3.54.1<sup>c</sup>, çṛṇōtu no dāmyebhir āntkāiḥ: 3.1.15<sup>d</sup>, rākṣa ca no dāmyebhir āntkāiḥ.

3.54.3<sup>d</sup>: 1.58.7<sup>d</sup>, saparyāmi prāyasa yāmi ratnam.

3.54.5<sup>a+d</sup> (Prajāpati Vāiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ)

kó addhā veda ká ihā prā vocat devān āchā pathyā ká sám eti,

dādṛçra eṣam avamā sādānsi páreṣu yá gūhyeṣu vrātēṣu.

10.129.6<sup>a</sup> (Prajāpati Paramēṣṭhin; Bhāvavṛttam)

kó addhā veda ká ihā prā vocat kṛta ājata kṛta iyām viṣṛṣṭiḥ,

arvāg devā asyā viśarjanenātha kó veda yāta ābabhūva.

10.114.2<sup>d</sup> (Sadhri Vāirūpa, or Gharma Tāpasa; to Viçve Devāḥ)

tisrō deṣṭrāya nīrīṭir ūpāsate dirghaçrūto ví hí janānti vāhnayaḥ,

tāsām ní cikyuḥ kavāyo nidānam páreṣu yá gūhyeṣu vrātēṣu.

As regards 3.54.5<sup>a</sup>; 10.129.6<sup>a</sup>, it is interesting to see mystic phraseology already in a formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6<sup>b</sup>, ká ihā dadarça ká ihā prā vocat; and 1.164.7, 18; 10.10.6; 114.7.

**3.54.11<sup>b</sup>** (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ)  
hīraṇyapaṇiḥ savitā sujihvās trīr ā divo vidāthe pātyamānaḥ,  
devēṣu ca savitāḥ ślōkam āçrer ād asmābhyam ā suva sarvātātīm.

3.56.5<sup>d</sup> (The same)

trī śadhāsthā sindhavas trīḥ kavīnām utā trimatā vidātheṣu samrāt,  
rātivarīr yōṣaṇās tīrō āpyās trīr ā divo vidāthe pātyamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231; ii. 54; iii. 243; Oldenberg, SBE. xlv. 302; RV. Noten, p. 258.

**3.54.15<sup>b</sup>** (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Indra)

indro viṣvāir vīryāiḥ pātyamāna ubhé ā paprāu ródasī mahitvā,  
puraṁdarō vṛtrahā dhṛṣṇuṣeṇaḥ saṁgṛbhyā na ā bharaḥ bhūri paçvāḥ.

4.16.5<sup>b</sup> (Vāmadeva Gautama; to Indra)

vavakṣā indro āmitam rjīṇy ubhé ā paprāu ródasī mahitvā,  
ātaç cid asya mahimā vi recy abhi yō viçvā bhūvanaḥ babhūva.

8.25.18<sup>c</sup> (Viṣvamanas Vāiṣṇava; to Mitra and Varuṇa, here Surya)

pāri yō raçmīnā divo 'ntān mamō prthivyaḥ,  
ubhé ā paprāu ródasī mahitvā.

**3.54.18<sup>b</sup>**: 1.24.10<sup>c</sup>, ādabdhāni vāruṇasya vratāni.

[3.54.20<sup>b</sup>, dhruvākṣemāsa ilāyā mādantaḥ: 3.59.3<sup>a</sup>, anamivāsa ilāyā mādantaḥ.]

**3.54.22<sup>b</sup>** (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)  
svādasva havyā sām iço didīhy asmadryāk sām mimīhi çrāvāṁsi,  
viçvān agne prtsū tān jeṣi çātrūn āhā viçvā sumānā didīhi naḥ.

5.4.2<sup>d</sup> (Vasuçruta Ātreya; to Agni)

ḥavyavā! agnir ajāraḥ pitā no, vibhūr vibhāvā sudṛçiko asmé, 3.2.2<sup>c</sup>  
sugārhapatyūḥ sām iço didīhy asmadryāk sām mimīhi çrāvāṁsi.

6.19.3<sup>b</sup> (Bharadvāja; to Indra)

prthū karāṇā bahulā gābhastī asmadryāk sām mimīhi çrāvāṁsi,  
yūthōva paçvāḥ paçupā dāmūnā asmān indrābhy ā vavṛtsvājū.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256; for 5.4.2, ibid. 315; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

**3.55.1<sup>d</sup>–22<sup>d</sup>**, mahād devānām asuratvām ékam: 10.55.4<sup>d</sup>, mahān mahatyā asuratvām ékam.

**3.55.9<sup>b</sup>** (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)  
nī veveti pulito dūta asv antār mahānç carati rocanēna,  
vāpūṅgi bībhṛad abhi no vi caṣṭe mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1<sup>d</sup>–22<sup>d</sup>

10.4.2<sup>d</sup> (Trita Āptya ; to Agni)

yām tva jānāso abhī samcāranti gāva usnām iva vrajām yaviṣṭha,  
dutó devānām asi mārtyānām antār mahānq carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115 ; ii. 65, 456, note ; iii. 286, Oldenberg, ProL 432 ; RV. Noten, p. 257 ; Geldner, Rigveda Komm., p. 62.

3.55.13<sup>ab</sup> (Prajāpati Viçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ)  
anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ,  
rtāsya sā pāyasapinvatēla mahād devānām asuratvam ekam.,

refrain. 3.55.1<sup>d</sup>-22<sup>d</sup>

10.27.14<sup>od</sup> (Vasukra Āindra ; to Indra)

bṛhānn achayó apalaçó ārva tasthāu matā viṣito atti gārbhaḥ,  
anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ.

Cf. Bergaigne, i. 321, 325 ; ii. 11, 72, 73, 73 note, 86 note, 106 ; iii. 243.

3.55.19<sup>a</sup> (Prajāpati Viçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ)

devās tvāṣṭā savitā viçvārūpaḥ pupoṣa prajāḥ purudhā jajana,  
imā ca viçvā bhūvanāny asya mahād devānām asuratvam ekam.,

refrain. 3.55.1<sup>d</sup>-22<sup>d</sup>

10.10.5<sup>b</sup> (Yami Vāivasvatī ; Saṁvāda)

gārbhe nū nāu janitū dānpati kar devās tvāṣṭā savitā viçvārūpaḥ,  
nākir asya prā minanti vratāni veda nāv asya prthivī utā dyāuh.

Cf. Muir, OST. i. 181 ; Hillebrandt, Ved. Myth. i. 528 ; v. Schroeder, Mysterium und Mimus, p. 283.—For 10.10.5<sup>c</sup> cf. 1.69.7<sup>a</sup> ; 7.47.3<sup>c</sup>.

3.55.21<sup>abc</sup>, imān ca naḥ prthivīm viçvādhaḥ ūpa kṣeti hitāmitro nā rāja,  
puraḥsādah çarmasādo nā virūh : 1.73.3<sup>abc</sup>, devó nā yāḥ prthivīm  
... upakṣēti, &c.

3.56.3<sup>d</sup> (Prajāpati Viçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ)

tripājasyó vṛṣabhó viçvārūpa utā tryudhā purudha prajāvān,  
tryanīkḥ patyate māhināvān sá retodhā vṛṣabhāḥ çāçvatinām.

7.101.6<sup>a</sup> (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

sá retodhā vṛṣabhāḥ çāçvatinām tāsminn atmā jāgatas tasthūṣaḥ ca.,

refrain. 1.115.1<sup>c</sup>

tān ma ṛtām pātu çatāçarādāya yuyām pāta svastibhiḥ sādā naḥ.

refrain. 7.1.20<sup>d</sup> ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni ; Bergaigne, i. 231 ; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvāṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. āsurah pitā = dyāus pitā in 5.83.6).

3.56.5<sup>d</sup>, trīr ā divó vidāthe pātyamānāḥ : 3.54.11<sup>b</sup>, trīr ā divó vidāthe pātyamānāḥ.

3.56.7<sup>b</sup> : 1.71.9<sup>c</sup>, rájānā mitrávaruṇā supānī.

**3.58.3** = 1.118.3, except that 1.118.3 begins with *pravādyāmanā*, whereas 3.58.3 has in its place, *suṃyūgbhir ācvañh*.

**3.58.5<sup>c</sup>** : 1.183.6<sup>c</sup> = 1.184.6<sup>c</sup>, *éhá yatañ pathibhir devayāññih*.

**3.58.5<sup>d</sup>** : 1.183.4<sup>d</sup>, *dāsraṃ imé vañ nidhāyo mādhunam*.

**3.58.8<sup>d</sup>**, *pāri dyāvaprthivī yāti sadyāḥ* : 1.115.3<sup>d</sup>, *pāri dyāvaprthivī yānti sadyāḥ*.

[**3.59.1<sup>a</sup>**, *mitrō jānān yātayati bruvāñāḥ* : 7.36.2<sup>d</sup>, *jānañ ca mitrō yatati bruvāñāḥ*.]

[**3.59.1<sup>b</sup>**, *mitrō dadhāra prthivīm utā dyām* : 6.51.8<sup>b</sup>, *nāmo dadhara, &c.*]

Cf. under 3.32.8<sup>c</sup>.

[**3.59.1<sup>d</sup>**, *mitrīya havyāñ ghṛtāvaj juhota* : 7.47.3<sup>d</sup>, *sīndhubhyo havyāñ, &c.*]

[**3.59.3<sup>a</sup>**, *anamivāsa ilayā mādantaḥ* : 3.54.20<sup>b</sup>, *dhruvākṣemāsa ilayā mādantaḥ*.]

**3.59.4<sup>cd</sup>** : 3.1.21<sup>cd</sup> ; 6.47.13<sup>ab</sup> = 10.131.7<sup>ab</sup>, *tāsya vayāñ sumatāu yajñīyasyāpi bhadre sāumanasō syama* ; 10.14.6<sup>cd</sup>, *tēsāñ vayāñ sumatāu yajñīyanam āpi, &c.*

**3.59.9<sup>b</sup>** (*Viṣvāmitra* ; to *Mitra*)

*mitrō devēsv ayūṣu jānāya vṛktābarhiṣe,*  
*iṣa iṣṭāvrataḥ akah.*

5.23.3<sup>b</sup> (*Dyumna Viṣvacarṣaṇi Ātreya* ; to *Agni*)

*viṣve hī tvā sajōṣaso, jānāso vṛktābarhiṣaḥ,*  
*hōtārañ sādmasu priyāñ vyānti vārya purī.*

5.21.3<sup>a</sup>

5.35.6<sup>b</sup> (*Prabhuvasu Āṅgīrasa* ; to *Indra*)

*tvām id vṛtrahantama, jānāso vṛktābarhiṣaḥ,*  
*ugrāñ pūrvīṣu pūrvyāñ hāvante vājasātaye.*

5.35.6<sup>a</sup>

5.35.6<sup>d</sup>

8.5.17<sup>a</sup> (*Brahmatithi Kāṇva* ; to *Açvins*)

*jānāso vṛktābarhiṣo haviṣmanto aramkṛtaḥ,*  
*yuvāñ havante açvinā.*

1.14.5<sup>c</sup>

1.47.4<sup>d</sup>

8.6.37<sup>b</sup> (*Vatsa Kāṇva* ; to *Indra*)

*tvām id vṛtrahantama, jānāso vṛktābarhiṣaḥ,*  
*hāvante vājasātaye.*

5.35.6<sup>a</sup>

5.35.6<sup>d</sup>

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. *kāñvāso vṛktābarhiṣaḥ*, 1.14.5<sup>c</sup>, q.v.

**3.60.3<sup>d</sup>** (*Viṣvāmitra* ; to *R̥bhus*)

*indrasya sakhyāñ ṛbhāvāñ sām ānaçur mānor nāpata apāso dadhanvire,*  
*saudhanvanāso amṛtatvāñ ére viṣṭvī çāmibhiḥ sukṛtaḥ sukṛtyāyā.*

10.94.2<sup>c</sup> (*Arbuda Kādraveya Sarpa* ; to the *Press-Stones*)

*etē vadanti çatāvāt sahāsravad abhi krāntanti hāritebhir asābhiḥ,*

*viṣṭvī grāvāñāḥ sukṛtaḥ sukṛtyāyā hōtuç cit pūrve havirādyam açata.*

We render 3.60.3, 'The R̥bhus have obtained the friendship of Indra ; they the children of Manu, the workers, have bestirred themselves. The Saudhanvanas, labouring on (pious)



tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die Rbhus im R̥gveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the Rbhu myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases *vistvī çāmibhiḥ* in 3.60.3, and *viçtvī grāvāṇaḥ* in 10.94.2, the former is the mother, cf. *viveça* . . . *çāmibhiḥ* in 5.77.4, and the interesting epithets of the Rbhus in their *nivid*, Cf. 8.20, *vṛçṭa svapasah*, and *çamyā çamiṣṭhāḥ*. The expression *sukṭāḥ sukṛtyāyā* also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. *rbhāvah sukṭāḥ suhastāḥ*, 7.35.12. The passage 3.54.12, where the Rbhus are said to have fashioned the sacrifice *ūrdhvagrāvāṇaḥ*, 'holding high the press-stone' may help to account for the slip of the pāda from Rbhus to Grāvāṇaḥ.

### 3.61.7<sup>b</sup> (Viçvāmītra; to Uṣas)

ṛtāsya budhnā uṣāsām iṣanyān vṛṣā mahī ródasi ā viveça,  
mahī mitrāsya vāruṇasya māyā candréva bhānūm vi dadhe purutṛā.

10.80.2<sup>b</sup> (Agni Sāucika, or Agni Vāiçvānara; to Agni)

agnér āpnasah samid astu bhadrágnir mahī ródasi ā viveça,  
agnir ékam codayat samātsv agnir vṛtrūṇi dayate purūṇi.

The *vṛṣa* in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q.v.). See Bergaigne, i. 15, 142; ii. 160, 358. For *uṣāsām* in 3.61.7<sup>a</sup> see last Oldenberg, RV. Noten, p. 261.

3.62.8<sup>c</sup>: 3.52.3<sup>c</sup> = 4.32.16<sup>c</sup>, *vadhuyūr iva yoṣaṇām*.

### 3.62.9<sup>ab</sup> (Viçvāmītra; to Pūṣan)

yó viçvābhī vipáçyati bhūvanā sām ca páçyati,  
sa nah pūṣávitā bhuvat.

10.187.4<sup>ab</sup> (Vatsa Āgneya; to Agni)

yó viçvābhī vipáçyati bhūvanā sām ca páçyati,  
[sā nah paśad āti dvīṣah.]

6<sup>a</sup> refrain, 10.187.1<sup>c</sup>—5<sup>c</sup>

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4, 5; 6.58.2.

### 3.62.13<sup>c</sup> (Viçvāmītra; to Soma)

somo jigāti gātuvīd devānām eti niṣkr̥tām,  
ṛtāsya yónim āśádam.

5.21.4<sup>d</sup> (Sasa Ātreya; to Agni)

devām vo devayajyāyagnīm iṣta mártyaḥ,  
sāmiddhaḥ çukra dīdihy ṛtāsya yónim āśadaḥ sasāsya yónim āśadaḥ.

9.8.3<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamānu)

[indrasya soma rūdhase] punānó hárđi codaya.

6<sup>a</sup> 9.8.3<sup>c</sup>

ṛtāsya yónim āśádam.

9.64.22<sup>c</sup> (Kaṣyapa Māṛica; to Soma Pavamāna)  
 indrayendo marūtivate pávasva mádhumattamah,  
 ṛtásya yónim āśádam.

Cf. arkásya yónim āśádam, under 9.25.6; yónāv ṛtásya ádatam, 3.62.18<sup>b</sup>; ádann ṛtásya yónim á, 6.16.35<sup>c</sup>; and yónim ṛtásya ádata, under 9.13.9<sup>c</sup>.—For 5.21.4 see Oldenberg, SBE. xlv. 243, 345.

3.62.16<sup>ab</sup> (Viçvāmītra, or Jamadagni; to Mitra and Varuṇa)  
 á no mitrávaruṇā ghṛtáir gávvyūtim ukṣatam,  
 mádhvā rájāṁsi sukratū.

7.65.4<sup>ab</sup> (Vasiṣṭha; to Mitra and Varuṇa)  
 á no mitrávaruṇā havyájusṭim ghṛtáir gávvyūtim ukṣatam ílābhīh,  
 1 prāti vām átra vāram á jánāya 1 prñitām udnó divyásya cároḥ. ~~cf.~~ 7.65.4<sup>c</sup>  
 8.5.6<sup>c</sup> (Brahmātithi Kāṇva; to Aṣvins)  
 tū sudeváya dāṇṣe sumedhám ávitāriṇim,  
 ghṛtáir gávvyūtim ukṣatam.

(Cf. á no gávvyūtim ukṣatām ghṛtēna, 7.62.5<sup>b</sup>. There can be little doubt that the páda, ghṛtáir gávvyūtim ukṣatam in 3.62.16<sup>b</sup> and 8.5.6<sup>c</sup> is the 'mother' form, from which is derived ghṛtáir gávvyūtim ukṣatam ílābhīh. By the same terms 7.65.4<sup>ab</sup> is an extended form of 3.62.16<sup>ab</sup>. There we must take the páda á no mitrávaruṇā as a true páda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhi no mitra varuṇa for 3.62.16<sup>a</sup>, without having in mind á no mitrávaruṇā havyájusṭim in 7.65.4<sup>a</sup>. The theoretic extension of defective dimeter pádas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pádas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gávvyūti, cf. Geldner, Ved. Stud. ii. 291.—Páda 7.65.4<sup>c</sup> has a partial parallel in 7.70.5<sup>c</sup>, prāti prā yktām vāram á jánāya; and 7.65.4<sup>a</sup> is reproduced even more closely in 1.152.7<sup>a</sup>, á vāṇ mitrávaruṇā havyájusṭim.

3.62.18<sup>a</sup> (Viçvāmītra, or Jamadagni; to Mitra and Varuṇa)  
 grṇāná jamádagninā yónāv ṛtásya ádatam,  
 1 pātām sómam ṛtāvṛdhā.]

~~cf.~~ 9.13.9<sup>c</sup>

~~cf.~~ 1.47.3<sup>b</sup>

7.96.3<sup>c</sup> (Vasiṣṭha; to Sarasvatī)  
 bhadrām id bhadṛí kṛṇavat sárasvaty ákavāri cetati vājínivatī,  
 grṇāná jamádagnivat stuvānū ca vasiṣṭhavát.  
 8.101.8<sup>d</sup> (Jamadagni Bhārgava; to Aṣvins)  
 rātīm yád vām arakṣásam hāvāmahe yuvúbhyaṁ vājínivasū,  
 prñitūm hotṛām pratríntāv itām narā grṇāná jamádagninā.  
 9.62.24<sup>c</sup> (Jamadagni Bhārgava; to Soma Pavamāna)  
 utā no gomatir íso viçvā arsa pariṣṭúbhaḥ,  
 grṇāná jamádagninā.  
 9.67.25<sup>b</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
 pávate haryató hárir grṇāná jamádagninā,  
 hinvāno goṛ ádhi tvaci.

The páda-type grṇāná jamádagnivat (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamádagninā, cf. Oldenberg, ZDMG. xlii. 204.

3.62.18<sup>c</sup>: 1.47.3<sup>b</sup>; 47.5<sup>d</sup>; 7.66.19<sup>c</sup>; 8.87.5<sup>d</sup>, pātām sómam ṛtāvṛdhā.

## REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3<sup>c</sup> (Vāmadeva Gāutama ; to Agni, or Agni and Varuṇa)

sakhe sakhāyam abhy ā vavṛtsvācūm nā cakrauṁ rathyeva ranhyāsmabhyam  
dasma rānhyā,

āgne mṛṣikām vāruṇe saccā vido marūtsu viçvābhānuṣu,  
tokāva tujē çuçuçāna çām kṛdhy asmābhyam dasma çām kṛdhi.

8.27.3<sup>d</sup> (Manu Vāivasvata ; to Viçve Devāḥ)

prā sū na etv adhvarō 'gnā devēsu pūrvyāḥ,  
adityēsu prā vāruṇe dhṛtāvrate marūtsu viçvābhānuṣu.

For 4.1.3<sup>c</sup> cf. 10.10.1<sup>a</sup>.—For the same stanza see Oldenberg, *Prolegomena*, pp. 141, 146. Bergaigne, *Quarante Hymnes*, p. 11 ; Hillebrandt, *Ved. Myth.* iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

4.1.11<sup>b</sup>, mahō budhnē rājaso asyā yonāu : 4.17.14<sup>d</sup>, tvaco budhne, &c.]

[4.1.13<sup>c</sup>, āçmavrajāḥ sudūghā vavṛe antāḥ : 5.31.3<sup>c</sup>, prācodayat sudugha, &c.]

4.1.15<sup>d</sup> (Vāmadeva Gāutama ; to Agni)

to gavyatā mānasā dṛdhrām ubdhām gū yemānām pāri çantam adrim,  
dṛḥhām naro vācasā dāivyena vrajām gōmantam uçijo vi vavruḥ.

4.16.6<sup>d</sup> (Vāmadeva Gāutama ; to Indra)

viçvāni çakrō nāryāni vidvān, apō rireca sakhibhir nikamāih,

cf. 4.16.6<sup>a</sup>

āçmānām cid yē bibhidūr vācobhir vrajām gōmantam uçijo vi vavruḥ.

10.45.11<sup>d</sup> (Vatsapri Bhālandana ; to Agni)

tvām agne yājamānā ānu dyūn viçvā vāsu dadhire vāryāni,  
tvāyā sahā drāviṇam ichāmānā vrajām gōmantam uçijo vi vavruḥ.

The repeated pāda is bald in 10.45.11 ; note the absence of an equivalent for either the word vācasā or vācobhiḥ of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uçijāḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas ; see in its order. Cf. Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated pāda cf. also 7.90.4<sup>c</sup>, gavyām cid ūrvām uçijo vi vavruḥ.

4.1.17<sup>d</sup> (Vāmadeva Gāutama ; to Agni)

neçat tamo dūdhitam rōcata dyāur ud devyā usāso bhānūr arta,  
ā sūryo brhatās tiçṭhad ājraṇ rjū mārteṣu vṛjinā ca pāçyan.

6.51.2<sup>c</sup> (R̥ijçvan B̥haradvāja; to Viçve Devaḥ)  
 véda yás trīṇi vidāthany eṣāṃ devānāṃ jānma sanutār ā ca vípraḥ,  
 ṛjū mārteṣu vṛjinā ca páçyan abhí caṣṭe sūro aryā évan.  
 7.60.2<sup>d</sup> (Vasiṣṭha; to Mitra and Varuṇa)  
 eṣā syā mitravaruṇa nṛcākṣā ubhé úd eti sūryo abhí jmán,  
 [viçvasya sthātūr jāgataç ca gopā, ṛjū mārteṣu vṛjinā ca páçyan.

6.50.7<sup>d</sup>

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20<sup>d</sup> (Vamadeva Gautama; to Agni)  
 viçveṣāṃ āditir yajñīyanāṃ viçveṣāṃ ātithir mānuṣāṇāṃ,  
 agnir devānāṃ āva āvṛṇānāḥ sumṛṇīkó bhavatu jātavedāḥ.

6.47.12<sup>b</sup> (Garga B̥haradvāja; to Indra)=  
 10.131.6<sup>b</sup> (Sukīrti Kakṣivata; to Indra)  
 indraḥ sutrāmā svāvāḥ āvobhiḥ sumṛṇīkó bhavatu viçvavedāḥ,  
 bādhatāṃ dvēṣo ābhayaṃ kṛṇotu [suvīryasya pātayaḥ syāma.]

4.1.10<sup>d</sup>

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viçvavedāḥ for jātavedāḥ, and thinks that this is due to assimilation to viçveṣāṃ āditir . . . viçveṣāṃ ātithir in the same stanza. The present item, however, shows that the parallel pāda with viçvavedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20<sup>b</sup> cf. 1.127.8<sup>d</sup>; 8.23.25<sup>a</sup>, ātithim mānuṣāṇām.

4.2.1<sup>a</sup>: 1.77.1<sup>c</sup>, yó mārtyeṣv amṛta ṛtāvā.

[4.2.2<sup>a</sup>, ihā tvām sūno sahaso no adyā: 1.58.8<sup>a</sup>, āchidrā sūno, &c.; 6.50.9<sup>a</sup>, utā tvām sūno, &c.]

[4.2.18<sup>ab</sup>, ā yuthēva kṣumāti paçvó akhyad devānāṃ yāj jānimānty ugra:  
 7.60.3<sup>d</sup>, sām yó yuthēva jānimāni caṣṭe; 8.25.7<sup>ab</sup>, ādhi yā bṛható divó 'bhi yuthēva páçyataḥ.]

4.2.20<sup>a</sup>: 1.73.10<sup>a</sup>, etā te agna ucāthāni vedhaḥ.

[4.2.20<sup>c</sup>, uc chocasva kṛṇuhi vāsyaso naḥ: 8.48.6<sup>b</sup>, prá cakṣaya kṛṇuhi, &c.]

4.3.1<sup>b</sup> (Vamadeva Gautama; to Agni)  
 ā vo rūjanam adhvarāsyā rudrāṃ hótāraṃ satyayājāṃ ródasyoḥ,  
 agniṃ purā tanayitnór acitād dhiranyarūpam āvase kṛṇudhvam.

6.16.46<sup>c</sup> (Bharadvāja; to Agni)  
 vītí yo devāṃ mārto duvasyéd agnīm iṣṭādhvaré havīsmān,  
 hótāraṃ satyayājāṃ ródasyor [uttānāhasto nāmasā vivāset.]

3.14.5<sup>b</sup>

4.3.2<sup>b</sup>: 1.124.7<sup>c</sup>; 10.71.4<sup>d</sup>; 91.13<sup>d</sup>, jāyēva pātya ucatī suvāsah.

[4.3.8<sup>d</sup>, sādha divó jatavedaḥ cikittvān: 3.17.2<sup>b</sup>, yātha divó, &c.]

4.3.10<sup>d</sup> (Vāmadeva; to Agni)

rtēna hī śmā vṛṣabhāc cid aktaḥ pumān agniḥ pātya prāthyēna,  
āspandamāno acarad vayodhā vṛṣā cūkrām duduhe pṛṇir ūdhaḥ.

6.66.1<sup>d</sup> (Bharadvāja; to Maruts)

vāpūr nū tāt cikittuḥ cid astu samānām nāma dhenū pātyamānam,  
mārteṣv anyād dohāse pīpāya sakṛc cūkrām duduhe pṛṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwaving he moved, strength-bestowing; he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇi to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi thessen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1<sup>d</sup>. Oldenberg, SBE, xlv, 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dughdham sakṛt pātyah. Max Müller, in a note to his similar translation, SBE, xxxii, 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably hending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10<sup>d</sup>, cūkrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1<sup>d</sup>: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11<sup>d</sup> (Vāmadeva Gāutama; to Agni)

rtēnādrim vy āsan bhidāntah sām āṅgirasō navanta góbhiḥ,  
ḡunām nārah pāri śadānam uṣūsam āviḥ svār abhavaj jāté agnāu.

10.88.2<sup>b</sup> (Murdhanvat, an Āṅgirasā, or Vāmadevya; to Sūrya and Vaiṣvanara)

gīrṇām bhūvanam tāmasāpagulham āviḥ svār abhavaj jāté agnāu,

tāsya devāḥ pṛthivī dyāur utāpō raṇayann ōsadhīḥ sakhyē asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akrṇit for abhavat in pāda b; see 7.76.1<sup>d</sup>, āvir akar bhūvanam viṣvam uṣāḥ (cf. also 5.2.9; 6.17.2).

But the repeated pāda in 4.3.11 sustains *abhavaj*; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For *navanta*, emendable to *anavanta*, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

**4.4.5<sup>c</sup>** (Vamadeva Gautama; to Agni)

urdhvó bhava prāti vidhyádhy asmád avīṣ kṛṇusva dáivyāny agne,  
áva sthirá tanuhi yātujúnām jāmīm ājāmīm prá mṛñhi qátrūn.

10.116.5<sup>b</sup> (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)  
ní tigmáni bhrācāyan bhrācāny áva sthirá tanuhi yātujúnām,  
ugráya te sāho bálaṁ dadāmi pratītya qátrūn vigadésu vṛca.

For the repeated pāda of. 2.33.14<sup>c</sup>; 8.19.20<sup>c</sup>. See note under 2.33.14<sup>a</sup>.

[4.4.7<sup>b</sup>, yás tvā nītyena havīṣā yá uktháih: 6.5.5<sup>a</sup>, yás te yajñēna samídha yá uktháih.]

4.4.13 = 1.147.3.

**4.4.15<sup>a</sup>** (Vamadeva Gautama; to Agni)

ayá te agna samídha vidhema prāti stómanī casyámānam grbhāya,  
dāhācāso raksásah pūhy āsmān druhó nidó mahāmaho avadyāt.

7.14.2<sup>a</sup> (Vasiṣṭha Maitravaruni; to Agni)  
vayám te agne samídha vidhema vayám daçema suṣṭutí yajatra,  
vayám ghr̥tēnādhvarasya hotar vayám deva havīṣā bhadrāçoce.

Cf. 5.4.7<sup>a</sup>, vayám te agna uktháir vidhema.

[4.5.3<sup>b</sup>, sahásraretā vṛṣabhás tūviṣmān: 2.12.12<sup>a</sup>, yáh saptáraçmir vṛṣabhás, &c.]

**4.5.4<sup>c</sup>** (Vamadeva Gautama; to Vaiçvānara)

prā tán agnir babhasat tigmájambhas tápiṣṭhena çocīṣā yáh surádhaḥ,  
prá yé minánti váruṇasya dhāma priyá mitrásyā cétato dhruvāni.

10.89.8<sup>c</sup> (Reṇu Vaiçvāmītra; to Indra)  
tvām ha tyád ṛṇayá indra dhīro 'sir ná párva vṛjiná çṛṇāsi,  
prá yé mitrásyā váruṇasya dhāma yujām ná jánā minánti mitráṁ.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrá).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions: Grassmann supplies á before minánti, but the verb has the preposition prá in the third pāda, and prá + a + mi does not exist. Oldenberg, Prol. p. 74, reads prá minanti in pāda 4, having, apparently, overlooked prá in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Vaiçvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8<sup>d</sup>, pāti priyām rupó ágram padám véh: 3.5.5<sup>a</sup>, pāti priyām ripó ágram padám véh.

4.6.2<sup>c</sup> (Vāmadeva Gāutama; to Agni)

ámuro hótā ny āsādi vikṣv agnīr mandró vidātheṣu prācetaḥ,  
ūrdhvām bhānūm savitā devó aṣred drapsām dāvidhvad gaviṣo ná

4.13.2<sup>a</sup> (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāḥ)

ūrdhvām bhānūm savitā devó aṣred drapsām dāvidhvad gaviṣo ná  
sātva,

ānu vratām vāruṇo yanti mitro yāt sūryam divy ārohayanti.

4.14.2<sup>a</sup> (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāḥ)

ūrdhvām ketūm savitā devó aṣrej jyōtir viṣvasmāi bhūvanāya kṛtvān.,

~~cf.~~ 1.92.4<sup>c</sup>

prā dyāvapṛthivī antāriksam, vi sūryo raṣmibhiḥ cēkitanaḥ.

~~cf.~~ 1.115.1<sup>c</sup>

7.72.4<sup>c</sup> (Vasiṣṭha; to Aṣvins)

vi céd uchānty aṣvinā usāsah prā vām brāhmāni kārāvo bharsate.,

~~cf.~~ 6.67.10<sup>c</sup>

ūrdhvām bhānūm savitā devó aṣred bṛhād agnāyah samidhā jarante.

The case of 4.6.2<sup>c</sup> is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2<sup>a</sup>; 14.2<sup>a</sup>; 7.72.4<sup>c</sup> (cf. also 7.76.1<sup>b</sup>), is here worked over into a comparison which necessitates the presence of iva; consequently the word devó is thrown out. The result is a frankly poor pāda: it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, ūrdhvām bhānūm savitā iva aṣret; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, ūrdhvām bhānūm savitā dyām ivopari, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For drapsā in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3<sup>a</sup>, yatā sujūrñī ratinī gṛhātci: 6.63.4<sup>b</sup>, prā ratir eti jūrñim gṛhātci.]

Cf. under 3.19.2.

4.6.3<sup>b</sup>: 3.19.2<sup>c</sup>, pradakṣiṇid devatātīm urāṇaḥ.

4.6.4<sup>a</sup> (Vāmadeva Gāutama; to Agni)

stīrṇe barhiṣi samidhānē agnā ūrdhvó adhvaryur juṣaṇo asthāt,  
pāry agnīḥ paṇupā ná hótā triviṣṭy eti pradiva urāṇaḥ.

6.52.17<sup>a</sup> (Ṛjicvan Bharadvāja; to Viṣve Devāḥ)

stīrṇe barhiṣi samidhānē agnāu sūktēna mahā. nāmasā vivāse,  
asmīn no adyā vidāthe yajatra viṣve devā haviṣi mādayadhvam.

4.6.5<sup>b</sup> (Vāmadeva Gāutama; to Agni)

pāri tmānā mitādrur eti hōtagnir mandró mādhuvasō r̥tāvā,  
drāvanty aśya vajīno ná cōkā bhāyante viṣvā bhūvanā yād ābhraṭ.

7.7.4<sup>d</sup> (Vasistha Maitravaruṇi; to Agni)  
sadyo adhvarē rathirāṁ jananta mānuṣaso vīcetaso yā eṣāṁ,  
viçīm adhāyi viçpātir duroṇē 'gnīr mandró mādhuṣcā ṛtāvā.

4.6.11<sup>cd</sup> (Vamadeva Gautama; to Agni)  
ākāri brāhma samidhāna tūbhyāṁ çānsāty ukthāṁ yājate vy ù dhāḥ,  
hótāram agniṁ mānuṣo nī ṣedur namasyānta uçijāḥ çānsam āyóḥ.

5.3.4<sup>cd</sup> (Vasucruta Ātreya; to Agni)  
tāva çriyā sudṛço deva devāḥ purū dādhanā amṛtāṁ sapanta,  
hótāram agniṁ mānuṣo nī ṣedur daçasyānta uçijāḥ çānsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyā- and daçasyā-, are good hieratic Vedic: I know of no means for deciding.

4.7.1<sup>b</sup> (Vamadeva Gautama; to Agni)  
ayām ihā prathamō dhāyi dhatṛbhair hótā yājiṣṭho adhvaréṣv idyāḥ,  
yām āpnavāno bhṛgavo virurucūr vāneṣu citrāṁ vibhvaṁ viçé-viçe.

8.60.3<sup>c</sup> (Bhargha Prāgātha; to Agni)  
āgne kavir vedhā asi hótā pāvaka yāksyāḥ,  
mandró yājiṣṭho adhvaréṣv idyo [viprebhiḥ çukra mánmabhiḥ.]

60 I.127.2<sup>c</sup>

Cf. 5.22.1<sup>cd</sup>, yō adhvaréṣv idyo hótā mandrítamo viçī, containing an almost perfect blend of the wordings of the repeated pádas.

4.7.4<sup>b</sup>: 1.86.5<sup>b</sup>; 5.23.1<sup>o</sup>, víçvā yāç çarṣañír abhi.

[4.7.8<sup>d</sup>. viduṣṭaro divā āródhanāni; 4.8.4<sup>o</sup>, vidvāṁ āródhanāṁ divāḥ.]

4.7.9<sup>a</sup>, kṛṣṇāṁ ta éma ruçataḥ purō bhāḥ: 1.58.4<sup>d</sup>, kṛṣṇāṁ ta éma ruçadūrme ajara.

[4.7.10<sup>b</sup>, yād asya vāto anuvūti çocīḥ: 1.148.4<sup>c</sup>; 7.3.2<sup>o</sup>, ūd asya vāto ānu vāti çocīḥ; 10.142.4<sup>c</sup>, yadū te vāto anuvūti çocīḥ.]

4.8.1<sup>b</sup>: 8.102.17<sup>c</sup>, havyavāham āmartyam; 3.10.9<sup>c</sup>, havyavāham āmartyāṁ sahovṛdham.

4.8.2<sup>c</sup>: 1.1.2<sup>c</sup>, sū devāṁ éhā vakṣati.

[4.8.4<sup>c</sup>. vidvāṁ āródhanāṁ divāḥ: 4.7.8<sup>d</sup>, viduṣṭaro divā āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6<sup>b</sup> (Vamadeva Gautama; to Agni)  
té rāyā te suvīryāḥ sasavāṁso vi çṛṇvire,  
yē agnā dadhirē dūvaḥ.



8.54 (Val. 6).6<sup>d</sup> (Mātarīcvan Kāṇva : to Indra)

ājipate nṛpate tvām id dhī no vāja ā vaksi sukrato,  
vrtī hōtrabhir utā devāvtibhiḥ sasavāṁso vi ṛṇvire.

In 8.54 (Val. 6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṁsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vākhilya stanza shows anacoluthon between the two distichs.

[4.9.1<sup>a</sup>, āgne mṛṣā mahān asi : 1.36.12<sup>d</sup>, sá no mṛṣa mahān asi.]

4.9.5<sup>a</sup> (Vāmadeva Gāutama ; to Agni)

vēṣi hy ādhvariyaṭām upavaktā jānānam,  
havyā ca mānuṣānam.

6.2.10<sup>a</sup> (Bharadvāja Bārhaspatya ; to Agni)

vēṣi hy ādhvariyaṭām āgne hōtā dāme viṣām,  
samādhō viṣpate kṛṇu juṣāsva havyām āngirah.

Ludwig, 336, ad 4.9.5 : 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10 : 'du genieusst von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means : 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5 : 'Denn du als der Ermunterer der Männer, die das Fest begehrt, verzehrt der Menschen Opferguss.' Whereas he renders 6.2.10<sup>a</sup> correctly : 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5<sup>a</sup> is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5<sup>c</sup>, çriyē rukmó ná rocata upāké : 7.3.6<sup>b</sup>, ví yád rukmó ná rócasa upāké.]

4.11.5<sup>d</sup> (Vāmadeva Gāutama ; to Agni)

tvām agne prathamān devayānto devām mārta amṛta mandrájihvam,  
dveṣoyūtām ā vivāsanti dhribhīr dāmūnasaṁ grhāpatim āmūram.

5.8.1<sup>d</sup> (Iṣa Ātreya ; to Agni)

tvām agna rṭayávaḥ sām idhire pratnām pratnása ntāye sahaskrta,  
puruṣcandrām yajatām viṣvādhāyasaṁ dāmūnasaṁ grhāpatim vá-  
reṇyam.

[4.12.3<sup>b</sup>, agnir vājasya paramāśya rāyāḥ : 7.60.11<sup>b</sup>, vājasya sātāu paramāśya  
rāyāḥ.]

4.12.3<sup>c</sup> (Vāmadeva Gāutama ; to Agni)

agnir iṣe brhatāḥ kṣatriyaśy agnir vājasya paramāśya rāyāḥ, see cf. 4.12.3<sup>b</sup>  
dādhāti rātnaṁ vidhaté yāviṣṭho vy ānuṣān mārtyāya svadhāvan.

7.16.12° (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótāram adhvarāsyā prācetasam váhniṁ devā akr̥vata, 3.11.4°  
dādhati rātnaṁ vidhaté suvīryam agnir jānāya daçūṣe.

The preposition vi which limps, with sharp tmesis, behind its verb dādhati in 4.12.3°, impresses me as secondary.—Cf. the parallel pādas under 4.44.4.

4.12.6 (Vamadeva Gautama; to Agni) =

10.126.8 (Kulmalabarhiṣa Çailuṣi, or Anhomue Vamadevya; to Viçve Devaḥ, here Agni)

yáthā ha tyéd vassavo gāuryām cit padī ṣitām ámuñcatā yajatrāḥ,  
evó ev āsmán muñcatā vy áñhaḥ prá tary agne pratarām na áyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to pāda d are listed by Aufrecht in the Preface to the second edition of his Rig-Veda, p. xxviii, nr. 109; particularly 10.59.1°, prá tary áyuh pratarām navīyah.

[4.18.1°, yātum açvīnā sukfto duroṇam: see under 1.117.2°.]

4.18.2°: 7.72.4°, ardhvām bhānum savitā devo açret; 4.6.2°, ardhvām bhānum savitēvāçret; 4.14.2°, ardhvam ketum savitā devo açret.

4.18.5 = 4.14.5 (Vamadeva Gautama; to Agni)

ánāyato ánibaddhaḥ katháyām nyāññ uttānó 'va padyate ná,  
káyā yāti svadháyā kó dadarça divé skambhāḥ sámṛtaḥ pāti nákam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2°, ardhvām ketum savitā devo açret; 4.6.2°: ardhvām bhānum savitēvāçret; 4.13.2°; 7.72.4°, ardhvām bhānum savitā devo açret.

4.14.2<sup>b</sup>, jyōtir viçvasmāi bhūvanāya kṛvān: 1.92.4°, jyōtir viçvasmāi bhūvanāya kṛvati.

4.14.2°: 1.115.1°, ūpra dyāvāpṛthivī antárikṣam.

4.14.3<sup>d</sup>, usá tyato suyūjā ráthena: 1.113.14<sup>d</sup>, osá yāti suyūjā ráthena.

4.14.4<sup>b</sup> (Vamadeva Gautama; to Açvins)

a vām váhiṣṭhā iha te vahantu ráthā áçvāsa usáso vyūṣṭāu,  
ime hi vām madhupēyāya somā asmim yajñe vīsanā mādāyethāni.]

3° cf. 1.184.2°

4.45.2<sup>b</sup> (Vamadeva; to Açvins)

iud vām prkṣāso madhumanta irate, ráthā áçvāsa usáso vyūṣṭāu,

3° 4.45.2°

apornuvāntas táma á pārtvītanī svar ná çukráṁ tanvānta á rájah.

For 4.45.2 see Pischel, Ved. Stud. ii. 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of prkṣā note this parallel, which seems to support his rendering of the word by 'swift'; cf. váhiṣṭhā in 4.14.4°.

[4.14.4<sup>d</sup>, *asmīn yajñe vṛṣaṇā mādayethām* : 1.184.2<sup>a</sup>, *asmé ũ sū vṛṣaṇā*, &c.]

4.14.5 = 4.13.5.

4.15.3<sup>c</sup> (Vāmadeva Gāutama ; to Agni)

*pāri vājapatih kavir agnir havyāny akramāt,  
dādhad rātnāni dāṇuṣe.*

9.3.6<sup>c</sup> (Ṣaṇaḥṣepa Ājigarti ; to Soma Pavamāna)

*eṣā viprāir abhiṣṭuto 'pó devó ví gāhate.*

*dādhad rātnāni dāṇuṣe.*

For the repeated *pāda* cf. *dhattām rātnāni dāṇuṣe*, under 1.47.1<sup>d</sup>, and the note there.

4.15.6<sup>a</sup> (Vāmadeva Gāutama ; to Agni)

*tām ārvantaṁ ná sāsasīm aruṣām ná divāḥ ṣiṣum,  
marmṛjyānte divé-dive.*

8.102.12<sup>a</sup> (Prayoga Bhārgava, or others ; to Agni)

*tām ārvantaṁ ná sāsasīm gr̥ṇīhi vipra ṣuṣmīṇam.*

*mitrām na yātayājjanam.*

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. *Pāda* 8.102.12<sup>a</sup> in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' *Pāda* c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root *yāt*, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die Leute in Bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence *arvantaṁ* . . *marmṛjyānte* points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra *yātayājjana* has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7<sup>b</sup>, 9<sup>b</sup>, *kumārāḥ sāhadevyāḥ* ; 4.15.8<sup>b</sup>, *kumārāt sāhadevyāt*.

4.16.5<sup>b</sup> : 3.54.15<sup>b</sup> ; 8.25.18<sup>c</sup>, *ubhe ā paprau rōdasī mahitvā*.

[4.16.6<sup>a</sup>, *viçvāni çakró nāryāni vidvān* : 7.21.4<sup>b</sup>, *apāṇsi viçvā nuryāni vidvān*.]

4.16.6<sup>d</sup> : 4.1.15<sup>d</sup> ; 10.45.11<sup>d</sup>, *vrajām gōmantam uciḥ vi vavruḥ*.

4.16.12<sup>d</sup> : 1.174.5<sup>c</sup>, *prā sūraç cakrām vṛhatād abhīke*.

[4.16.20<sup>b</sup>, *brāhmākarma bhṛgavo ná rātham* : 10.39.14<sup>b</sup>, *ātaksama bhṛgavo*, &c.]

Cf. p. vii, l. 9 from top.

4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> (Vamadeva Gautama; to Indra) = 4.19.11<sup>d</sup> = 4.20.11<sup>d</sup> =  
4.21.11<sup>d</sup> = 4.22.11<sup>d</sup> = 4.23.11<sup>d</sup> = 4.24.11<sup>d</sup> (Vamadeva; to Indra)  
nú ṣṭutē indra nú gṛṇānē iṣam jaritrē nadyō nā pipeḥ,  
ākāri te harivo brāhma nāvyaṁ dhiyā syāma rathyāḥ sadāsāḥ.

4.56.4<sup>d</sup> (Vamadeva; to Dyāvapṛthivyaḥ)  
nú rodasi brhādbhir no vārūthāḥ pātṛvadbhir iṣāyanti sajoṣā ḥ,  
urūci vīṣve yajatē nī pātām dhiyā syāma rathyāḥ sadāsāḥ.

For the first stanza of. Neisser, Bezz. Beitr. vii. 234.

4.17.1<sup>d</sup> (Vamadeva Gautama; to Indra)  
tvām mahān indra tūbhyam ha kṣū ānu kṣatrām mahānā manyata dyāuḥ,  
tvām vṛtrām cāvasa jaghanvān sṛjāḥ sindhūn āhinā jagrasānān.

10.111.9<sup>a</sup> (Aśtrādāṣṭra Vairupa; to Indra)  
sṛjāḥ sindhūn āhinā jagrasānān ād id etāḥ prā vivijre javēna.  
mumukṣamāṇā utā yū mumucrē 'dhed etā nā ramante nitiktāḥ.

Translate 4.17.1: 'Thou art great, O Indra: Earth and Heaven have graciously consented to thy rule. Thou slowest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1<sup>ab</sup>, and Ludwig, 518; Grassmann, i. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, mumukṣamāṇā utā yū mumucrē, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3<sup>c</sup> (Vamadeva Gautama; to Indra)  
bhīmad girīm cāvasa vajram iṣānān aviṣkrvānāḥ sahasānā ojaḥ.  
vādhiḍ vṛtrām vājreṇa mandasānāḥ sarān āpo juvasā hatavṛṣṇiḥ.

10.28.7<sup>c</sup> (Vasukrapatni; to Indra)  
evā hi mūm tavasān jajñūr ugrām karman-karman vṛṣṇam indra devāḥ,  
vādhiṁ vṛtrām vājreṇa mandasānō 'pa vrajām mahinā dācūṣe vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevaḥ for indra devāḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7<sup>c</sup>, with its precarious analogical vadhīm (also 1.165.8), is a direct copy of 4.17.3<sup>c</sup>. This is shown further by the nonce-formation vam which is again analogical. Grassmann naively explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vaḥ, vaḥ. Both vadhīm and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmatuṣi), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15<sup>b</sup>, hanta vṛtrāṁ vājreṇa mandasānāḥ; and also under 8.59 (Val. 11).1<sup>d</sup>.

4.17.5<sup>b</sup>: 1.177.1<sup>b</sup>, rājā kṛṣṭinām puruhūtā indrah.

[4.17.7<sup>cd</sup>, tvām prāti pravāta śācyānam śhiṁ vājreṇa maghavan vi vṛcaḥ.  
4.19.3<sup>cd</sup>, sapta prāti pravāta śācyānam śhiṁ vājreṇa vi riṇa aparvan.]

[4.17.14<sup>d</sup>, tvacó budhné rájaso asyá yonāu: 4.1.11<sup>b</sup>, mahó budhné, &c.]

4.17.16<sup>ab</sup> (Vāmadeva Gāutama; to Indra)

**gavyānta indraṁ sakhyāya viprā aqvāyānto vṣṇaṇāṁ vājáyantaḥ,  
janyānto janidām áksitotim á cyāvayāmo 'vate na koṇam.**

10.131.3<sup>cd</sup> (Sukṛti Kākāvata; to Indra)

**nahí sthūry ṛtuthá yātām ásti nótá črāvo vivide sanigameṣu,**

**gavyānta indraṁ sakhyāya viprā aqvāyānto vṣṇaṇāṁ vājáyantaḥ.**

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pada d cf. 10.42.2<sup>cd</sup>. This stanza is simple and effective—not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs'. Ludwig, 518, renders 4.17.16: 'wir beutlustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hülfe nie auszogeht, heraneilen wie zum brunnen den eimer'. His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16<sup>ab</sup> as follows: 'Wir Sānger ziehen den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anaclouthic and without finite verb, is borrowed directly from 4.17.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21<sup>d</sup> = 4.19.11<sup>d</sup> = 4.20.11<sup>d</sup> = 4.21.11<sup>d</sup> = 4.22.11<sup>d</sup> = 4.23.11<sup>d</sup> =  
4.24.11<sup>d</sup>; 4.56.4<sup>d</sup>, dhiyā syāma rathyāḥ sadāsāḥ

[4.18.4<sup>c</sup>, nahí nv āsya pratimānam āsti: 6.18.12<sup>c</sup>, nāsya čātrur ná pratimānam āsti.]

4.18.5<sup>d</sup>: 10.45.6<sup>b</sup>, á ródasi aprnā jáyamānaḥ; 3.6.2<sup>a</sup>; 7.13.12<sup>b</sup>, á ródasi aprnā jáyamānaḥ.

**4.18.7<sup>d</sup>:** 4.19.8<sup>b</sup>, vṛtrāñ jaghanvāñ asṛjad vī sindhūn; 1.80.10<sup>d</sup>, vṛtrāñ jaghanvāñ asṛjad.

**4.18.11<sup>d</sup>** (Sainvāda Indrādītivāmadevānām)

uta mātī mahisam ānv avenad amī tvā jahati putra devāḥ,  
athābravīt vṛtrām indro **haniṣyāñ sākhe viṣṇo vitarām vī kramasva.**

8.100.12<sup>a</sup> (Nema Bhārgava; to Indra)

**sākhe viṣṇo vitarām vī kramasva** dyāuṣ lokāñ vājraya viṣkābhe,  
**hānāva vṛtrām** riṇācāva sindhūn indrasya yantu prasavē viśr̥ṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"!'. Pāda d, repeated in 8.100.12<sup>a</sup>, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression athābravīt . . . sākhe viṣṇo vitarām vī kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11<sup>d</sup> and in 8.100.12<sup>a</sup>. The two hymns are also connected as regards 4.18.13<sup>d</sup> 8.100.8<sup>d</sup>. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

**4.19.2<sup>c</sup>:** 3.32.11<sup>a</sup>; 6.30.4<sup>c</sup>, āhann āhim pariṣāyanam āraḥ.

[**4.19.3<sup>cd</sup>**, sapta prāti pravāta āṣāyanam āhim vājreṇa vī riṇā aparvān: 4.17.7<sup>cd</sup>,  
tvām prāti pravāta āṣāyanam āhim vājreṇa maghavan vī vṛcāḥ.]

**4.19.5<sup>d</sup>** (Vamadeva; to Indra)

abhi pra dadrur jānayo nā gārbhañ rāthā iva prā yayuh sākām ādrayah,  
atarpayo viṣṭa ubhā nrmīn tvām vṛtāñ ariṇā indra sindhūn.

1.4.2.7<sup>d</sup> (Trasadasyu Paurukutsya; to Indra and Varuṇa)

viruṣ te viṣvā bhuvanāni tāsya tā prā bravīṣi varuṇāya vedhah,  
tvām vṛtrīṇi ṣṇviṣe jaghanvāñ tvām vṛtāñ ariṇā indra sindhūn.

We may render 4.19.5, following various indications on the part of other scholars of Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (ṣṇviṣe) to have taken place, in 4.42.7, a stanza of the atmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7<sup>d</sup> is quoted from previously existing descriptions.

**4.19.8<sup>b</sup>:** 4.18.7<sup>d</sup>, vṛtrāñ jaghanvāñ asṛjad vī sindhūn; 1.80.10<sup>d</sup>, vṛtrāñ jaghanvāñ asṛjad.

4.19.11<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> = 4.19.11<sup>d</sup> to 4.24.11<sup>d</sup>: 4.56.4<sup>d</sup>, dhiyā syāma  
rathyaḥ sadāsāḥ.

4.20.3<sup>b</sup> (Vāmadeva; to Indra)

imān yajñān tvām asmākam indra puró dádhat sanīṣyasi krátun nah,  
çvagníva vajrin sanāye dhānān tvaya vavām aṛya ajun jayema.

5.31.11<sup>d</sup> (Avasyu Ātreya; to Indra and Kutsa?)  
súraç cid ráthān pūritakmvāyam pūrvān karad uparam juṣṣansan  
bhārac cakrām étaçāḥ sam rināti, puró dádhat sanīṣyati krátun nah  
ca 4.20.3<sup>d</sup>

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.12.11.

[4.20.6<sup>d</sup>, udnéva koçani vasunā nyīṣtam: 10.42.4<sup>c</sup>, koçani na pūrvān vasunā  
nyīṣtam.]

4.20.11<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> = 4.19.11<sup>d</sup> to 4.24.11<sup>d</sup>: 4.56.4<sup>d</sup>, dhiyā syāma  
rathyaḥ sadāsāḥ.

4.21.10<sup>b</sup>, hantā vtrān varivah pūrave kah 1.6.3.7<sup>d</sup>, anho rājan varivah  
pūrave kah.

4.21.10<sup>d</sup> (Vāmadeva; to Indra)

evā vāsva indrah satyaḥ samrad ḥhanta vtrān varivah pūrave kah. 4.1.6.3.7<sup>d</sup>  
puruṣṭuta krátvā nah çagdhi rāyo bhakṣiyá té 'vaso daivasya.

5.57.7<sup>d</sup> (Çyavaçva Ātreya; to Maruts)  
gomad açvāvad ráthavat suvirān candravad rádho maruto dadā nah,  
praçastīm nah kṛnuta rudriyāso bhakṣiyá vó 'vaso daivasya.

[4.21.11<sup>d</sup>: see under 4.20.11<sup>d</sup>.]

4.22.3<sup>b</sup> (Vāmadeva; to Indra)

yo devó devatamo jūyamāno mahó vájebhir mahádbhiç ca çuṣmāih,  
dadhano vájraṁ bāhvor uçāntān dyam amena rejayat pra bhuma.

6.32.4<sup>b</sup> (Suhotra Bhāradvāja; to Indra)  
sá ntyābhir jaritāram áçā mahó vájebhir mahádbhiç ca çuṣmāih,  
puruvirábhir vṛṣabha kṣitínām ū girvanah suvitiya pra yāhi.

For mahó vájebhiḥ see Pischel, Ved. Stud. 1. 11 note (cf. ibid. 268, note); Oldenberg, ZDMG.  
lv. 271.

[4.22.5<sup>b</sup>, viçveṣv it sávanēṣu pravacyā. 1.51.13<sup>d</sup>; 8.100.6<sup>a</sup>, viçvet tá te sávanēṣu  
pravacyā.]

4.22.9<sup>d</sup> (Vāmadeva; to Indra)

asmé váṛṣiṣṭha kṛnūhi jyéṣṭha nṛmānāni satrá sahure sábhāni,  
asmábhyaṁ vtrá sūbhānāni randhi jahí vādhar vanūṣo mártasya.

7.25.3<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Indra)

çatani to çiprini utāyah sudāse sahasraṁ çāṣā utā ratir astu,  
jahī vādhar vanūṣo mārtyasyāsmé dyumnām adhi rātnām ca dhehi.

4.22.10<sup>d</sup> = 3.30.21<sup>d</sup>, asmákam (3.30.21<sup>d</sup>, asmábhyam) sū maghavan bodhi godāḥ :  
3.31.14<sup>d</sup>, asmákam sū maghavan bodhi gopāḥ.

4.22.11<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> = 4.19.11<sup>d</sup> to 4.24.11<sup>d</sup> : 4.56.4<sup>d</sup>, dhiyā syāma  
rathyah sadāsāḥ.

[4.23.4<sup>c</sup>, devo bhuvan nūvedā ma rātnām : 1.165.13<sup>d</sup>, eṣām bhūta nāveda ma  
rātnām.]

[4.23.10<sup>c</sup>, rāya pṛthivī bāhulē gabhīre : 10.178.2<sup>c</sup>, ūrvī na pṛthivī bāhule gabhīre.]

[4.23.11<sup>d</sup> : see under 4.22.11<sup>d</sup>.]

4.24.3<sup>b</sup>, ririkvāṁsas tanvaḥ kṛṇvata trām : 1.72.5<sup>c</sup>, ririkvāṁsas tanvaḥ kṛṇvata  
svāḥ.

4.24.3<sup>d</sup> (Vamadeva; to Indra)

tam in nāro vī hvayanto samiké, ririkvāṁsas tanvaḥ kṛṇvata trām, ~~et~~ 1.72.5<sup>c</sup>  
mitho yāt tyāgam ubhāyāso āgman nāras tokāsyā tānayasya sātāu.

7.82.9<sup>d</sup> (Vasiṣṭha; to Indra and Varuṇa)

asmákam indravaruṇa bhare-bhare puroyodhā bhavataṁ kṛṣtyojasā,  
yad vāni hāvanta ubhāye adha sprdhī nāras tokāsyā tānayasya sātāu.

cf. 6.19.7<sup>c</sup>, yena tokāsyā tānayasya sātāu.

4.24.11<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup> = 4.19.11<sup>d</sup> to 4.24.11<sup>d</sup> : 4.56.4<sup>d</sup>, dhiyā syāma  
rathyah sadāsāḥ.

4.25.4<sup>b,c</sup> (Vamadeva; to Indra)

tasma agnir bharataḥ çarma yaṁsaj jyók paçyāt sūryam uccārantam,  
yā indraya runāvaméty āha nāre nāryāya nftamāya nṛnām.

6.52.5<sup>b</sup> (Rijçvan Bhāradvāja; to Viçve Devāḥ)

viçvadāntū sumānasah syāma pāçyema nū sūryam uccārantam,  
tatha karad vasupatir vāsūnām devān dhānō 'vasāgamisthaḥ.

7.104.24<sup>d</sup> (Vasiṣṭha; to Indra)

indra juḥ pumāṁsani yatudhānam utā striyam māyaya çāçadanām,  
vigṛvāso muradevā rdantu mā té dṛçan sūryam uccārantam.

10.50.1<sup>b</sup> (Bandhu Gāupāyana, and others; to Nirṛti and Soma)

mo su naḥ soma nṛtyave parā dah pāçyema nū sūryam uccārantam,  
dyubhir hūto jarimā sū no astu parātarām sū nirṛtir jihitam.

10.50.6<sup>c</sup> (Bandhu Gāupāyana, and others; to Asuṇiti)

asuṇite punar asmāsu cākṣuḥ punaḥ prāṇam ihā no dhehi bhōgam,  
jyók paçyema sūryam uccārantam anumate mṛlāyā naḥ svastī.



5.37.1<sup>d</sup> (Atri Bhāuma; to Indra)  
 sam bhānūnā yatate sūryasyajubhāno ghrtapṛsthāḥ svañcaḥ,  
 tasmā amṛdhā usāso vy ūchan **yā indrāya sunāvāmōtv aha.**

Cf. the pāda, jyōk ca sūryam dṛṣṭe, under 1.23.21.—For devāṇ śhānah in 6.22.5<sup>d</sup> see Geldner, Ved. Stud. iii. 62; Oldenberg, RV. Noten, p. 403

[4.25.5<sup>b</sup>, urv ūsmā āditih cārma yansat: 1.107.2<sup>d</sup>; 4.54.6<sup>d</sup>, ādityāir no āditih, &c.]

[4.26.2<sup>d</sup>, māma devāso ānu kētam ayan: 10.6.7<sup>c</sup>, tām te devāso, &c.]

[4.26.7<sup>c</sup>, atrā pūramndhir ajahād ārātih: 4.27.2<sup>c</sup>, trīmā pūramndhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff.; Bloomfield, JAOS. xvi. 19; Ludwig, Ueber Methode, p. 65 ff.; Sieg. Sagenstoffe, p. 88 ff.

[4.27.2<sup>c</sup>: see prec.]

4.28.1<sup>c</sup> (Vāmadeva; to Indra)  
 tvā yujā tava tāt soma sakhyā indro apō māvave sasrutas kaḥ,  
 āhann āhim āriṇāt **saptā sindhūn āpāvṛṇod āpibiteva khāni.**

10.67.12<sup>c</sup> (Āyasya Āngirasa; to Bṛhaspati)  
 indro mahān mahatō arṇavāsya, vī mūrdhānam abhinad arbudāsya,

āhann āhim āriṇāt **saptā sindhūn** devāir dyāvapṛthivi prāvatan mahi,

Cf. 2.12.3<sup>a</sup>, yo hatvāhūm arimat sapta sindhūn

4.28.2<sup>d</sup> (Vāmadeva; to Indra, or Indra and Soma)  
 tvā yujā nī khidat sūryasyēndraḥ cakrām sahasaḥ sadya indo,  
 adhi ṣṇunā brhatā vārtamānam **mahō druho āpa viçvāyu dhāyi.**

6.20.5<sup>a</sup> (Bharadvāja; to Indra)  
 mahō druho āpa **viçvāyu dhāyi** vajrasya yat patane pādī çuṣṇaḥ,  
 urū ṣa sarātham sūrathaye kar indraḥ kutsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1<sup>c</sup> (Vāmadeva; to Indra)  
 a na stutā ūpa vūjebhir utī indra yaḥ hāribhir mandasānāḥ,  
 tirāç cid **aryāḥ sāvānā purūpy āngūṣebhir grīṇanāḥ satyārādhaḥ.**

8.66.12<sup>c</sup> (Kali Pragātha; to Indra)  
 pūrviç cid dhī tvé tuvikūrminn açāso hāvanta indrotāyāḥ,  
 tirāç cid **aryāḥ sāvānā vāso gahi çaviṣṭha çrudhī me hāvam.**

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1<sup>c</sup>, 'hinweg über die vielen trunkesopfer des feindes', whereas he renders 8.66.12<sup>c</sup> at 610, 'sogar über des guten trunkopfer hinweg'. In both passages aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçva = of πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of *ari*, *Ved. Stud.* iii 72 ff.; but this scholar's disposition of the contrast between *viçva* and *ari* comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders *viçvágūrto ariṣṭutaḥ* by 'der von allen Gerühmte, (sogar) von dem Reichen (gepriesene)'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, *viçvo hy anyō arir ājagāma*, the word *anyō* seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see *ariḥ* (singular, *σχήμα καὶ ἄλλοι καὶ μέγα*), and *kratavyāḥ* in 1.4.6. The *pāda* 4.29.1<sup>c</sup> means 'to the neglect even of the many *nomina* pressings of the "swell"'; similarly 8.66.12<sup>c</sup>. Though the entire question of *tiraṣ* *cid* *aryāḥ* has a long train of difficulties (see Oldenberg, *RV. Noten*, i. 363), we may consider its sense here as certain and fundamental.

4.30.20<sup>c</sup> (Vāmadeva; to Indra)

ṣatām aṣmanimāyinaṁ purām indro vy āsyat,  
divodāsāya dāṣūṣe.

6.16.5<sup>b</sup> (Bharadvāja; to Agni)

tvām imā vārya purū divodāsāya sunvaté,  
bharadvājāya dāṣūṣe.

6.31.4<sup>d</sup> (Suhotra Bhāradvāja; to Indra)

tvām ṣatāny āva śāmbarasya pūro jaghanthapratīni dāsyoh,  
aṣikṣo yātra cūcyā ṣacivo divodāsāya sunvaté sutakre bharadvājāya  
grṇatō vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, *Ved. Myth.* i. 96 ff.; Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung*, p. 71 ff.; Oldenberg, *RV. Noten*, i. 388.

4.30.21<sup>a</sup> (Vāmadeva; to Indra)

āśvāpayad dabhītaye sahasrā triṇṣatām hāthāiḥ,  
dasānam indro māyāya.

7.19.4<sup>d</sup> (Vasiṣṭha Maitravaruṇi; to Indra)

tvām nṛbhir nṛmaṣo devāvītau bhūrṇi vṛtra haryaṣva haṁsi,

cf. 7.19.4<sup>b</sup>

tvām ut dāsyuni cūmurim dhūnim cāśvāpayo dabhītaye suhāntu.

[4.30.23<sup>b</sup>, kariṣyā indra pāuṁsyam: 8.3.20<sup>d</sup>; 32.3<sup>c</sup>, kr̥ṣṭe tād indra pāuṁsyam.]

[4.31.4<sup>a</sup>, abhī na ā vavṛtsva: 10.83.6<sup>c</sup>, mānyo vajrinn abhī mām ā vavṛtsva.]

4.31.11<sup>b</sup> (Vāmadeva; to Indra)

aśmān ihā vṛṇtsva sakhyāya svastāye,  
mahō rayē divitmate.

6.57.1<sup>b</sup> (Bharadvāja; to Pūṣan and Indra)

indra nu pūṣāṇa vayām sakhyāya svastāye,  
huvōma vājasātaya,

cf. 5.35.6<sup>d</sup>

4.31.12<sup>b</sup>: 8.97.6<sup>d</sup>, indra rayā pāṛtasa; 1.129.9<sup>a</sup>, tvām na indra rāyā pāṛtasa.

4.32.1<sup>o</sup>, mahān mahābhīr uttībhīḥ: 3.1.19<sup>ab</sup>; 3.1.18<sup>cd</sup>, ā no gahi sakhyēbhīḥ  
civēbhīr mahān mahābhīr uttībhīḥ saṇyān.

4.32.8<sup>b+c</sup> (Vāmadeva; to Indra)

nā tvā varante anyāthā yād dītsasi stutó maghām,  
stotf̥bhya indra girvaṇaḥ,

8.14.4<sup>c</sup> (Goṣuktiṇ Kāṇvayana and Aṇvasuktiṇ Kāṇvayana; to Indra)

nā te vartāsti rādhasa indra devó ná máryaḥ,  
yād dītsasi stutó maghām.

8.32.7<sup>b</sup> (Medhatithi Kāṇva; to Indra)

vayām gha te āpi śmasi stotāra indra girvaṇaḥ,  
tvām no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná . . . devó na máryaḥ seems a secondary extension of 4.32.8<sup>b</sup>.

4.32.9<sup>a</sup>: 1.78.1<sup>a</sup>, abhi tvā gótamā girá.

4.32.11<sup>c</sup> (Vāmadeva; to Indra)

tá te gṛṇanti vedhāso yāni cakārtha pūṇṣya,  
sutēṣv indra girvaṇaḥ,

8.99.2<sup>d</sup> (Nṛmedha Āṅgīrasa; to Indra)

mātsvā suṇipra harivas tad imahe tvé ā bhūṣanti vedhāsaḥ,  
tāva ṇṛvāṇṣy upamāny ukthya sutēṣv indra girvaṇaḥ.

Cf. 8.94.2<sup>b</sup>, sutāsa indra girvaṇaḥ.

4.32.12<sup>c</sup> (Vāmadeva; to Indra)

āvīrdhanta gótamā indra tvé stómavāhasaḥ,  
āṣu dhā virāvad yāṇaḥ.

5.79.6<sup>a</sup> (Atri Bhauma; to Uṣas)

āṣu dhā virāvad yāṇa ṣo maghoni sūriṣu,  
yé no rādhaṇṣy āhṛayā maghāvāno ārasata śūjate āṇvasunṛte.

or refrain, 5.79.1<sup>a</sup>—10<sup>c</sup>

The cadence, virāvad yāṇaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13<sup>c</sup> (Vāmadeva; to Indra) =

8.65.7<sup>c</sup> (Pragātha Kāṇva; to Indra)

yāo cid dhī cāṇvatām āsindra sādharmaṇas tvām,  
tām tvā vayām havāmahe.

8.43.23<sup>a</sup> (Virūpa Āṅgīrasa; to Indra)

tām tvā vayām havāmahe ṇṛvāntarū jatāvedasam,  
agne ghnāntam āpa dvīṣaḥ.

4.32.16 = 3.52.3.

4.32.16<sup>c</sup> = 3.52.3<sup>c</sup>: 3.62.8<sup>c</sup>, vadhūyūr iva yōṣapām.

[4.33.2<sup>c</sup>, ād īd devānām upa sakhyām āyan: 9.97.5<sup>a</sup>, īndur devānām upa sakhyām āyān.]

4.33.3<sup>a</sup> (Vāmadeva; to Ṛbhus)

pūnar yō cakrūḥ pitārā yūvānā sānā yūpeva jaraṇā ṣāyānā,  
te vājo vibhivān ṛbhūr indravanto mādhusarasas no 'vantu yajñām.

4.35.5<sup>a</sup> (The same)

ṣācyākarta pitārā yūvānā ṣācyākarta camasām devapūnam,  
ṣācyā hātī dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4, 1.11.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8<sup>c</sup> (Vāmadeva; to Ṛbhus)

rātham yō cakrūḥ suvṛtam nareṣṭhām yō dhenūm viṣvajuvaṁ viṣvārūpām,  
tā ā takṣantv ṛbhūvo rayīm naḥ svāvasaḥ svāpasas suhastāḥ.

4.36.2<sup>a</sup> (The same)

rātham yō cakrūḥ suvṛtam sucōtasō 'vihvarantam mīnasas pāri dhyāya,  
tām ū nv āsyā sāvanasya pītāya ā vo vñja ṛbhavo vedayāmasi.

Cf. for the repeated pada 1.20.3, and for 4.33.8<sup>b</sup>, more remotely, 1.161.6.

4.34.2<sup>c</sup>, suin vo mādā agmata sām purandhiḥ: 1.20.5<sup>a</sup>, sām vo mādāso agmata.

4.34.7<sup>b</sup> (Vāmadeva; to Ṛbhus, here Indra)

sajōṣā indra vāruṇena sōmam sajōṣāḥ pāhi girvaṇo marūdbhiḥ,  
agrepābhīr ṛtupābhīr sajōṣā gnāspatnībhi ratnadhūbhiḥ sajōṣāḥ.

6.40.5<sup>d</sup> (Bharadvāja; to Indra)

yad indra divi pūrye yad fāhag yad vā svō sādane yātra vñsi,  
āto no yajñām avase niyutvān sajōṣāḥ pāhi girvaṇo marūdbhiḥ.

[4.34.9<sup>d</sup>, vibhvo naraḥ svapatyāni cakruḥ: 7.91.3<sup>d</sup>, viṣven naraḥ svapatyāni cakruḥ.]

4.34.10<sup>b</sup>, rayīm dhatthā vāsumantam puruṣśum: 6.68.6<sup>b</sup>, rayīm dhatthō, &c.;  
7.84.4<sup>d</sup>, rayīm dhattam, &c.; 1.159.5<sup>d</sup>, rayīm dhattām vāsumantam  
ṣatagvinam; 4.40.4<sup>b</sup>, rayīm dhattam ṣatagvinam.

4.35.2<sup>d</sup> (Vāmadeva; to Ṛbhus)

āganm ṛbhūnam iha ratnadheyam abhūt somasya suṣutasya pīth,  
sukṛtyayā yat svapasyāyā cañ ēkam vicakrā camasām caturdhā.

4.36.4<sup>a</sup> (The same)

ékaṁ ví cakracamasāṁ cāturvayaṁ, niścārmaṇo gūṁ arañita dhrtibhiḥ,

or 1.161.7<sup>a</sup>

āthā devéṣv amṛtatvāṁ ānaca ṣṛuṣṭí vājā rñhavaṣ tad va ukthyam.

On the relation to one another of these two hymns see Oldenberg, *Proh.*, p. 295, and our p. 18

4.36.5<sup>a</sup>, cācyākarta pitārā yuvānā: 4.33.3<sup>a</sup>, punar ye cakruḥ pitārā yuvānā.

4.36.1<sup>a</sup>, anaçvó jató anabhiçur ukthyah: 1.152.5<sup>a</sup>, anaçvo jatō anabhiçur arva.

4.36.2<sup>a</sup>, rātham yé cakruḥ suvṛtaṁ sucetasah: 4.33.8<sup>a</sup>, ratham ye cakruḥ suvṛtaṁ nareṣṭhām.

4.36.4<sup>a</sup>, ékaṁ ví cakra camasaṁ cāturvayaṁ: 4.35.2<sup>d</sup>, ékaṁ vícakrá camasaṁ caturdhā.

4.36.4<sup>b</sup>: 1.161.7<sup>a</sup>, niścārmaṇo gūṁ arañita dhrtibhiḥ.

[4.36.8<sup>a</sup>, dyumāntaṁ vājāṁ vṣaṣuṣmaṁ uttamām: 9.63.29<sup>d</sup>; 67.3<sup>c</sup>, dyumāntaṁ ṣuṣmaṁ uttamam.]

4.36.9<sup>a</sup> (Vāmadeva; to Rbhus)

ihā prajāṁ ihā rayīm rārāṇā iha çrāvo virāvat takṣatā naḥ,

ya-na vayaṁ citayemūty anyān tāṁ vājāṁ citraṁ rñhavo dadā naḥ.

10.183.1<sup>c</sup> (Prajāvat Prajāpatya; to a Yujamāna)

apaçyaṁ tvā mānasā cekitānaṁ tapaso jātaṁ tapaso vibhntam.

ihā prajāṁ ihā rayīm rārāṇaḥ pra jāyasa prajāya putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Rbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheisst dem Gattenpaar Kinder'; Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichthum drum hieher schenkt' ich: pflanze dich, o kinderwunschender, fort in kindern.' In his note he modifies, supplying man after cekitānam, so that the result would be: 'I saw thee in my mind pondering me: Agni who is born of tapas, &c.' And he modifies the rendering of the third pada: 'drum hieher schenkend.' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kinder, pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third pada. It is an attributive participle and should, grammatically speaking, agree with the subject of prā jāyasa. So Sāyana, he putra kāma . . . sa tvam ihāsmiṁ loke prajāṁ . . . rārāṇo ramayan rayīm dhanam ihāsmiṁ loke ramayan prajāya prajānena pra jāyasa. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of apaçyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BrhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in *rāraṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rāraṇaḥ* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, *Ved. Stud.* i. 169, bottom.

[4.37.1<sup>b</sup>, *déva yātā pathābhīr devayānāḥ*: 7.38.8<sup>d</sup>, *trptā yāta, &c.*; cf. under 1.183.6.]

4.37.5<sup>a</sup> (Vāmadeva; to Ṛbhus)  
 ṛbhūm ṛbhukṣaṇo rayīm vāje vājintamaṁ yūjam,  
 indrasvantam havāmahe sadāsātamaṁ aṣvīnam.

8.93.34<sup>b</sup> (Sukakṣa Āṅgīrasa; to Indra)  
 indra iṣṭo dadātu na ṛbhukṣānam ṛbhūm rayīm,  
 vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Ṛbhus, complicated by Indra's close connexion with the Ṛbhus; see Hillebrandt, *Ved. Myth.* iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Ṛbhukṣan (elliptic plural for the three Ṛbhus), we call for wealth that is stout (ṛbhūm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For rayīm yūjam cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Ṛbhus, namely Ṛbhu, Ṛbhukṣan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Ṛbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is ṛbhukṣān ("slays the strong"), stout (ṛbhū); may he (Indra) that hath substance (vājī) give us substantial (vājīnam) wealth.' The *Pet. Lex.* and Grassmann, s.v. ṛbhukṣān, would emend ṛbhukṣānam in 8.93.34 to ṛbhukṣāno, matching 4.37.5<sup>a</sup>; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has ṛbhūm as adjective with rayīm, by adding ṛbhukṣānam to ṛbhūm. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6<sup>b</sup>, *yūyām indraç ca mārtyam*: 1.18.5<sup>b</sup>, *sōma indraç ca mārtyam*.]

4.37.6<sup>c</sup> (Vāmadeva; to Ṛbhus)  
 sōd ṛbhavo yām āvatha yūyām indraç ca mārtyam, cf. 1.18.5<sup>b</sup>  
 sá dhībhīr astu sánitā medhásatā só ārvata.

8.19.9<sup>c</sup> (Sobhari Kāṇva; to Agni)  
 sō addhá daçvadhvaró 'gne mārtaḥ subhaga sá praçānsyah,  
 sá dhībhīr astu sánitā.

4.37.7<sup>d</sup> (Vāmadeva; to Ṛbhus)  
 ví no vāja ṛbhukṣaṇaḥ pathāç citana yaçtave,  
 asmābhyam suraya stutā viçvā āçās tariṣāpi.

5.10.6<sup>d</sup> (Gaya Ātreya; to Agni)  
 nū no agna ūtāye sabādhasaḥ ca rātāye,  
 asmākāsaḥ ca sūrāyo, viçvā āgās tarīṣāpi.

cf. 1.97.3<sup>b</sup>

Ludwig, 349, renders 5.10.6<sup>d</sup>, 'und unsere herrlichen (sūri) sollen alle weltregenden überwinden'; the same scholar, 169, renders 4.37.7<sup>cd</sup>, 'für uns, o Sūris gepriesen, dass wir alle weltregenden überschreiten'. Delbrück, Altindische Syntax, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vajas, Rbhaskṛas, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Rbhū in the third person whereas they are addressed in the first distich in the second person. For sūrīyāḥ as epithet of the Rbhū see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, RV. Noten, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10<sup>abc</sup> (Vāmadeva; to Dadhikrā)  
 ś dadhikrāḥ çvasāḥ pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpas tatāna,  
 sahasrasāḥ çatasā vājy ārvā prāktu mādhyā sām imā vācāsi.

10.178.3<sup>abc</sup> (Ariṣṭanemi Tārkaṣya; to Tārkaṣya)  
 sadyāç cid yāḥ çvasāḥ pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpas tatāna,  
 sahasrasāḥ çatasā asya rāñhir nā smā varante yuvatim nā çāryam.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikravan) and Tārkaṣya (Ariṣṭanemi) see Hillebrandt, Ved. Myth. iii. 401 ff.; Maedonell, Vedic Mythology, p. 149, and the literature there cited. See, in addition, Henry, Album Kern, p. 5 ff.; Oldenberg, RV. Noten, p. 298 ff.—Cf. also Geldner, Ved. Stud. ii. 265; Rigveda Komm., p. 76.—Ludwig, Der Rig-Veda, vi. 97, suggests yuvatim for yuvatim in 10.178.3<sup>d</sup>. Does not Ludwig rather have in mind jūtām instead of juvatim, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1<sup>c</sup>, uchāntir mām uṣāsah sūdayantu : 4.40.1<sup>b</sup>, viçvā in mām, &c.]

See the stanza as a whole, and cf. p. 14.

[4.39.3<sup>c</sup>, ānagasam tām āditiḥ kṛnotu : 1.162.22<sup>c</sup>, anagastvām no āditiḥ kṛnotu.]

4.39.5<sup>b</sup> (Vāmadeva; to Dadhikrā)  
 indram ivēd ubhāye vī hvayanta udīrāṇā yajñām upaprayāntaḥ,  
 dadhikrām u sūdanam mātṛyaya dadāthur mitravaruṇa no āçvam.

7.44.2<sup>b</sup> (Vasiṣṭha; to Dadhikrā)  
 dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,  
 īlām devīm barhiṣi sādāyanto 'çvīnā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1<sup>b</sup>, viçvā in mām uṣāsah sūdayantu : 4.39.1<sup>c</sup>, uchāntir mām, &c.]

**4.41.5<sup>ol</sup>** (Vamadeva; to Indra and Varuṇa)

indrā yuvāṁ varuṇa bhūtām asyā dhiyāḥ pretāra vṛṣabhēva dhenōḥ,  
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9<sup>ol</sup> (Budha Saumya; to Viṣve Devāḥ, or Rtvikstutiḥ)

ī vo dhiyaṁ yajñīyaṁ varta utāye dēva devīm yajatām yajñīyaṁ ihā,  
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, *Ved. Stud.* ii. 107; Oldenberg, *RV. Noten*, p. 301 (where other literature is cited).—Pāda d also at 10.133.7<sup>d</sup>; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

**4.41.6<sup>b</sup>** (Vamadeva; to Indra and Varuṇa)

tokē hitē tānaya urvārasu sūro dīçike vṛṣaṇaç ca pāuṇsye,  
indrā no ātra vāruṇa syātām āvobhir dasmā pāritakmyāyām.

10.92.7<sup>b</sup> (Çaryāta Mānava; to Viṣve Devāḥ, here Indra)

indre bhūjāni çaçamānāsa açata sūro dīçike vṛṣaṇaç ca pāuṇsye,  
prā ye nv asyārhanā tataksirē yūjāni vājraṁ nṛṣadaneṣu karāvah.

**4.41.7<sup>c</sup>** (Vamadeva; to Indra and Varuṇa)

yuvām id dhy āvase pūrvyāya pāri prābhntī gavīṣaḥ svāpi,  
vṛṇimāhe sakhyāya priyāya çūra māmhiṣṭhā pitāreva çambhū.

9.66.18<sup>c</sup> (Çatani Vāikhanasaḥ; to Pavamāna Soma)

tvāni soma sūra çsas tokāsyā sātā tanūnām,  
vṛṇimāhe sakhyāya vṛṇimāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7<sup>c</sup>; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokasya sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good triṣṭubh pāda vṛṇimāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

**4.41.10<sup>b</sup>** (Vamadeva; to Indra and Varuṇa)

açvyasya tmunā rathyasya puṣṭer nītyasya rāyāḥ pātayaḥ syāma,  
tā cakrānā ūtibhir navyasibhir asmatrī rāyo niyūtaḥ sacantām.

7 4.7<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

parisādyam hy āraṇasya rēkṇo nītyasya rāyāḥ pātayaḥ syāma,  
na çeso agne anyajātām asty ācētānasya mā pathō vi dukṣaḥ.

For 4.41.10<sup>a,b</sup> see Oldenberg, *RV. Noten*, p. 301.



4.42.1<sup>od</sup>, 2<sup>od</sup>, krātum sacante vāruṇasya devā rājāmi kṛṣṭor upamāsya vavreḥ.

4.42.3<sup>b</sup> (Trasadasyu Paurukutsya : to Trasadasyu)

ahām indro vāruṇas té mahitvórvī gabhírē rájaśi suméke,

tvāṣṭeva vícva bhūvanāni vidvān sām āirayaṁ rodasī dhārayaṁ ca.

4.56.3<sup>o</sup> (Vāmadeva ; to Dyāvapṛthivyaṁ)

sá it svápā bhūvaneṣv āsa yá ime dyāvapṛthivī jajāna.

urvī gabhírē rájaśi suméke avançē dhīrah śacya sām āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra Varuṇa. It is preceded by an Indrāvaruṇa hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmasūti) is familiar in the Rig-Veda; conspicuous examples of it are 10.48, 49 (Indra), and 10.125 (Vāc).

In st. 6, páda b, yān mā sōmaso mamādan yád ukthā, a passage of the Ātmasūti, 10.48.4<sup>d</sup>, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit *aham* to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra, Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to *aham indra varuṇas*, or, in the reverse direction, *ahām indro varuṇa*. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions: the second, to Varuṇa's. Indra frees the waters (*ahām apō apinvaṁ ukṣāmāṇāḥ*); but Varuṇa, the son of Aditi, is in charge of the *ṛtā*. The chiasmus is, that Indra in páda b holds the heavens in the seat of *ṛtā*, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indrāvaruṇa, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dual divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words *ahām indro varuṇas* in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3<sup>b</sup> to 4.56.3<sup>o</sup>, I confess to the impression that the appearance of the repeated páda in the Ātmasūti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the páda in 4.56.3. Cf. the similar conclusion in regard to 4.41.7<sup>d</sup> (see under 4.19.8<sup>b</sup>), and my remarks on first person stanzas, Part 2, chapter 3, class B.3.

**4.42.6<sup>c</sup>** (Trasadasyu Paurukutsya; to Trasadasyu)

ahām tā viçva cakaraṁ nākir mā dāivyaṁ sāho varate apratitam,  
yān mā sōmāso mamādan yād ukthōbhe bhayete rājasi aparé.

10.48.4<sup>d</sup> (Indra Vāikuṇṭha; to Indra Vāikuṇṭha)

ahām etān gavyāyam āçvyān paçūm purisīnaṁ sáyakenā hiranyāyam,  
purū sūhāsrā nī çīçāmi daçūse, yān mā sōmāso ukthino āmandiṣuḥ.

10.28.6<sup>c</sup>

See under preceding item.

**4.42.7<sup>d</sup>**: 4.19.5<sup>d</sup>, tvām vṛtān ariṇa indra sindhūn.

**4.42.9<sup>b</sup>**: 7.84.1<sup>b</sup>, havyēbhir indravaruṇa nāmobhiḥ; 1.153.1<sup>b</sup>, havyēbhir mitra-  
varuṇa nāmobhiḥ.

**4.43.7 = 4.44.7** (Purumīlha Sauhotra and Ajamīlha Sauhotra; to Açvins)  
ihēha yād vām samānā papṛkṣe sēyām asmé sumatir vājaratnā,  
urusyātān jaritāraṁ yuvām ha çritāḥ kāmo nāsatyā yuvadrīk.

Cf. Oldenberg, Prol. 205, and our p. 16

**4.44.1<sup>a</sup>**: 1.180.10<sup>a</sup>, tām vām rāthān vayām adyā huvema.

**4.44.4<sup>d</sup>** (Purumīlha Sauhotra and Ajamīlha Sauhotra; to Açvins)  
hiranyāyena purubhū rāthenemān yajñān nāsatyōpa yātam,  
pibātha nī mādhunah somyāsa dādhathe rātnaṁ vidhaté jānāya.

7.75.6<sup>d</sup> (Vasiṣṭha; to Uṣas)

prāti dyutanām aruṣāso āçvāç citrā adṛçrann uṣāsam vāhantaḥ,  
yāti çubhrā viçvapiçā rāthena dādhatī rātnaṁ vidhaté jānāya.

Cf. dādhatī rātnaṁ vidhaté yāviṣṭhaḥ, 4.12.3<sup>c</sup> (q. v.); and dādhatī rātnaṁ vidhaté suvir-  
yam, 7.16.12<sup>c</sup>.

[**4.44.5<sup>b</sup>**, hiranyāyena suvṛtā rāthena: 1.35.2<sup>c</sup>, hiranyāyena savitā rāthena; 8.5.35<sup>a</sup>,  
hiranyāyena rāthena.]

**4.44.5<sup>c</sup>** (Purumīlha Sauhotra and Ajamīlha Sauhotra; to Açvins)  
ū no yātam divo āchā pṛthivyā hiranyāyena suvṛtā rāthena, cf. 1.35.2<sup>c</sup>  
mā vām anyé nī yaman devayāntaḥ samī yād dadé nābhiḥ purvyā vām.

7.69.6<sup>d</sup> (Vasiṣṭha; to Açvins)

nara gaurēva vidyutān trāṇāsmūkam adyā sāvanōpa yātam,  
purutrā hī vām matibhir hāvante mā vām anyé nī yaman devayāntaḥ.

Cf. 3.45.1, and under 2.18.3<sup>d</sup>.—For 4.44.5 see Pischel, Ved. Stud. i. 69; Oldenberg, RV.  
Noten, p. 304, for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88; Pischel, Ved. Stud. ii. 224.—  
Cf. p. 23

[**4.44.6<sup>a</sup>**, nū no rayīm puruvīraṁ brhāntam: 6.6.7<sup>c</sup>, candrām rayīm, &c.]

**4.44.7 = 4.43.7.**

**4.45.2<sup>a</sup>** (Vamadeva; to Açvins)

ud vām pṛkṣāso mādhumanta irate rāthā āçvāsa uṣāso vyūṣṭiṣu, cf. 4.14.4<sup>b</sup>  
apornuvantaḥ tāma ā pārvītaṁ savā nā çukrām tanvānta ā rājah, cf. 4.45.2<sup>d</sup>

7.60.4<sup>a</sup> (Vasiṣṭha; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur (ā sūryo aruḥaḥ cakraṁ āraḥ,)

yāsma adityā ādhvano radanti; mitro aryamā varuṇaḥ sajuṣāḥ. 5.45.10<sup>a</sup>  
6.1.186.2<sup>b</sup>

Pischel, *Ved. Stud.* ii. 96, is probably right in rendering prkṣa by 'swift'; in support see 4.14.4<sup>ab</sup>, ā vām vāhiṣṭhā ihā te vahantu rāthā ācvāsa usāso vyūṣṭāu, where vāhiṣṭhāḥ looks like a close parallel to prkṣāsaḥ. If then prkṣāsaḥ is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by rāthā ācvāsaḥ. The sequence of ideas in 7.60.4<sup>ab</sup> is rather loose; the change from the dual vām (Mitra and Varuṇa, in pāda a to the plural adityāḥ in pāda c inconsequent. 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4<sup>a</sup> is borrowed directly from 4.45.2.—Cf. Oldenberg, *RV. Noten*, p. 304. For radanti see lastly, Oldenberg, *Vedaforechung* p. 55 note.

4.45.2<sup>1</sup>, rāthā ācvāsa usāso vyūṣṭāu: 4.1.4<sup>1</sup>, rāthā ācvāsa usāso vyūṣṭāu.

4.45.2<sup>1</sup>, 0<sup>1</sup>, svar ṇa cakraṁ tanvanta ā rajah

4.45.3<sup>a</sup>: 1.34.10<sup>b</sup>, mādhvah pibataṁ madhupobhir āsābhiḥ.

[4.45.5<sup>d</sup>, sōmam suśāva mādhumantam ādribhiḥ: 9.107.1<sup>b</sup>, suśāva sōmam ādribhiḥ.]

4.46.2<sup>b</sup> (Vāmadeva; to Indra and Vāyu)

catenā no abhīṣṭibhir niyūtvaṁ indrasārathiḥ,  
vāyo sutāśya tr̥mpatam.

4.48.2<sup>b</sup> (Vāmadeva; to Vāyu)

niryuvāṇo ācāstr niyūtvaṁ indrasārathiḥ,

vāyav ā candrōṇa rāthena yāhi sutāśya pītāye, 6. refrain, 4.48.10<sup>d</sup>-4<sup>ed</sup>

4.46.3<sup>c</sup> (Vāmadeva; to Indra and Vāyu)

a vām sahāśram hārāya indravāyū abhi prāyah.  
vāhantu sōmapītāye.

8.1.24<sup>d</sup> (Pragātha Kaṇva, formerly Pragātha Ghāura; to Indra)

ā tvā sahāśram ā catām yuktā rāthe hiraṇyāye,

brahmayūjo hārāya indra keçino vāhantu sōmapītāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronological conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: ā tvā sahāśram [ā catām yuktā rāthe hiraṇyāye brahmayūjo] hārāya indra [keçino], vāhantu sōmapītāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period, cf., e.g., 8.19.3 under 1.12.1. The statement ā tvā sahāśram ā catām hārāya vāhantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.1, ā tvā brahmayūjā hāri vāhatām indra keçinā, and other citations in Grassmann's *Lexicon*, under keçin, brahmayūj, and hiraṇyāya (locative, hiraṇyāye).—Cf. the pāda, usarbūdho vāhantu sōmapītāye 1.32.18<sup>a</sup>.

4.46.4<sup>a+c</sup> (Vamadeva ; to Indra and Vayu)

rátham hiraṇyavandhuram indravāyū svadhvarām,  
ā hi sthātho divispṛṣam.

8.5.28<sup>a+c</sup> (Brahmatithi Kāṇva ; to Aṇvins)

rátham hiraṇyavandhuram hiraṇyābhiṣum aṇvinā,  
ā hi sthātho divispṛṣam. 8.5.28<sup>b</sup>

THIS is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vayū have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5<sup>a</sup> = 8.5.28<sup>b</sup>.—I suspect that vandhūra (vandhūr, bandhura) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha; the commentator at TA. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has indavayam; at 1.139.4 yugabandhanādharaḥ kāṣṭhaviṣeṣaḥ; and at 1.64.9, bandhakakāṣṭhānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.47.11, vandhuraḥbandhenaśvayasaṁbandhasthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5<sup>a</sup> (Vamadeva ; to Indra and Vayu)

rāthena prthupājasā daṇvānsam upa gachatam,  
indravāyū ihā gatam. 1.47.3<sup>d</sup>

8.5.28<sup>b</sup> (Brahmatithi Kāṇva ; to Aṇvins)

nrvād dasrā manoyūja rāthena prthupājasā,  
sācethe aṇvinośāsam.

Note that 4.46.4<sup>a+c</sup> = 8.5.28<sup>a+c</sup>.

4.46.5<sup>b</sup>: 1.47.3<sup>d</sup>, daṇvānsam upa gachatam.

4.46.6<sup>c</sup> (Vamadeva ; to Indra and Vayu)

indravāyū ayām sutās tām devébhiḥ sajōśasā,  
pibatām dācūṣo grhē.

4.49.6<sup>b</sup> (Vamadeva ; to Indra and Brhaspati)

sōnam indrabrhaspati pibatām dācūṣo grhē, mādāyethām tādokasā.

8.22.8<sup>d</sup> (Sobhari Kāṇva ; to Aṇvins)

ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣanvasū,  
ū yātām sōmapitaye, pibatām dācūṣo grhē. 4.47.3<sup>d</sup>

4.47.1<sup>a</sup>, vāyo cūkrō ayāmi te: 2.41.2<sup>b</sup>; 8.101.9<sup>d</sup>, ayām cūkrō ayāmi te.

4.47.2<sup>a+b+d</sup> (Vamadeva ; to Indra and Vayu)

indraḥ ca vāyav eśām sōmānām pītīm arhataḥ,  
yuvām hi yāntīndavo nimnām āpo nā sadhryāk.

5.51.6<sup>ab</sup> (Svastyātreya Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)  
 indraç ca vāyav eçāṁ sutānām pītīm arhathāḥ,  
 tāñ juṣethām arepāsāv abhi prāyaḥ.  
 8.32.23<sup>c</sup> (Medhātithi Kāṇva; to Indra)  
 sūryo raçmiṁ yātha srjā tvā yachantu me girāḥ.  
 nimnām āpo nā sadhryāk.

'We may render 4.47.2: 'O Indra and Vāyu, ye be pleased to drink this soma, to you verily these drops (of soma) flow, like waters gathering in a vale.' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale.' Zeugma of raçmi in the first pāda, for which cf. Bergaigne, II. 161. The question as to the original source of the pāda, nimnām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190; 5.6.35; 36.3; 47.14; 8.6.34.35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sūtā indraya vāyāve somasāḥ, . . . nimnām nā yanti sindhavaḥ; or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so, we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3<sup>d</sup> (Vāmadeva; to Indra and Vāyu)  
 vāyav indraç ca çuṣminā sarātham çavasas pati,  
 niyutvantā na utāya ā yātaṁ sōmapītaye.

8.22.8<sup>c</sup> (Sobhari Kāṇva; to Aṇvins)  
 ayām vām ādribhiḥ sūtāḥ sōmo narā vṛṣanvaṣṇ,  
 ā yātaṁ sōmapītaye pibataṁ dāçuṣo grhē.]

607 4.46.6<sup>c</sup>

4.47.4<sup>ab</sup> (Vāmadeva; to Indra and Vāyu)  
 yā vām sānti puruṣpṛho niyūto dāçuṣe narā,  
 asmē tā yajñavāhasēndravāyu nī yachatam.

6.60.8<sup>ab</sup> (Bharadvāja; to Indra and Agni)  
 yā vām sānti puruṣpṛho niyūto dāçuṣe narā,  
 indragñi tābhīr ā gatam.

4.48.10<sup>d</sup>—40<sup>d</sup>, vāyav ā candrēṇa rāthēna yahī sūtāya pītāye: 1.135.4<sup>f</sup>, vāyav ā candrēṇa rādhāsā gatam.

4.48.2<sup>b</sup>: 4.46.2<sup>b</sup>, niyutvān indrasarathih.

4.48.3<sup>a</sup>, ānu kṛṣṇe vāsudhiti: 3.31.17<sup>a</sup>, ānu kṛṣṇe vāsudhiti jihate.

4.49.1<sup>c</sup>: 1.86.4<sup>c</sup>, ukthāni mādaç ca çasyate.

4.49.3<sup>b</sup>: 1.135.7<sup>c</sup>, grhām indraç ca gachatam; 8.69.7<sup>b</sup>, grhām indraç ca gānvahi.

4.49.3<sup>c</sup>: 1.23.3<sup>c</sup>, somapā sōmapītaye.

4.49.4<sup>b</sup>, rayīm dhattam çatagvinam: 1.159.5<sup>d</sup>, rayīm dhattam vāsumantan  
çatagvinam; 4.34.10<sup>b</sup>, rayīm dhatthā vāsumantan purukūm;  
6.68.6<sup>b</sup>, rayīm dhatthō, &c.; 7.84.4<sup>b</sup>, rayīm dhattam, &c.

4.49.5<sup>c</sup>: 1.22.1<sup>c</sup>; 23.2<sup>c</sup>; 5.71.3<sup>c</sup>; 6.59.10<sup>c</sup>; 8.76.6<sup>c</sup>; 94.10<sup>c</sup>—12<sup>c</sup>, asyā sōmasya  
pītāye.

4.49.6<sup>b</sup>: 4.44.6<sup>c</sup>; 8.22.8<sup>d</sup>, pībatam daçūṣo grhē.

[4.50.2<sup>b</sup>, bṛhaspate abhi yé nas tatasré: 10.89.15<sup>a</sup>, çatroyānto abhi, &c.]

4.50.3<sup>d</sup> (Vamadeva; to Bṛhaspati)

bṛhaspate yá paramā paravád āta á ta ṛtasṛço ní çeduḥ,

tūbhyam khātū avatū ádrīdugdhā mādhyā çootanty abhīto virapçām.

7.101.4<sup>d</sup> (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

yāsmin viçvāni bhūvanāni tasthūs, tīsrō dyāvās tredhā saṣrūr āpaḥ,

trāyaḥ kōçā upasēcanāso mādhyā çootanty abhīto virapçām. 68 7.101.4<sup>a</sup>

For the repeated pāda see the author, IF. xxv. 198.

4.50.6<sup>b</sup>: 2.35.12<sup>b</sup>, yajñāir vidhema nāmasā havīrbhiḥ.

4.50.6<sup>d</sup> (Vamadeva; to Bṛhaspati)

evā pitrē viçvādevāya vīçṇe yajñāir vidhema nāmasā havīrbhiḥ, 68 2.35.12<sup>b</sup>

bṛhaspate suprajā virāvanto vayām syāma pátayo rayiṇām.

5.55.10<sup>d</sup> (Çyāvāçva Ātreya; to Maruts)

ynyām asmān nayata vāso áchā nīr añhatībhyo maruto grṇanāḥ,  
juçādhvam no havvādātīm yajatrā vayām syāma pátayo rayiṇām.

8.40.12<sup>d</sup> (Nabhāka Kaṇva; to Indra and Agni)

evēndrāgnībhyāni pitṛvān nāvīyo mandhatṛvād āngirasvād avāci,  
tridhātūnā çārmaṇā pātam asmān vayām syāma pátayo rayiṇām.

8.48.13<sup>d</sup> (Pragātha Kaṇva; to Soma)

tvām soma pitṛbhiḥ samvidanō 'nu dyāvapṛthivī á tatantha,  
tāsmāi ta indo haviṣā vidhema vayām syāma pátayo rayiṇām.

10.121.10<sup>d</sup> (Hiranyagarbha Prājāpatya; to Ka)

prājāpate nā tvād etāny anyō viçvā jātāni pāri tā babhūva,  
yātkamās te juhumāś tām no astu vayām syāma pátayo rayiṇām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayah syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the *Padapāṭha*) is suspect as late (see Oldenberg, *Prol.* 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my *Religion of the Veda*, p. 240 ff., and JAOS. xv. 184. For 8.48.13 see Hillebrandt, *Ved. Myth.* i. 394.—For 8.48.13<sup>c</sup> cf. 8.48.12<sup>c</sup>: 10.168.4<sup>d</sup>.

#### 4.50.11<sup>d</sup> (Vāmadeva; to Indra and Bṛhaspati)

*bṛhaspata indra vārdhataṁ nah śacā śā vām sumatīr bhūtv aamā.*

*aviṣṭām dhiyo jigṛtām pūramdhīr jajastām aryó vanúṣām árátiḥ.*

7.64.5<sup>c</sup> = 7.65.5<sup>c</sup> (Vasiṣṭha; to Mitra and Varuṇa)

*egā stómo varuṇa mitra tūbhyāṁ sómaḥ ṣukró ná vāyāve 'yāmi,*

*aviṣṭām dhiyo jigṛtām pūramdhīr ynyām pāta svastibhiḥ sáda nah.*

cf. refrain, 7.1.20<sup>d</sup> ff.

7.97.9<sup>cd</sup> (Vasiṣṭha; to Indra and Brahmanaspati)

*iyām vām brahmanas pate suvṛktīr brāhméndraya vajriṇe akāri,*

*aviṣṭām dhiyo jigṛtām pūramdhīr jajastām aryó vanúṣām árátiḥ.*

4.51.3<sup>c</sup>, *acitré antāḥ paṇāyah śasantu*: 1.124.10<sup>b</sup>, *ābudhyamānāḥ paṇāyah śasantu.*

#### 4.51.10<sup>d</sup> (Vāmadeva; to Uśas)

*rayīm divo duhitaro vibhātīḥ prajāvantāṁ yachatāsmāsu devīḥ,*

*syonád ā vaḥ pratibūdhya mānāḥ suvíryasya pátayah syāma.*

6.47.12<sup>d</sup> (Garga Bhāradvāja; to Indra) =

10.131.6<sup>d</sup> (Sukīrti Kaksivata; to Indra)

*indrah sūtrāma svāvān āvobhiḥ sumṛīko bhavatu viṣvāvedāḥ,*

*bādhatāṁ dvéṣo ābhayaṁ kṛnotu suvíryasya pátayah syāma.*

9.89.7<sup>d</sup> (Uśanas Kāvya; to Pavamāna Soma)

*vanvān āvāto abhi devāvitim indraya soma vṛtrahā pavasva,*

*ṣagdhī mahāḥ puruṣandrásyā rāyah suvíryasya pátayah syāma.*

9.95.5<sup>d</sup> (Praskaṇva Kāvya; to Pavamāna Soma)

*isyan vācam upavaktéva hótuh punánā indo vi sya manīśam,*

*indraṣ ca yát kṣáyathah sāubhagāya suvíryasya pátayah syāma.*

Cf. the similar refrain-like pāda, *vayām syāma pátayah rayīmām*, under 4.50.6. For 9.95.5<sup>c</sup> see the note to 1.25.20.

4.52.2<sup>a</sup>, *āṣveva citráruṣi*: 1.30.21<sup>c</sup>, *āṣve ná citre aruṣi.*

4.52.5<sup>a</sup>: 1.48.13<sup>b</sup>, *prāti bhadrá adṛksata.*

4.52.7<sup>c</sup>: 1.48.14<sup>d</sup>, *úṣaḥ ṣukréna ṣocīṣa.*

[4.54.3<sup>a</sup>, *ácittī yác cakṛmā dáivyē jāne*: contained almost word for word in 7.89.5, *yát . . . dáivyē jāne . . . cāramasi . . . ácittī.*]

4.54.6<sup>d</sup>: 1.107.2<sup>d</sup>; 10.66.3<sup>b</sup>, *adityāir no áditih cārma yaṁsat.*

4.55.1<sup>b</sup> (Vāmadeva; to Viṣve Devāḥ)

kó vas trātá vasavaḥ kó varutá dyāvābhūmī adite trāsīthām naḥ,  
sāhiyaso varuṇa mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4<sup>a</sup> (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñūḥ sujānimāna ṛṣve,  
mā hēle bhūma várūnasya vāyór mā mitráśya priyátamasya nṛṇām.

We may note that the repeated páda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic páda 4.55.1<sup>b</sup> is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3<sup>c</sup> (Vāmadeva; to Viṣve Devāḥ)

prá pastyām áditim sindhum arkúḥ svastīm iḥe sakhyáya devīm,  
ubhé yáthā no śhanī nipāta usūśānákta karātām ádabdhe.

10.76.1<sup>c</sup> (Jaratkarma Āirāvata Sarpa; to the Press-stones)

á va řijasa řujūm vyūṣṭiav indram marúto ródasi anakana,  
ubhé yáthā no śhanī sacābhuvā sādah-sado varivasyāta udbhida.

For pastyām in 4.55.3<sup>c</sup> cf. 8.27.5; for nipāta in 4.55.3<sup>c</sup> (subjunctive, as shows varivasyātaḥ in 10.76.1<sup>c</sup>), see Neisser, Bezz. Beitr. vii. 230; for řijase in 10.76.1<sup>c</sup>, Geldner, Ved. Stud. iii. 35.

4.55.6<sup>c</sup>: 1.56.2<sup>b</sup>, samudrām ná samcāraṇe saniṣyávaḥ.4.55.7<sup>ab</sup>: 1.106.7<sup>ab</sup>, devāir no devy áditir ní pātu devás trātá trāyatām apra-  
yuchan.[4.55.7<sup>c</sup>, nahí mitráśya várūnasya dhasim: 10.30.1<sup>c</sup>, mahīm mitráśya, &c.]4.55.9<sup>a</sup> (Vāmadeva; to Viṣve Devāḥ, here Uṣas)

úṣo maghony á vaha sūnrte váryā purú,  
asmábhyam vājinvati.]

☞ 1.92.13<sup>b</sup>5.79.7<sup>b</sup> (Satyaśravas Ātreya; to Uṣas)

tūlhyo dyumnām bhád yāca úṣo maghony á vaha,  
yé no rādhanśy ácyvā gavyā bhájanta surāyaḥ [sūjate ácyvasūnrte.]

☞ refrain, 5.79.1<sup>a</sup>—10<sup>c</sup>

For 5.79.7<sup>od</sup> cf. the concatenating distich 5.79.6<sup>od</sup>, yé no rādhanśy áhrayā maghávāno  
árānta.

4.55.9<sup>c</sup>: 1.92.13<sup>b</sup>, asmábhyam vājinvati.



4.55.10<sup>a</sup> (Vāmadeva : to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo [vāruṇo mitro aryamā,  
indro no rādhasā gamat.

ew 1.26.4<sup>b</sup>

8.18.3<sup>a</sup> (Irimbiṭhi Kāva : to Adityāḥ)

tāt sū naḥ savitā bhāgo [vāruṇo mitro aryamā,  
[cārma yachantu saprātho yād īmahe.

ew 1.26.4<sup>b</sup>

ew 8.18.3<sup>c</sup>

4.55.10<sup>b</sup> : 1.26.4<sup>b</sup> ; 4.1.1<sup>b</sup> ; 5.67.3<sup>b</sup> ; 8.18.3<sup>b</sup> ; 28.2<sup>a</sup> ; 8.3.2<sup>b</sup> ; 10.126.3<sup>1</sup> - 7<sup>b</sup> : vāruṇo mitro aryamā.

4.56.2<sup>a</sup> (Vāmadeva : to Dyāvapṛthivyaḥ)

devī devébhir yajaté yájatráir áminatī tathatur uksāmāne,  
rṭāvarī adrūhā deváputre yajñasya netrí çucayadbhir arkāñ.

7.75.7<sup>h</sup> (Vasiṣṭha : to Uṣas)

satyú satyébhir mahatī mahádbhir devī devébhir yajaté yájatráñ,  
rujád dṛhñāni dádad usṛyāṇāṃ prāti gáva usasāni vāvaçanta.

10.11.8<sup>b</sup> (Havirdhāna Āngi : to Agni)

yád agra eṣā sámītir bhávati devī déveṣu yajaté yajatra,  
rátna ca yád vibhájasi svadhavo bhāgaṃ no átra vāsuntam vīñat.

Translate 4.56.2 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated páda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated páda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the páda which in the preceding hymns appears in an older form and in primary application: there yajaté (yajat) yájatráñ is parallel to devī devébhir, whereas yajatra in 10.11.8 is a mere expletive; devī samitī is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3<sup>c</sup> : 4.42.3<sup>b</sup>, urvī gabhrō rájasi suméke.

4.56.4<sup>d</sup> = 4.16.21<sup>d</sup> = 4.17.21<sup>d</sup>; = 4.19.11<sup>d</sup> = 4.20.11<sup>d</sup> = 4.21.11<sup>d</sup> = 4.22.11<sup>d</sup> =  
4.23.11<sup>d</sup> = 4.24.11<sup>d</sup>, dhiyú syāma rathyaḥ sadāsāñ.

4.57.1<sup>d</sup>, sá no mṛātīdṛçe : 1.17.1<sup>c</sup> ; 6.60.5<sup>c</sup>, tá no mṛāta idṛçe.

[4.58.3<sup>d</sup>, mahó devo mártyañ á viveça : 8.48.12<sup>b</sup>, ámartyo mártyañ aviveça.]

[4.58.10<sup>a</sup>, abhy arçata suṣtutīm gávyam ájīm : see under 9.62.3.]

## REPEATED PASSAGES BELONGING TO BOOK V

**5.1.5<sup>c</sup>** (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hī jōnyo āgre āhnām hitō hitēṣv aruṣō vāneṣu,

dāme-dame sapṭā rātnā dādhanō ṽgnīr hōtā nī śasāda yājīyaṇ.] ~~cf.~~ 5.1.5<sup>d</sup>

6.74.1<sup>c</sup> (Bharadvāja ; to Soma and Rudra)

sōmarudrā dhārāyethām asuryam prā vām iṣṭāyō 'ram aṇvantu,

dāme-dame sapṭā rātnā dādhanā ṽgām no bhūtaṁ dvīpāde ṽm cātuṣ-  
pade.] ~~cf.~~ 6.74.1<sup>d</sup>

[5.1.5<sup>d</sup>, 6<sup>a</sup>, agnīr hōtā nī śasādā (6<sup>a</sup>, ny āsīdad) yājīyaṇ : 6.1.2<sup>a</sup>, ādhā hōtā ny  
āsīdo yājīyaṇ ; 6.1.6<sup>b</sup>, hōtā mandrō nī śasādā yājīyaṇ ; 10.52.2<sup>b</sup>,  
ahām hōtā ny āsīdaṁ yājīyaṇ.]

**5.1.7<sup>b</sup>**, agnīm hōtāram ṽlate nāmobhiḥ : 1.128.8<sup>a</sup>, agnīm hōtāram ṽlate vāsudhi-  
tim : 6.14.2<sup>c</sup>, agnīm hōtāram ṽlate.

[5.1.8<sup>c</sup>, sahasraçrṅgo vṛṣabhās tādōjaḥ : 7.55.7<sup>a</sup>, sahasraçrṅgo vṛṣabhāḥ.]

[5.1.11<sup>d</sup>, dhā devān havirūdyāya vaksi : 5.4.4<sup>d</sup>, ū ca devān, &c.]

**5.2.8<sup>bcd</sup>** (Kumāra Atreya, or Vṛṣa Jana, or both ; to Agni)

hr̥ṇīyānāno āpa hī mād ūiyeh prā me devānām vṛatapā uvāca,

indro vidvān ānu hī tvā cacākṣa tēnāhām agne ānuṣiṣṭa āgām.

10.32.6<sup>bcd</sup> (Kavaṣa Āilūṣa ; to Indra, really Agni)

nidhryāmānam āpagtūḥam apsu prā me devānām vṛatapā uvāca,

indro vidvān ānu hī tvā cacākṣa tēnāhām agne ānuṣiṣṭa āgām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an Indra hymn. There the connexion with the general theme is obscure, or at least abrupt : see the surrounding stanzas. Cf. Th. Baunack, KZ. xxxiv. 565 ; Hillebrandt, Ved. Myth. ii. 138.

**5.2.11<sup>b</sup>** : 5.29.15<sup>d</sup>, rātham nā dhīraḥ svāpā atakṣam ; 1.130.6<sup>b</sup>, rātham nā dhīraḥ  
svāpā atakṣiṣuḥ.

[5.3.1<sup>b</sup>, tvām mitrō bhavasi yāt sāmiddhaḥ : 3.5.4<sup>a</sup>, mitrō agnīr bhavasi yāt, &c.]

**5.3.4<sup>cd</sup>** : 4.6.11<sup>cd</sup>, hōtāram agnīm mānuṣō nī śedur daçasyānta (4.6.11<sup>d</sup>, namaṣ-  
yānta) uçijaḥ çāṁsam āyoh.

5.3.8<sup>b</sup> (Vasucṛuta Ātreya ; to Agni)

tvám asyá vyūṣi deva pūrve dūtām kṛvānā ayaanta havyāñh,  
samtthe yād agna iyase raymām devo martair vāsuhir idhyamānah.

10.122.7<sup>b</sup> (Citramahas Vasiṣṭha : to Agni)

tvám id asyá usāso vyūṣiṣu dūtām kṛvānā ayaanta mānuṣāñh,  
tvām devā mahayāyāya vavrdhur ājyam agne nirmjanto adhvarā.

5.4.2<sup>a</sup>, havyavāñ agnir ajarah pātā nah : 3.2.2<sup>a</sup>, havyavāñ agnir ajaraç cānohitah.

5.4.2<sup>d</sup> : 3.54.22<sup>b</sup> ; 6.10.3<sup>b</sup>, asmadryak sām mimihi çravanāñi.

5.4.3<sup>a</sup>, viçām kavim viçpātim mānuṣāñam : 3.2.10<sup>a</sup>, viçām kavim viçpātim  
mānuṣir iṣah : 6.1.8<sup>a</sup> viçām kavim viçpātim çāçvatīñam.

5.4.4<sup>b</sup>, yatamāno raçmibhiḥ sūryasya : 1.1.3.12<sup>b</sup>, yatamānā raçmibhiḥ sūryasya

[ 5.4.4<sup>d</sup>, ā ca devāñ havirādyaya vakṣi : 5.1.11<sup>d</sup>, āhā devāñ, &c. ]

5.4.7<sup>a,b</sup> (Vasucṛuta Ātreya ; to Agni)

vayām te agne ukthāir vidhema vayām havyāñh pāvaka bhadrāçooce,  
asmé rayim viçvāvaram sām invāsmé viçvāni drāviñāni dhehi.

7.14.2<sup>a+d</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

vayām te agne samidhā vidhema vayām daçema suṣutī yajatra,  
vayām ghṛtēnādhvarasya hotar vayām deva haviṣā bhadrāçooce.

Cf. 4.4.15<sup>a</sup>, ayā te agne samidhā vidhema ; and 8.54 (Val. 6).8<sup>a</sup>, vayām te indra stomebhir vidhema.

5.4.8<sup>a</sup> (Vasucṛuta Ātreya ; to Agni)

asmākam agne adhvarām juṣasva sāhasaḥ suno trisadhastha havyām,  
vayām deveṣu sukṛtāḥ syāma çārmaṇā naṣ trivāruthena pahi.

6.52.12<sup>a</sup> (Rjicvan Bhāradvaja ; to Viçve Devāñ, here Agni)

imām no agne adhvarām hōtar vayunaço yaja,

çikitvān dhāivyañ janam.]

or 6.52.12<sup>c</sup>

7.42.5<sup>a</sup> (Vasiṣṭha ; to Viçve Devāñ, here Agni)

imām no agne adhvarām juṣasva marutsu indre yaçāsam kṛdhi nah,  
ā naktā barhiḥ sadatām usāsoçantā mitrāvaruṇā yajaha.

[ 5.4.9<sup>d</sup>, asmākam bodhy avitū tanūñam : see under 7.32.11. ]

5.5.3<sup>a,b</sup> : 1.142.4<sup>a,b</sup>, īlito agna ā vahendram citrām iha priyam.

5.5.6<sup>b</sup> : 1.142.7<sup>c</sup> ; 9.102.7<sup>b</sup> ; 10.59.8<sup>b</sup>, yāhvī ṛtāsyā mātāra ; 9.33.5<sup>b</sup>, yāhvī ṛtāsyā  
mātārah.

**5.5.7<sup>c</sup>** (Vasucṛuta Ātreya; Āpra, to Daivya Hotāra)  
vūtasya pātmanñ ṛitā dāivya hōtāra mānuṣaḥ,  
imām no yajñām ā gatam.

9.5.8<sup>c</sup> (Asita Kaçyapa, or Devala Kaçyapa; Āpra, to Tisro Devī)  
bhūrati pāvamaṇasya sārvasvatīlā mahī,  
imām no yajñām ā gaman tisro devīḥ supēçaṣaḥ.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

**5.5.8 = 1.13.9.**

**5.6.1<sup>a</sup>–10<sup>c</sup>:** 9.20.4<sup>c</sup>, īsam stotfḥya ā bhara. Cf. 8.77.8<sup>a</sup>, tēna stotfḥya ā bhara,  
and 8.93.19<sup>c</sup>, kāya stotfḥya ā bhara.

**5.6.5<sup>a</sup>** (Vasucṛuta Ātreya; to Agni)

ā te agna ṛcā haviḥ cukrāsyā çociṣas pate,

sūçcandra dāsma viçpate hāvyaavat tūbhyam huyata īsam stotfḥya ā bhara.

ear refrain, 5.6.1<sup>a</sup>–10<sup>c</sup>; also 9.20.4<sup>c</sup>

6.16.47<sup>a</sup> (Bharadvāja; to Agni)

ā te agna ṛcā havīr hrdā taṣtām bharāmasi,

te te bhavantukṣāṇa ṛsabhāso vaçā utā.

Grassmann renders 6.16.47<sup>a</sup>, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der rk, o Agni, bringen wir dir im geiste bereitetes havi'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā haviḥ are inverted; the expression hrdā taṣtām belongs to ṛcā rather than to haviḥ, as shows hrdā taṣtām mantrān, 1.67.4; stōmo hrdā taṣtāḥ, 1.171.2; hrdā matim, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hrdā hūyanta ukthinaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsmiṇ . . . ṛsabhāso uksāṇo vaçā . . . avasṛtāsa āhutāḥ, . . . hrdā matim janayo cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlv. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

**5.6.6<sup>b</sup>:** 1.81.9<sup>b</sup>, viçvam puçyanti vūryam: 10.133.2<sup>d</sup>, viçvam puçyasi vūryam.

**5.6.10<sup>d</sup>** (Vasucṛuta Ātreya; to Agni)

evāñ agnim ajuryamur girbhīr yajñēbhīr anuṣāk,

dādhad asmō suvīryam utā tyád āçvāçvyam īsam stotfḥya ā bhara.

ear refrain, 5.6.1<sup>a</sup>–10<sup>c</sup>; also 9.20.4<sup>c</sup>

8.6.24<sup>a</sup> (Vatsa Kaṇva; to Indra)

utā tyád āçvāçvyam yād indra náhuṣiṣv ā,

ear 6.46.7<sup>a</sup>

āgre vikṣū pradīdayat.

8.31.18<sup>b</sup> (Manu Vāivasvata; Danipatyor āçiṣaḥ)

asad ātra suvīryam utā tyád āçvāçvyam,

devānām yā in māno yajamāna iyakṣaty abhīd āyajvano bhuvat.

ear refrain, 8.31.15<sup>ode</sup>–18<sup>ode</sup>

In 8.6.24 tyád in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clans.' The repeated

pāda here is preceded by *suṽryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyad*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyad*, or Oldenberg's, SBE. xli. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen bewitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyād* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*, see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplogy between the two words, *ajur(yām) yamur* = *ajuryamur*. *Agni* is *ajuryā* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *ṣakoma vajino yāmam*, 'may we be able to hold fast (*Agni*), the racer'. For haplogy in noun composition see *viçva-ṣuvidah* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546, Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10<sup>c</sup> cf. the pāda, *dādhat stotrē suṽryam*, under 9.20.7.

[5.7.1<sup>d</sup>, *nṛjō nāptre sāhasvate* : 8.102.7<sup>c</sup>, *ūchā nāptre sāhasvate*.]

5.8.1<sup>d</sup>, *dāmūnasam grhāpatim vāreṇyam* : 4.11.5<sup>d</sup>, *dāmūnasam grhāpatim āmūram*.

5.9.3<sup>d</sup> (*Gaya Ātreya* ; to *Agni*)

uta sma yām ṣiçum yathā nāvaṁ jāniṣṭārūpi,  
dhartūram mānuṣiṇām viçām agnīm svadhvarām.

6.16.40<sup>c</sup> (*Bharadvāja* ; to *Agni*)

ñ yām hāste nā khādīnam ṣiçum jātām nā bībhrati,  
viçām agnīm svadhvarām.

The mixed metaphor in 6.16.40<sup>c</sup> explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *ṣiçum yathā jāniṣṭa*, is swallowed but not digested.

5.9.4<sup>d</sup> (*Gaya Ātreya* ; to *Agni*)

utā sma durgrbhyaṣe putrō nā hvāryānam,  
purū yō dāgdhāsi vānāgne paçūr nā yāvase.

6.2.9<sup>b</sup> (*Bharadvāja Barhaspatya* ; to *Agni*)

tvām tyā cid āyutāgne paçūr nā yāvase,  
dhāmā ha yāt te ajara vānā vṛçānti çikvasah.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāma* in relation to *āgne paçūr nā yāvase*: 'Thou (established) these unshakable laws (*dhāma*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni*'s *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putrā* or *ṣiçu*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xli. 388.

5.9.7<sup>b</sup> (*Gaya Ātreya* ; to *Agni*)

tām no agne abhī nāro rayīm sahasva ā bhara,  
sā kṣepayat sā poṣayad bhūvad vājasya sātāya utāidhi pṛtsū no vṛdhé.  
☞ refrain, 5.9.7<sup>c</sup> ff.

5.23.2<sup>b</sup> (Dyumna Viçvacarṣaṇi Ātreya; to Agni)  
**tām agne pṛtanāsāhaṁ rayīm sahasva ā bhara,**  
**tvām hī satyó ádbhuto datá vájasya gómataḥ.**

Cf. under 1.79.8.

5.9.7<sup>e</sup>; 10.7<sup>e</sup>; 16.5<sup>e</sup>; 17.5<sup>e</sup>, utáidhi pṛtsú no vṛdhé.—Cf. 6.46.3<sup>d</sup>, bháva samátsu no vṛdhé.

[5.10.1<sup>c</sup>, prá no rayú pártiṇasā: see under 1.129.9.]

[5.10.2<sup>b</sup>, krátvā dákṣasya mañhánā: 5.18.2<sup>b</sup>, svásya dákṣasya mañhánā.]

[5.10.6<sup>c</sup>, asmákasaḥ ca sūrāyaḥ: 1.97.3<sup>b</sup>, prásámákasaḥ ca sūrāyaḥ.]

5.10.6<sup>d</sup>: 4.37.7<sup>d</sup>, viçvā áças tarísāni.

[5.10.7<sup>b</sup>, stutá stávāna á bhara: sá na stávāna, &c.; see under 1.12.11.]

5.11.2<sup>a</sup> (Sutam̐bhara Ātreya; to Agni)

**yajñásya ketúm prathamám puróhitam agním náras triṣadhasṭhe sám idhire,**  
**indreṇa deváñiḥ sarátham sá barhiṣi, sídan ní hótá yajáthaya sukrátuh.**

cf. 3.4.11<sup>b</sup>

10.122.4<sup>a</sup> (Citramahas Vāsistha; to Agni)

**yajñásya ketúm prathamám puróhitam havisṁanta ilāte sapta vájinam,**  
**çṛtvántam agním ghr̥tápr̥tham ukṣāṇam pṛñāntam devām pṛñatē**  
**suvíryam.**

[5.11.2<sup>c</sup>, indreṇa deváñiḥ sarátham sá barhiṣi: 3.4.11<sup>b</sup>, indreṇa deváñiḥ sarátham turébhiḥ; 10.15.10<sup>b</sup>, indreṇa deváñiḥ sarátham dádhānāḥ.]

[5.11.5<sup>d</sup>, á pṛñanti çávasā vardháyanti ca: 10.120.9<sup>d</sup>, hinvánti ca çávasā, &c.]

5.12.2<sup>d</sup>, 6<sup>b</sup>, ṛtām sá pāty (5.12.2<sup>d</sup>, sapāmy) aruśásya vṛṣṇaḥ.

5.13.2<sup>b</sup>, sidhrām adya divispṛçāḥ: 1.142.8<sup>d</sup>; 2.4.120<sup>b</sup>, sidhrām adyá divispṛçam.

5.13.5<sup>c</sup> (Sutam̐bhara Ātreya; to Agni)

**tvām agne vājasátamaṁ víprā vardhanti súṣṭutam,**  
**sá no rāsva suvíryam.**

8.98.12<sup>c</sup> (Nṛmedha Āṅgīrasa; to Agni)

**tvām çuṣmīn puruhūta vājayántam ūpa bruve çatakrato,**  
**sá no rāsva suvíryam.**

Cf. 8.23.12<sup>b</sup>, rayīm rāsva suvíryam, and 9.43.6<sup>c</sup>, sóma rāsva suvíryam.

5.14.2<sup>c</sup> (Sutam̐bhara Ātreya; to Agni)

**tām adhvarēṣv ilāte devām murtā ámartyam,**  
**yájiṣṭham mānuṣe jáne.**

10.118.9<sup>c</sup> (Uruksaya Āmahīyava; to Agni Rakṣohan)

**tām tva gṛrbhir urukṣāya havyavúham sám idhire,**  
**yájiṣṭham mānuṣe jáne.**

5.14.3<sup>a</sup> (Sutam̐bhara Ātreya; to Agni)

tām hi qāc̐vanta īlate arucā devām ghṛtaçcūta,  
agnīm havyāya vólhave.]

cf. 1.45.6<sup>1</sup>

7.94.5<sup>a</sup> (Vasiṣṭha; to Indra and Agni)

tā hi qāc̐vanta īlate itthā viprāsa utāye,  
śabādho vājasataye.]

cf. 7.94.5<sup>o</sup>

[5.14.3<sup>c</sup>, agnīm havyāya vólhave: 1.45.6<sup>d</sup>; 3.29.4<sup>d</sup>, āgne havyāya, &c.]

[5.14.6<sup>b</sup>, stómebbhir viçvacarṣanīm: 1.9.3<sup>b</sup>, stómebbhir viçvacarṣaṇe.]

5.15.4<sup>d</sup> (Dharuṇa Āṅgīraṣa; to Agni)

māteva yád bhārāse paprathānó jānaṁ-janaṁ dhūyase cákṣase ca,  
vāyo-vayo jarase yád dādhanāḥ pári tmānā viṣurūpo jigāsi.

7.84.1<sup>d</sup> (Vasiṣṭha; to Indra and Varuṇa)

ā vaṁ rajanāv adhvaré vavṛtyāṁ havyébbhir indrávaruṇa námobbhiḥ,

cf. 1.153.1<sup>b</sup>

prā vaṁ ghṛtāci bāhvōr dādhanā pári tmānā viṣurūpā jigāti.

The imitateness of the two stanzas is emphasized by the words dādhanāḥ and dādhanā which precede the repeated páda. In 5.15.4<sup>d</sup> the repeated páda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xli. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1<sup>d</sup>, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that ghṛtāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upabṛh̐, dhruvā. See TS. 1.1.11.2: juhū, upabṛh̐, dhruvāsi ghṛtāci námna, and cf. the many passages in my Vedic Concordance, beginning with ghṛtācy asi. Hence viṣurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghṛtāci páda is patterned after the Agni páda.

[5.16.1<sup>d</sup>, mártāso dadhiré puráh; 1.131.1<sup>o</sup>: 8.12.22<sup>b</sup>, devāso dadhire puráh;  
8.12.25<sup>b</sup>, devās tvā dadhiré puráh.]

5.17.2<sup>a</sup> (Puru Ātreya; to Agni)

āya hi svāyaçastare āśá vidharman mányase,  
tām nákaṁ citrāçociṣaṁ mandráṁ paró manīṣāya.]

cf. 5.17.2<sup>d</sup>

5.82.2<sup>a</sup> (Çyāvāçva Ātreya; to Savitar)

āya hi svāyaçastaram savitūḥ kác caná priyám,  
ná minánti svarājyam.]

cf. 5.82.2<sup>c</sup>

See Oldenberg, SBE. xli. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

month; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *asā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The *pāda* 8.72.3<sup>b</sup>, namely, *rudrām paró manīśāyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2<sup>d</sup>, *mandrām paró manīśāyā*: 8.72.3<sup>b</sup>, *rudrām paró*, &c.]

[5.18.2<sup>b</sup>, *svāśya dākṣasya manñhanā*: 5.10.2<sup>b</sup>, *krátvā dākṣasya manñhānā*.]

5.19.11 = 3.47.5.

5.20.3<sup>a+d</sup> (Prayasvanta Ātreyaḥ; to Agni)  
*hótāraṁ tvā vṛṇīmahé 'gne dākṣasya sādhanam,*  
*yajñēṣu pūrvyām girā prāyasvanto havāmahe.*

5.26.4<sup>c</sup> (Vasūyava Ātreyaḥ; to Agni)  
*agne viçvebhir ā gahi | devébhir havyádātaye, |* 5.26.4<sup>b</sup>  
*hótāraṁ tvā vṛṇīmahe.*

8.60.1<sup>b</sup> (Bhargava Pragātha; to Agni)  
*agne ā yāhy agnibhir hótāraṁ tvā vṛṇīmahe,*  
*ā tvām anaktu prāyatā haviṣmati yajīṣṭham barhī asāde.*

10.21.1<sup>b</sup> (Vimada Āindra, or others; to Agni)  
*ūgniṁ nā svāvṛktibhir hótāraṁ tvā vṛṇīmahe,*  
*yajñūya stīrṇābarhiṣe vi vo māde | ṣṭrām pāvakāçociṣaṁ vivakṣase. |* 3.9.8<sup>b</sup>

7.94.6<sup>b</sup> (Vasiṣṭha; to Indra and Agni)  
*tū vām gīrbhir vipanyāvaḥ prāyasvanto havāmahe,*  
*medhāsātā sanīṣyāvaḥ.*

8.65.6<sup>b</sup> (Pragātha Kaṇva; to Indra)  
*sutāvantas tvā vayām prāyasvanto havāmahe,*  
*idām no barhī asāde. |* 1.13.7<sup>c</sup>

The *pāda* 10.21.1<sup>b</sup> strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemon wir vermöge eigener zurüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetical, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8<sup>b</sup>.—The root *varj* in *svāvṛkti*, *svṛktī*, *vṛktābarhiṣ*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*ῥέργον*); cf. especially *pāri varj* = Avestan *pāri varež* 'avoid'. Of this elsewhere.

5.21.3<sup>a+b</sup> (Sasa Ātreya; to Agni)  
*tvām viçve sajoṣaso devāso dūtām akrata,*  
*saparyāntas tvā kave | yajñēṣu devām īlate. |* 1.15.7<sup>c</sup>



5.23.3<sup>a</sup> (Dyumna Viçvacarsapi Ātreya; to Agni)  
viçve hí tvā sajóṣaso jánāso vṛktābarhiṣaḥ,  
hótāraṁ sádmasu priyám vyánti várya puru.

3-59.9<sup>b</sup>

8.23.18<sup>a+b</sup> (Viçvamanas Vaiyaçva; to Agni)  
viçve hí tvā sajóṣaso devāso dūtām akrata,  
cruṣṭí deva prathamó yajñīyo bhuvah.

5.21.3<sup>d</sup>: 1.15.7<sup>c</sup>; 6.16.7<sup>c</sup>, yajñēsu devām īlāte.

[ 5.21.4<sup>a</sup>, devām vo devayajyāyā: 8.71.12<sup>a</sup>, agniṁ vo, &c. ]

5.21.4<sup>d</sup>, ṛtāsyā yonim āsadaḥ: 3.62.13<sup>c</sup>; 9.8.3<sup>c</sup>; 64.22<sup>c</sup>, ṛtāsyā yonim āsadam.

5.22.1<sup>d</sup> (Viçvasāman Ātreya; to Agni)  
prā viçvasāmann atrivád ārcā pāvakāçociṣe,  
yo adhvarēṣv īd̥yo hótā mandrātamo viçí.

8.71.11<sup>d</sup> (Suditi Āṅgīrasa, or Purumīlha Āṅgīrasa; to Agni)  
agnīm sunúm sáhaso jātāvedasaṁ, dānūya váryāṇam, ~~cf.~~ of. 1.127.1<sup>b</sup>  
dvitā yó bhúd am̐to mártyeṣv á hótā mandrātamo viçí.

The distich 5.22.1<sup>od</sup>, as a whole, transfuses the páda 4.7.1<sup>b</sup>; 8.60.3<sup>c</sup>, mandrō yájiṣṭho adhvarēṣv īd̥yah.

5.22.2<sup>abed</sup> (Viçvasāman Ātreya; to Agni)  
ny āgnīm jātāvedasaṁ dád̥hātā devám ṛtvijam,  
prā yajñá etv ānuṣág adyá devávyacastamah.

5.26.7<sup>ac</sup>, 8<sup>ab</sup> (Vasūyava Ātreyaḥ; to Agni)  
ny āgnīm jātāvedasaṁ hotravāham yáviṣṭhyam,  
dád̥hātā devám ṛtvijam.  
prā yajñá etv ānuṣág adyá devávyacastamah,  
str̥ṇitā barhír āsāde.

5.26.7, 8 seems to me an extension of 5.22.2; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1<sup>b</sup>, yajñāsyā devám ṛtvijam.

5.22.3<sup>b</sup>: 3.9.1<sup>b</sup>; 8.11.6<sup>b</sup>, devām mártāsa utāye; 1.144.5<sup>b</sup>, devām mártāsa utāye havāmahe.

[ 5.22.4<sup>de</sup>, stómair vardhanty átrayo gīrbhīḥ çumbhanty átrayah: 5.39.5<sup>de</sup>, gīro vardhanty átrayo gīrah çumbhanty átrayah. ]

Cf. 9.43.2<sup>b</sup>, gīrah çumbhanti pūrvāthā.

5.23.2<sup>b</sup>: 5.9.7<sup>b</sup>, rayīm sahasva á bhara.

5.23.3<sup>a</sup>: 8.23.18<sup>a</sup>, viçve hí tvā sajóṣasaḥ; 5.21.3<sup>a</sup>, tvām viçve sajóṣasaḥ.

5.23.3<sup>b</sup>: 5.35.6<sup>c</sup>; 8.5.17<sup>a</sup>; 6.37<sup>b</sup>, jánāso vṛktābarhiṣaḥ; 3.59.9<sup>b</sup>, jánāya vṛktābarhiṣe.

**5.23.4<sup>de</sup>** (Dyumna Viçvacarṣaṇi Ātreyaḥ ; to Agni)

sá hí śma viçvacarṣaṇir abhīmāti sáho dadhé,  
 ágna eṣú kṣáyeyav ū reván naḥ çukra dīdīhi dyumát pāvaka dīdīhi.

6.48.7<sup>de</sup> (Çaṇyu Bārhaspatya ; to Agni)

brhādbhir agne arcibhiḥ çukreṇa deva çocīṣā,  
 bharādvāje samidhānó yaviṣṭhya reván naḥ çukra dīdīhi dyumát pāvaka  
 dīdīhi.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8 ; 5.21.4 ; AÇ. 8.9.7 ; ÇÇ. 10.10.8.

**5.25.4<sup>d</sup>** (Vasnyava Ātreyaḥ ; to Agni)

agnir devēsu rājaty agnir mārtesv āviçān,  
 agnir no havyavāhano 'gnīm dhībhiḥ saparyata.

8.103.3<sup>l</sup> (Sobhari Kāṇva ; to Agni)

yāsmād réjanta kṛṣṭáyaç carḥṭtyāni kṛṇvatāḥ,  
 sahasrasām medhásātāv iva tmānāgnīm dhībhiḥ saparyata.

**5.25.5<sup>a</sup>**, agnis tuviçravastamam : 3.11.6<sup>c</sup>, agnis tuviçravastamah.

**5.25.6<sup>d</sup>** : 1.11.2<sup>d</sup>, jótāram āparājitam.

[**5.25.8<sup>l</sup>**, grāveocyate brhāt : 10.64.15<sup>c</sup> ; 100.8<sup>c</sup>, grāva yātra madhusúḍ ucyāte  
 brhāt.]

**5.25.9<sup>c</sup>** (Vasnyava Ātreyaḥ ; to Agni)

evūn agnīm vasṭyāvah sahasānām vavandima,  
 sá no viçvā āti dvīṣaḥ pārsan nāvóva sukrātuḥ.

6.61.9<sup>a</sup> (Bharadvāja ; to Sarasvati)

sá no viçvā āti dvīṣaḥ svāsīr anyā ṛtāvati,  
 útann āheva sūryaḥ.

Translate 5.25.9 : 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178 : 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion : 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann : 'Sie dehn't uns durch der Schwestern Schlar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first páda of our stanza is to be joined to the preceding stanza (8) : yāyā anantó āhrutas tveṣāç carīṣṇúr arṇavāḥ, āmaç cárati rōruvat. The two stanzas together seem to say. 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the ṛta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated páda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, pārsat) and secondarily a familiar idea. Cf. 1.97.8 ; 99.1 ; 3.32.14, &c.

**5.26.1<sup>c</sup>** (Vasnyava Ātreyaḥ ; to Agni)

agne pāvaka rocīṣā mandráyā deva jihváyā,  
 á deván vakṣi yáksi ca.

6.16.2<sup>c</sup> (Bharadvāja ; to Agni)  
 sá no mandrábhir adhvare jihvábhir yaja maháh.  
 á deván vakṣi yáṁsi ca.

8.102.16<sup>c</sup> (Prayoga Bhārgava, or others ; to Agni)  
 ágne ghṛtāsya dhṛtībhis tepāno deva ṣocīṣa,  
 á deván vakṣi yáṁsi ca.

8.86.19<sup>b</sup>

Cf. 2.36.4<sup>a</sup>, á vakṣi deván ihá vipra yáṁsi ca.

5.26.2<sup>c</sup> (Vasuyava Ātreyaḥ ; to Agni)  
 tám tvā ghṛtasnav imahe citrabhāno swardṛcam,  
 deván á vitāye vaha.

7.16.4<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)  
 tám tvā dutám kṛṇmahe yaçástamaṁ deván á vitāye vaha,  
 víḡva sūno sahaso martabhójanā rūsva tād yāt tvémahe.

Vaguely imitative as a whole.

5.26.4<sup>b</sup> (Vasuyava Ātreyaḥ ; to Agni)  
 ágne víḡvebhir á gahi devébhir havyádātaye,  
 hótaraṁ tvā vṛṇimahe.

5.20.3<sup>a</sup>

5.51.1<sup>c</sup> (Svastyātreya Ātreya ; to Viḡve Devāḥ, here Agni)  
 ágne sutāsya pītāye víḡvāir ūmebhir á gahi,  
 devébhir havyádātaye.

Vaguely imitative as a whole.

5.26.4<sup>c</sup>: 5.20.3<sup>a</sup> ; 8.60.1<sup>b</sup> ; 10.21.1<sup>b</sup>, hótaraṁ tvā vṛṇimahe.

5.26.5<sup>a</sup> (Vasuyava Ātreyaḥ ; to Agni)  
 yájamānāya sunvaté ágne suvīryaṁ vaha,  
 devāir á satsi barhīsi.

5.1.12.4<sup>c</sup>

8.14.3<sup>b</sup> (Goṣṭktin Kapvāyana, and Açvasuktin Kapvāyana ; to Indra)  
 dhenūṣ ṭa indra sūntā yájamānāya sunvaté,  
 gām açvaṁ pipyūṣi duhe.

8.17.10<sup>c</sup> (Irimbiṭhi Kapva ; to Indra)  
 dīrghás te astv añkuçó yéna vásu prayāchasi,  
 yájamānāya sunvaté.

10.175.4<sup>c</sup> (Ūrdhvagravan Ārbudi ; to the Press-stones)  
 grúvāṇaḥ savitá nú vo devāḥ suvatu dhármaṇā,  
 yájamānāya sunvaté.

Cf. yájamānāya sunvaté under 6.54.6<sup>b</sup> ; and 1.83.3 ; 92.3 ; 10.100.3 ; 125.2, all of which contain the words yájamānāya sunvaté in the cadence.

5.26.5<sup>c</sup>: 1.12.4<sup>c</sup> ; 8.44.14<sup>c</sup>, devāir á satsi barhīsi.

5.26.7<sup>ac</sup>, 8<sup>ab</sup>: 5.22.2<sup>abod</sup>, ny āgnīm jātāvedasam, dādhatā devām ṛtvijam, prā yajñā etv ānuṣāg adyā devāvyacastamaḥ.

5.26.9<sup>c</sup>: 1.39.5<sup>c</sup>, devāsah sāvaya viçā.

[5.27.1<sup>c</sup>, traivṛṣṇo agne daçābhiḥ sahasrāiḥ: 8.1.33<sup>b</sup>, āsāṅgo agne, &c.]

5.28.6<sup>b</sup> (Viçvavāra Ātreya; to Agni)

ā juhota duvasyātāgnīm prayaty ādhvaré,  
vṛṇidhvām havayāvāhanam.

8.71.12<sup>b</sup> (Suditi Āṅgīrassa, and Purumīḷha Āṅgīrassa; to Agni)

agnīm vo devayajyāyā, gñīm prayaty ādhvaré, ~~cf.~~ 5.21.4<sup>a</sup>  
agnīm dhiṣṭu prathamām agnīm ārvaty agnīm kṣāitṛāya sādhasse.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āchā naḥ giro yantu, to wit: '(May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression of. 3.8.7; 8.31.14; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. āgne prayaty ādhvaré, 10.21.6<sup>b</sup>; and indram prayaty ādhvaré, under 1.16.3<sup>c</sup>.

5.29.1<sup>b</sup>: 2.27.9<sup>a</sup>, trī rocanā divyū dhārayanta.

[5.29.3<sup>d</sup>, āhann āhim papivān indro asya: 5.30.11<sup>c</sup>, puramdarāḥ papivān indro asya.]

5.29.10<sup>d</sup> (Gauriviti Çaktya; to Indra)

prānyāc cakrām avṛhaḥ sūryasya kṛtsānyād vārivo yātave 'kaḥ,  
anāso dāsyuṇr amṛṇo vadhēna nī duryoṇā āvṛṇaṇ mṛdhrāvācaḥ.

5.32.8<sup>d</sup> (Gatu Ātreya; to Indra)

tyām cid āraṇān madhupām çāyānam asinvām vavrām māhy ūdad ugrāḥ,  
apādām atrām mahatā vadhēna nī duryoṇā āvṛṇaṇ mṛdhrāvācam.

Cf. for 5.29.10. Pischel, Ved. Stud. i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, RV. Noten, p. 325. For 5.32.8. Oldenberg, *ibid.*, p. 328.

[5.29.12<sup>b</sup>, daçagvāso abhy ārcanty arkāiḥ: see under 6.50.15.]

5.29.13<sup>b</sup>, vṛyā maghavan yā cakārtha: 5.31.6<sup>b</sup>, prā nūtanā maghavan, &c.]

5.30.8<sup>b</sup> (Babhrū Atreya; to Indra)

yujām hī mām ākrthā ūd id indra çiro dāsāsya nāmucer mathāyān,  
açmanān cit svaryān vārtamānān prā cakriyeva ródasi marūdbhyaḥ.

6.20.6<sup>b</sup> (Bharadvāja; to Indra)

prā çyenō nā madirām añçum asmāi çiro dāsāsya nāmucer mathāyān,  
prīvan nāmīm sāpyām sasāntām pṛṇāg rāyū sām iṣā sām svastī.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namī Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sauserstein) onward to the Maruta.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruta.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathāyān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11<sup>c</sup>, purāṇdarāḥ papivān indro asya : 5.29.3<sup>d</sup>, āhann ahim papivān indro asya.]

5.30.13<sup>d</sup> (Babhrū Ātreya; to Indra)

supécaśam máva srjanty ástam gávām sahásrāi ruçámāso agne.

tivrī indram amamanduḥ sutāso 'któr vyūṣṭāu pāritakmyāyāḥ.

6.24.9<sup>d</sup> (Bharadvāja; to Indra)

gambhīrēṇa na urūṇāmatrin préso yandhi utapāvan vājān,

sthā u śu ūrdhvā ntī āriṣaṇyann aktór vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntyām rātryām, ÇÇ. 2.6.3; or Sk. prabhātayām çarvaryām; or Prakrit (Māhār.) pahāyae rayante; or even simply Skt. prabhāto. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Pischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlv. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yaska, *Nirukta*, 11.25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*) on a pinch even those above.

[5.31.3<sup>c</sup>, prācodayat sudughā vavrē antāḥ : 4.1.13<sup>c</sup>, āçmavrajāḥ sudughā, &c.]

[5.31.4<sup>d</sup>, āvardhayann āhaye hāntavā u : 8.96.5<sup>b</sup>, madacyūtām āhaye, &c.]

5.31.6<sup>ab</sup> (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kāraṇāṇi vocam prā nūtanā maghavan yā cakārtha,

çaktivo yād vibhārā rōdas ubhé jāyann apō mánave dānucitrāḥ.

7.98.5<sup>ab</sup> (Vasiṣṭha; to Indra)

**préndrasya vocam prathamā kṛtāni prā nūtanā maghāvā yā cakāra,**  
**yadēd ūdevir ūsahiṣṭa mayā ūthābhavat kēvalaḥ sōmo asya.**

The order of the words (vocam) rather favours the priority of 5.31.6; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8<sup>ab</sup>, **prā ta indra pūrvyāni prā nūtanā vīryā vocam prathamā kṛtāni**, and the pada 5.29.13<sup>b</sup>, **vīryā maghavan yā cakārtha**. For 5.31.6<sup>a</sup> cf. 2.20.7; 4.28.1, &c.

5.31.11<sup>c</sup>, **bhārac cakrām étaçaḥ sām riṇāti**: 1.121.13<sup>b</sup>, **bhārac cakrām étaço nāyām indra.**

5.31.11<sup>d</sup>, **purō dādhat saniṣyati krātum naḥ**: 4.20.3<sup>b</sup>, **purō dādhat saniṣyasi krātum naḥ.**

[5.32.5<sup>b</sup>, **amarinápo vidád id asya mārma**: 3.32.4<sup>d</sup>, **amarmápo mányamánasya mārma.**]

5.32.7<sup>d</sup> (Gātu Ātreya; to Indra)

**ūd yád indro mahatē danavāya vādhar yāmiṣṭa sāho āpratitām.**

**yád im vājrasya prābhṛtau dadābha viçvasya jantōr adhamām cakāra.**

7.104.16<sup>d</sup> (Vasiṣṭha; to Indra)

**yó nūyatum yātudhanéty āha yó va rakṣāḥ çucir asmīty āha,**

**indras tam hantu mahatā vadhōna viçvasya jantōr adhamās padīṣṭa.**

5.32.8<sup>d</sup>, **nī duryonā avṛṇaṇ mṛdhrāvacam**: 5.29.10<sup>d</sup>, **nī duryonā avṛṇaṇ mṛdhrāvacaḥ.**

5.33.5<sup>a</sup> (Samivaraṇa Prajāpatya; to Indra)

**vayām té ta indra yé ca nárah çardho jajñanū yātúc ca ráthāḥ,**

**āsmāñ jagamyad ahiçusma sātva bhāgo ná hávyaḥ prabhṛthēṣu cāruḥ.**

7.30.4<sup>a</sup> (Vasiṣṭha Maitravaruni; to Indra)

**vayām té ta indra yé ca deva stāvanta çura dādato maghāni,**

**yācha suribhya upamāni vārutham svābhūvo jaraṇām aṇavanta.**

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated pada. We may render 5.33.5: 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4<sup>ab</sup>: 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5<sup>a</sup>, less perfect than that of 7.30.4<sup>a</sup>, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7<sup>b</sup>, **vī daçūṣe bhajati sūnāraṇ vasu**: 1.40.4<sup>a</sup>, **yó vāghāte dādāti sūnāraṇ vasu.**

5.35.1<sup>a+c</sup> (Prabhavasu Āṅgīrasa; to Indra)

**yās te sādhiṣṭhō 'vasa indra krātuṣ tām ū bhara,**

**asmābhyam carṣaṇisāham sāsnim vājeṣu duṣṭāram.**

8.53(Val. 5).7<sup>a</sup> (Medhya Kāṇva; to Indra)

**yās te sādhiṣṭhō 'vase té syāma bhāreṣu te.**

**vayām hōtrabhir utā devāhōtibhiḥ sasavāṇso manāmahe.**

7.94.7<sup>b</sup> (Vasiṣṭha ; to Indra and Agni)  
 indrāgni āvasā gatam asmābhyam carṣaṇisahā,  
 mā no duhṣāṇsa iṣata.]

ear 1.2.3.9<sup>c</sup>

We may render 5.35.1 : 'That most efficient wisdom of thine. O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53 (Val. 5).7 are as follows : Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlichten sein, durch die hotrā's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable ; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee!' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2<sup>c</sup> (Prabhuvasu Āṅgīrasa : to Indra)  
 yād indra te cātasro yāc chūra sānti tistrāh,  
 yād vā pāñca kṣitīnām āvas tāt sū na ā bhara.

6.46.7<sup>c</sup> (Caṁyu Bārhaspatya ; to Indra)  
 yād indra nāhusiṣv āñ, ōjo nrmanām ca kṛtṣiṣu,  
 yād vā pāñca kṣitīnām dyumnām ā bhara satri vīṣvāni pūṁsya.

ear 6.46.7<sup>a</sup>

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense ; evidently one poet has composed after the pattern of the other : 6.46.7 looks decidedly hybrid : dyumnām ā bhara occurs at the end of 8.19.15, and seems to have been added to yād vā pāñca kṣitīnām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. — — — — —, or — — — — — ; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitīnām as three syllables, is a decided anomaly ; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3<sup>b</sup> : 1.10.10<sup>c</sup>, vṛṣantamasya hūmahe.

[5.35.4<sup>c</sup>, svākṣatram te dhṛṣaṇ mānaḥ : 1.54.3<sup>b</sup>, svākṣatram yasya dhṛṣatō dhṛṣaṇ mānaḥ.]

[5.35.5<sup>a</sup>, tvām tām indra mārtyam : 10.171.3<sup>a</sup>, tvām tyām indra mārtyam.]

Cf. 1.131.4<sup>a</sup>.

5.35.6<sup>ab+d</sup> (Prabhuvasu Āṅgīrasa ; to Indra)  
 tvām id vṛtrahantama jánāso vṛktābarhiṣaḥ,  
 ugrām pūrviṣu pūrvyām hāvante vājasātaye.

8.6.37<sup>abc</sup> (Vatsa Kaṇva ; to Indra)  
 tvām id vṛtrahantama jánāso vṛktābarhiṣaḥ,  
 hāvante vājasātaye.

8.34.4<sup>b</sup> (Nīpatithi Kaṇva ; to Indra)  
 ā tva kṇvā ihāvase hāvante vājasātaye,  
 divō amūṣya śasato divām yayā divāvaso.]

ear refrain, 8.34.1<sup>cd</sup>—15<sup>cd</sup>

6.57.1<sup>c</sup> (Bharadvāja ; to Pūṣan and Indra)  
 indrā nū pūṣāṇā vayāṁ sakhyāya svastāye,  
 huvēma vājasātaye.

ca 4.31.11b

8.9.13<sup>b</sup> (Çaṣakarna Kaṇva ; to Aṣvins)  
 yād adyūcvināv ahām huvēya vājasātaye,  
 yāt pṛtsū turvāṇe sāhas tāt chrēṣṭham aṣvinor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrāṁ pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich stärken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vielen [geschöpfen]', following Sāyana, bahvīṣu prajāsu. Geldner, Ved. Stud. i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but *ibid.* 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his Lexicon, where he supplies ājīṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—*Cf.* the pāda, devāṁ-devāṁ huvoma vājasātaye, 8.27.13<sup>a</sup>.

5.35.6<sup>b</sup>: 5.23.3<sup>b</sup>; 8.5.17<sup>a</sup>; 6.37<sup>b</sup>, jānāso vṛktābarhiṣaḥ; 5.59.9<sup>b</sup>, jānāya vṛktābarhiṣe.

5.35.7<sup>b</sup> (Prabhuvāsu Āṅgīrāsa ; to Indra)  
 asmūkam indra duṣṭarām puroyāvānam ājīṣu,  
 sayūvānam dhāne-dhane vājayāntam avā rātham.

8.84.8<sup>b</sup> (Uçanas Kavya ; to Agni)  
 tām marjayanta sukrātum puroyāvānam ājīṣu,  
 svēsu kṣāyeṣu vājīnam.

For 5.35.7<sup>d</sup> cf. vājīyānto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujuṃ vājeṣu pūrvyam, 8.22.2; 46.20

5.37.1<sup>d</sup>: 4.25.4<sup>c</sup>. yā indraya sunāvāmēty ūha.

5.37.5<sup>c</sup> (Atri Bhāuma ; to Indra)  
 pūṣyat kṣēme abhi yōge bhavāty ubhé vftau samyatī sām jayati,  
 priyāḥ sūrye priyō agnā bhavāti yā indraya sūtāsomo dādaçat.

10.45.10<sup>c</sup> (Vatsapri Bhālandana ; to Agni)  
 ū tām bhaja sāucravasēṣv agna ukthā-ukthā ū bhaja çasyāmāne,  
 priyāḥ sūrye priyō agnā bhavāty ūj jātēna bhinādāt ūj jānitvāñiḥ.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3<sup>d</sup>, divāç ca gmāç ca rājathaḥ: 1.25.20<sup>b</sup>, divāç ca gmāç ca rājasi.

[5.39.3<sup>d</sup>, ū vījam darṣi sātāye: 9.68.7<sup>d</sup>, nfbhir yatō vījam ū darṣi sātāye.]

[5.39.4<sup>a</sup>, māñhiṣṭhani vo maghōnām: 8.1.30<sup>b</sup>, māñhiṣṭhāso maghōnām.]

5.39.5<sup>b</sup>: 1.10.5<sup>a</sup>, ukthām indraya çānsyam.

[5.39.5<sup>de</sup>, giro vardhanty ātrayo girāḥ çumbhanty ātrayaḥ: 5.22.4<sup>de</sup>, stómāir vardhanty ātrayo grbhīḥ çumbhanty ātrayaḥ.]



5.40.1<sup>b</sup> (Atri Bhāuma ; to Indra)

ā yāhy ādribhiḥ sutāṁ sōmaṁ somapate piba,  
, vṛṣann indra vṛṣabhir vṛtrahantama, ]

or refrain, 5.40.1<sup>a</sup>-3<sup>c</sup>

8.21.3<sup>c</sup> (Sobhari Kāṇva ; to Indra)

ā yāhimā indavō 'ṣvapate gōpata ūrvarāpate.  
sōmaṁ somapate piba.

5.40.2<sup>ab</sup>, 3<sup>ab</sup> (Atri Bhāuma ; to Indra)

vṛṣā grāvā vṛṣā mado vṛṣā sōmo ayām sutāḥ,  
, vṛṣann indra vṛṣabhir vṛtrahantama, ]

or refrain, 5.40.1<sup>a</sup>-3<sup>c</sup>

vṛṣā tvā vṛṣaṇaṁ huve vājriṁ citrābhir ūtibhiḥ,  
, vṛṣann indra vṛṣabhir vṛtrahantama, ]

or refrain, 5.40.1<sup>a</sup>-3<sup>c</sup>

8.13.32<sup>ab</sup>, 33<sup>ab</sup> (Nārada Kāṇva ; to Indra)

vṛṣā grāvā vṛṣā mado vṛṣā sōmo ayām sutāḥ,  
vṛṣā yajñō yām invasi vṛṣā hāvaḥ.

vṛṣā tvā vṛṣaṇaṁ huve vājriṁ citrābhir ūtibhiḥ,  
vāvantha hī prātiṣṭutim vṛṣā hāvaḥ.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31-33 the words vṛṣā hāvaḥ are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, Prol. pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sōmo ayām sutāḥ, 8.94.4<sup>a</sup>, for the second of the repeated pādas.

[5.40.4<sup>c</sup>, yuktvá hāribhyām ūpa yāsad arvān: 1.177.1<sup>d</sup>, yuktvá hāri vṛṣaṇā yāhy arvān.]

5.40.5<sup>b</sup>, 9<sup>b</sup>, tāmasāvidhyad āsurāḥ.

5.41.2<sup>ab</sup>, té no mitró váruṇo aryamāyūr indra ṛbhuksā marūto juṣanta: 1.162.1<sup>ab</sup>.  
mā no mitró váruṇo aryamāyūr indra ṛbhuksā marūto pári khyan.

5.41.6<sup>a</sup> (Atri Bhāuma ; to Viṣve Devāḥ, here Vāyu)

prā vo vāyūm rathayūjam kṛṇudhvaṁ prā devām vipraṁ panitāram arkāih,  
iṣudhyāva ṛtasāpaḥ pūramdhīr vāsvis no ātra pātnir ā dhiyē dhuḥ.

10.64.7<sup>a</sup> (Gaya Plāta ; to Viṣve Devāḥ, here Vāyu and Puṣan)

prā vo vāyūm rathayūjam pūramdhīm stómāih kṛṇudhvaṁ sakhyāya  
puṣānam,

té hī devāsyā savitūḥ sāvīmani krātum śacante sacitāḥ śacetasaḥ.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, Ved. Stud. i. 195, 199; Ludwig, Ueber Methode, p. 64. The translation is certain, except as to the word iṣudhyāvaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, RV. Noten, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Puṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, *ibid.* p. 204.

**5.41.8<sup>d</sup>** (Atri Bhāuma ; to Viṣve Devāḥ)

abhi vo arce poṣyāvato nṛṇ vāstoṣ pātīm tvāṣṭaram rāraṇaḥ,  
dhānya sajōṣa dhiṣāṇa nāmobbhir vānaspātīn ṣadhi rāyā ṣeṣe.

5.42.16<sup>b</sup> (The same)

prāiṣā stōmaḥ pṛthivīm antāriksam vānaspātīn ṣadhi rāyā aṣyāḥ,  
devō-devaḥ suhāvo bhūtu māhyaṁ mā no mātā pṛthivī durmatāu dhāt.

or 5.42.16<sup>cd</sup>

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170; Hillebrandt, *Ved. Myth.* i. 180, 517; Oldenberg, *RV. Noten*, p. 336.

[5.41.10<sup>c</sup>, grṇitē agnir etārī nā ṣṇsāih: 6.12.4<sup>a</sup>, sāmākebbhir etārī nā ṣṇsāih  
(agnī ṣṭave).]

Cf. the note under 6.12.4.

**5.41.16<sup>d</sup>** (Atri Bhāuma ; to Viṣve Devāḥ)

kathā dācema nāmāṣ sudānūn evayā marūto āchoktau prācravaṣo marūto  
āchoktau,

mā nō 'hir budhnyō riṣē dhād asmākaṁ bhūd upamativāniḥ.

7.34.17<sup>a</sup> (Vasiṣṭha ; to Ahi Budhnya)

mā nō 'hir budhnyō riṣē dhān mā yajñō asya sridhad ṛtāyōḥ.

For 5.41.16 cf. Bergaigne, *J.A.* xiii (1888). 139.

[5.42.8<sup>d</sup>, candrānī devāḥ savitā suvāti: 7.40.1<sup>c</sup>, yād adyā devāḥ savitā suvāti.]

5.42.16<sup>b</sup>, vānaspātīn ṣadhi rāyā aṣyāḥ: 5.41.8<sup>d</sup>, vānaspātīn ṣadhi rāyā ṣeṣe.

**5.42.16<sup>cd</sup>** (Atri Bhāuma ; to Viṣve Devāḥ)

prāiṣā stōmaḥ pṛthivīm antāriksam vānaspātīn ṣadhi rāyā aṣyāḥ, or 5.41.8<sup>d</sup>  
devō-devaḥ suhāvo bhūtu māhyaṁ mā no mātā pṛthivī durmatāu dhāt.

5.43.15<sup>cd</sup> (The same)

brhād vāyo brhātō tūbhyam agne dhiyajūro mithunāsah sacanta,

devō-devaḥ suhāvo bhūtu māhyaṁ mā no mātā pṛthivī durmatāu  
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that  
5.41.8<sup>d</sup> = 5.42.16<sup>b</sup>.

**5.42.17 = 5.43.16** (Atri Bhāuma ; to Viṣve Devāḥ)

urāu devā anibādhē syāma.

Only one pāda: cf. 3.1.11<sup>a</sup>.

**5.42.18** (Atri Bhāuma ; to Viṣve Devāḥ) =

: 5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvina) =

5.77.5 (Avasyu Ātreya ; to Aṇvins)

sām aṇvīnor āvasā nūtanena mayobhūvā supṛāṇī gamema,  
ā no rayīm vahatam ōtā virān ā viṇvāny amṛtā sūbhagāni.

Note that 5.43.11<sup>a</sup> = 5.76.4<sup>a</sup>.

5.43.10<sup>d</sup> (Atri Bhāuma ; to Viṇve Devāḥ)

ā nāmabhir marūto vakṣi viṇvān ā rūpēbhir jātavedo huvanāḥ,  
yajñām giro jaritūḥ suṣṭutīm ca viṇve ganta maruto viṇva ūtī.

10.35.13<sup>a</sup> (Luṣa Dhānaka ; to Viṇve Devāḥ)

viṇve adyā marūto viṇva ūtī viṇve bhavantv agnāyāḥ sāmiddhāḥ,  
viṇve no devā āvasā gamantu, viṇvam astu drāviṇam vājo asmē.

cf. 1.107.2<sup>a</sup>

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṇva ūtī in 5.43.10<sup>d</sup> is to be changed to viṇvā ūtī, 'with every help' (unusual instrumental, and hiatus), is to be negated, because of the same reading in the parallel which he has not noted ; cf. also 7.57.7<sup>a</sup>, ā stutāso maruto viṇva ūtī. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary ; note the partial repetition of its pāda c (with one of four viṇva, substituted for upa) in 1.107.2<sup>a</sup>.

5.43.11<sup>a</sup> (Atri Bhāuma ; to Viṇve Devāḥ)

ā no divō bṛhatāḥ pārvatād ā sārāsvatī yajatā gantu yajñām.  
havam devī juṣaṣā gṛtāci ṣagmām no vācam ucatī ṣṛnotu.

5.76.4<sup>c</sup> (Atri Bhāuma ; to Aṇvins)

idām hī vām pradīvi sthānam ōka imē gṛhā aṇvinedam duronām,  
ā no divō bṛhatāḥ pārvatād ādbhyō yātam iṣam ūrjam vāhantā.

Note the identity of 5.43.17 with 5.76.5.

5.43.15<sup>cd</sup> : 5.42.16<sup>cd</sup>, devō-devaḥ suhāvo bhūtu māhyam mā no matā pṛthivī dur-  
matāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14<sup>d</sup>, 15<sup>d</sup>, tāvāhām asmi sakhyē nyōkāḥ.

5.45.4<sup>b</sup> (Sadapṛṇa Ātreya : to Viṇve Devāḥ)

sūktēbhir vo vācobhir devājuṣṭair indrā nv āgnī āvase huvādhyāi,  
ukthēbhir hī śmā kavāyāḥ suyajñā āvivāsanto maruto yājanti.

6.59.3<sup>c</sup> (Bharadvāja ; to Indra and Agni)

okivānsā autē sācān ācva sāpti ivūdane,

indrā nv āgnī āvasehā vajriṇā vayām devā havāmahe.

Prima facie the dative āvase in 5.45.4 is better than the instrumental āvasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hierher' ; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with āvase or ūtāye. Possibly, but not certainly, āvasehā = āvasa ihā, with double samdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233 ; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10<sup>a</sup> (Śadapṛṣṭa Ātreya ; to Viṣve Devāḥ)

ā sūryo aruḥao cūkrām ārpó 'yukta yád dharito vitáprsthāḥ,  
udná ná návam anayanta dhíra aṣṇvatír āpo arvág atisṭhan.

7.60.4<sup>b</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

[see 4.45.2<sup>a</sup>

úd vām pṛkṣāso mādhumanto aśthur, ā sūryo aruḥao cūkrām ārpāḥ,  
yásmā ādityā ádhvano rádanti, mitró aryamá varuṇāḥ sajoṣāḥ.] see 1.186.2<sup>b</sup>

See under 4.45.2<sup>a</sup>.

5.46.3<sup>c</sup> (Pratikṣatra Ātreya ; to Viṣve Devāḥ)

indrāgní mitrávaruṇáditim svāḥ pṛthivím dyā́m marútaḥ párvataḥ apāḥ,  
huvé viṣṇuḥ pūṣāṇāḥ bráhmaṇas pátim bhágam nú cā́nsam savitāram útāye.

7.44.1<sup>c</sup> (Vasiṣṭha ; Liṅgoktadevatāḥ)

dadhikráṁ vah prathamám aṣvínosāsam agním sámiddham bhágam  
útāye huve,

indram viṣṇuḥ pūṣāṇāḥ bráhmaṇas pátir, ādityā́n dyāvápṛthivi  
apāḥ svāḥ.] see 7.44.1<sup>d</sup>

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1 : see under 7.44.1. The cadence, pūṣāṇāḥ bráhmaṇas pátim in 5.46.3<sup>c</sup>, also at 7.41.1<sup>a</sup>; the cadence, marútaḥ párvataḥ apāḥ in 5.46.3<sup>b</sup>, also at 10.36.1<sup>a</sup>. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8<sup>c</sup> (Pratikṣatra Ātreya ; Devapatnīstavah)

utá gná vyantu devápatnīr indráṇy agnáyy aṣvínī ráṭ,  
ā ródasī varuṇā́nī cṛṇotu vyántu devír yá ṛtūr jáninām.

7.34.22<sup>b</sup> (Vasiṣṭha ; to Viṣve Devāḥ)

tá no rāsan rātisāso vásūny ā ródasī varuṇā́nī cṛṇotu,  
várūtrībhiḥ suṣarāṇó no astu tváṣṭa sudátro ví dadhatu ráyaḥ.

It is tempting to assume that the repeated páda in 7.34.22 is borrowed from the devapatnī stanza, 5.46.8. Note, however, that Tvaṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of páda b.—For the accent of ródasī see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1<sup>c</sup> : 5.26.4<sup>c</sup>, devébhir havyádātaye.

[5.51.2<sup>b</sup>, sátyadharmāṇo adhvarám : 1.12.7<sup>b</sup>, sátyadharmāṇam adhvaré.]

5.51.3<sup>b</sup> (Svastyātreyā Ātreya ; to Viṣve Devāḥ, here Agni)

viprebhir vipra santya prātaryāvabhir ā gahi,  
devébhiḥ sōmapītaye.

8.38.7<sup>a</sup> (Manu Vāivasvata ; to Viṣve Devāḥ, here Indra and Agni)  
prātaryāvabhir ā gataḥ devébhir jenyāvasū,  
indrāgni sōmapītaye.

Translate 5.51.3 : 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma !' And 8.38.7 : 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third páda of 5.51.3, devébhiḥ sōmapītaye, seems stretched secondarily into two : devébhir [jenyāvasū, indrāgni] sōmapītaye.

5.51.5<sup>a-c</sup> (Svastyātreya Ātreya ; to Viçve Devāḥ, here Vāyu)  
 vāyav ā yāhi vītāye juṣṇāno havyādātaye,  
 pibā sutāsyañdhaso abhi prāyaḥ.

6.16.10<sup>a</sup> (Bharadvāja ; to Agni)  
 āgna ā yāhi vītāye grṇāno havyādātaye,  
 nī hōtā satsi barhiṣi.

7.90.1<sup>d</sup> (Vasiṣṭha ; to Indra and Vāyu)  
 prā virayāś cūcayo dadrīre vām adhvaryubhir mādhumantaḥ sutāsah,  
 vāha vāyo niyūto yāhy ācha pibā sutāsyañdhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhi prāyaḥ 'to the feast', added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg, Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6<sup>ab</sup> : 4.47.2<sup>ab</sup>, indraç ca vāyav eṣām sōmānām (5.51.6<sup>b</sup>, sutānām) pītīm  
 arhathaḥ ; 1.134.6<sup>c</sup>, sutānām pītīm arhasi.

5.51.7<sup>a</sup> (Svastyātreya Ātreya ; to Viçve Devāḥ)  
 sutā indrāya vāyāve sōmaso dādhyāçirah,  
 nimnām nā yanti sindhavo 'bhi prāyaḥ.

cf. 1.5.5<sup>c</sup>

9.33.3<sup>abc</sup> (Trita Āptya ; to Soma Pavamāna)  
 sutā indrāya vāyāve vāruṇāya marūdbhyaḥ,  
 sōmā arṣanti viṣṇave.

9.34.2<sup>abc</sup> (The same)  
 sutā indrāya vāyāve vāruṇāya marūdbhyaḥ,  
 sōmo arṣati viṣṇave.

9.65.20<sup>abc</sup> (Bhrgu Vāruṇi, or Jamadagni Bhargava ; to Soma Pavamāna)  
 apsā indrāya vāyāve vāruṇāya marūdbhyaḥ,  
 sōmo arṣati viṣṇave.

The pāda, vāruṇāya marūdbhyaḥ also at 8.41.1<sup>b</sup> ; 61.12<sup>b</sup> ; see under 8.41.1.—For 5.51.7<sup>ab</sup> cf. 9.63.15<sup>ab</sup> ; for 5.51.7<sup>c</sup> cf. under 8.6.34 ; for 9.65.20<sup>a</sup> cf. 9.84.1<sup>b</sup>, apsā indrāya vāruṇāya vāyāve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80.

5.51.7<sup>b</sup> : 1.5.5<sup>c</sup> ; 137.2<sup>b</sup> ; 7.32.4<sup>b</sup> ; 9.22.3<sup>b</sup> ; 63.15<sup>b</sup> ; 101.12<sup>b</sup>, sōmaso dādhyāçirah.

5.51.8<sup>b</sup> : 1.44.14<sup>d</sup>, aṣvibhyaṁ uṣāsā sajuh.

5.51.8<sup>c</sup>—10<sup>c</sup>, ā yāhy agne atrivāt sutō raṇa.

5.52.4<sup>b</sup> (Çyavāçva Ātreya ; to Maruts)  
 marūtsu vo dadhimahi stōman yajñām ca dhṛṣṇuyā,  
 viçve yé mānuṣa yugā pānti mārtyaṁ riśāḥ.

cf. 1.42.2<sup>b</sup>

6.16.22<sup>b</sup> (Bharadvāja ; to Agni)

prá vah sakhāyo agnāye stōman yajñām ca dhṛṇṇuyā,  
āra gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o Freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'āra gāya : für arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vah is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4<sup>d</sup> : 1.42.2<sup>b</sup> ; 5.67.3<sup>d</sup>, pānti mārtyam riṣāḥ.

[ 5.53.10<sup>b</sup>, tveṣām gaṇām mārutaṁ nāvyaśnām : 5.58.1<sup>b</sup>, stuṣe gaṇām, &c.]

5.53.16<sup>b</sup> (Çyāvaçva Ātreya ; to Maruts)

stulhi bhojān stuvātō asya yūmani rāṇan gāvo nā yāvase,  
yatāḥ pūrvān iva sāklīn ānu hvaya girī gr̥ṇīhi kāmīnaḥ.

10.25.1<sup>d</sup> (Vimada Aindra, or others ; to Soma)

bhadrām no āpi vātaya māno dākṣam utā krātum,  
ādhā te sakhyē āndhaso vī vo māde rāṇan gāvo nā yāvase vīvakṣase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo nā yāvasev ā. under 1.91.13<sup>b</sup>.

5.54.11<sup>d</sup> (Çyāvaçva Ātreya ; to Maruts)

anṣesu va r̥ṣṭāyaḥ patsū khādāyo vāksassu rukmā maruto rāthe çubhah,  
agnibhr̥jaso vidyūto gābhastyoḥ çiprāḥ çirṣāsu vītātā hiraṇyāyīḥ.

8.7.25<sup>b</sup> (Punarvatsa Kāṇva ; to Maruts)

vidyūddhastā abhidyavaḥ çiprāḥ çirṣān hiraṇyāyīḥ,  
çubhrā vy āñjata çriyē.

5.54.11<sup>cd</sup> and 8.7.25<sup>ab</sup> paraphrase one another, in deference to their respective metrical needs ; incidentally the phrase çiprāḥ çirṣāsu in 5.54.11 is replaced by çiprāḥ çirṣān in 8.7.25. Since the Maruts, collectively, have many heads, the word çirṣāsu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For çiprāḥ see Max Müller, SBE. xxxii. 301 ; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4 ; 166.9.10 ; 7.56.13.

5.55.1<sup>d</sup>—9<sup>d</sup>, çubhām yatām ānu rāthā avṛtsata.

[ 5.55.3<sup>c</sup>, virokīṇaḥ sūryasyeva raçmāyaḥ : 10.91.4<sup>d</sup>, arepāsaḥ sūryasyeva, &c.]

5.55.9<sup>b+c</sup> (Çyāvaçva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭanāsmābhyāṁ çārma bahulām vi yantana,  
ādhi stotrāsya sakhyāsya gātana | çūbhaṁ yatām ānu rātha avṛteata. |

☞ refrain, 5.55.1<sup>d-9<sup>d</sup></sup>

6.51.5<sup>d</sup> (Rijçivan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pīṭaḥ pīṭhivi mātār ādhrug āgne bhrātār vaśavo mṛlātā naḥ.  
viçva adityā adite sajōṣā asmābhyāṁ çārma bahulām vi yanta.

10.78.8<sup>c</sup> (Syūmaraçmi Bhārgava : to Maruts)

subhāgān no devāḥ kṛṇutā surātnān asmān stotīm maruto vāvṛdhanāḥ,  
ādhi stotrāsya sakhyāsya gāta sanād dhi vo ratnadhēyāni santi.

Autrecht, in the Preface to his second edition of the Rig Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ādhrug in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9<sup>d</sup>.

5.55.10<sup>d</sup> : 4.50.6<sup>d</sup> ; 8.40.12<sup>d</sup> ; 48.13<sup>d</sup> ; 10.121.10<sup>d</sup>, vayanī syāma pātayo rayīṇām.

5.56.1<sup>d</sup> : 1.49.1<sup>b</sup> ; 8.8.7<sup>a</sup>, divāç cid rocanād ādhi.

5.56.4<sup>d</sup> : 1.37.11<sup>c</sup>, prā cyāvayanti yīmabhiḥ.

5.56.6<sup>a</sup>, yuñgdhvām hy āruṣi rāthe : 1.14.12<sup>a</sup>, yukṣvī hy āruṣi rāthe.

5.56.6<sup>cd</sup>, yuñgdhvām hāri ajirā dhuri vōlhavē vāhiṣṭhā dhuri vōlhavē : 1.134.3<sup>bc</sup>,  
vayū rāthe ajirā dhuri vōlhavē vāhiṣṭhā dhuri vōlhavē.

5.57.7<sup>d</sup>, bhakṣīyā vō 'vaso dāivyasya : 4.21.10<sup>d</sup>, bhakṣīya tō 'vaso dāivyasya.

5.57.8 = 5.58.8 (Çyāvaçva Ātreya ; to Maruts)

hayé nāro marūto mṛlātā naṣ tūvimaghāso āmṛtā řtajñāḥ,  
sátyaçrutāḥ kāvayo yūvāno bṛhadgirayo bṛhād ukṣāmāñāḥ.

[ 5.58.1<sup>b</sup>, stuṣe gaṇām mārutaṁ nāvyaśnām : 5.53.10<sup>b</sup> : tveśām gaṇām, &c. ]

5.61.19<sup>c</sup>, pārvateṣv āpaçritāḥ : 1.84.14<sup>b</sup>, pārvateṣv āpaçritam.

5.64.1<sup>a</sup>, vāruṇaṁ vo riçādasam : 1.2.7<sup>b</sup>, vāruṇaṁ ca riçādasam.

5.64.2<sup>d</sup> : 1.127.10<sup>c</sup>, viçvāsu kṣāsu jōguve.

5.65.2<sup>b+d</sup> (Rātaḥavya Ātreya ; to Mitra and Varuṇa)

tā hī çṛeṣṭhavarcaśā rājānā dirghaçrūtāmā,  
tā sātpati řtāvṛdha řtāvānā jāne-jane.

8.101.2<sup>b</sup> (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vāṛṣiṣṭhakṣatrā urucākṣaśā nārā rājānā dirghaçrūtāmā,

tā bahutā na dañśānā ratharyataḥ | sakām sūryasya raçmibhiḥ. | ☞ 1.47.7<sup>d</sup>

5.67.4<sup>b</sup> (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)

té hí satyá ṛtasṛṣṭā ṛtāvāno jáne-jane,

sunithásas sudánavo ṛñhóc cid urucákrayah.

or 5.67.4<sup>d</sup>[5.65.5<sup>b</sup>, syāma sapráthastame: 1.94.13<sup>o</sup>, ṣarman syāma táva sapráthastame.][5.65.5<sup>c</sup>, anehásas tvotáyah: 8.47.1<sup>a</sup>–18<sup>c</sup>, aneháso va utáyah.]5.66.3<sup>a</sup> (Rātaḥavya Ātreya; to Mitra and Varuṇa)

tá vām éṣe ráthānām urvīm gávyūtim eṣām,

rātāhavyasya susūtiṁ dadhīk stómāir manāmahe.

5.86.4<sup>a</sup> (Atri Bhauma; to Indra and Agni)

tá vām éṣe ráthānām ṛndrāgní havāmahe,

or 5.86.4<sup>b</sup>

ṛpāti turāsyā rādhaso ṛvidvānsā gírvaṇastamā.

or 5.86.4<sup>c</sup>

There is no difficulty in 5.86.4, whether we render *éṣe* by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as *gavām éṣe* 10.48.9, or *rāyá éṣe*, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l.c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātaḥavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schaar hineinlet auf die weite Flur und zu des Opfrers Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (*suvato ráthah*, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4<sup>c</sup>, ní ketúnā jánānām: 1.191.4<sup>c</sup>, ní ketávo jánānām.5.67.1<sup>c</sup> (Yajata Ātreya; to Mitra and Varuṇa)

bāḷ itthī deva nīkṛtām āditya yajatām brhát,

várūṇa mītráryaman vārīṣṭham kṣatrām āpáthe.

8.67.4<sup>b</sup> (Matsya Sāmmada, or others; to Ādityas)

ṛmāhi vo mahatām āvo, várūṇa mītráryaman,

or 8.47.1<sup>a</sup>

ṛvānsy á vṛṇmahe.

or 8.26.21<sup>c</sup>10.126.2<sup>b</sup> (Kulmalabarhiṣa Čailuṣi, or Anhomuc Vāmadevya; to Viṣve Devāh)

tád dhī vayām vṛṇmahe várūṇa mītráryaman,

yéna nīr āñhaso yūyām pāthā nethā ca mārtyam āti dvīṣah.

Cf. *várūṇa mītró aryamā*, under 1.26.4<sup>b</sup>; and the two pádas 7.59.1<sup>c</sup>, *tásmā agne várūṇa mītráryaman* (note enclitic *agne*), and 8.19.35<sup>o</sup>, *vayām té vo várūṇa mītráryaman*. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2<sup>a</sup> (Yajata Ātreya; to Mitra and Varuṇa)

á yád yónim hiraṇyáyam várūṇa mītra sádathah,

ḍhartára carṣapinām, yantām sumnām ṛṣādasā.

or 1.17.2<sup>c</sup>



9.64.20<sup>a</sup> (Kaṣyapa Māṛica ; to Soma Pavamāna)  
 á yád yónim hiraṇyáyaṃ aṣúr ṛtasya sídati,  
 jáhāty āpracetasah.

5.67.2<sup>c</sup> : 1.17.2<sup>c</sup>, dhartāra carṣaṇínám.

5.67.3<sup>b</sup> : 1.26.4<sup>b</sup> ; 4.1.1<sup>b</sup> ; 4.55.10<sup>b</sup> ; 8.18.3<sup>b</sup> ; 28.2<sup>a</sup> ; 83.2<sup>1</sup> ; 10.126.3<sup>b-7<sup>b</sup></sup>, várūṇo  
 mitró aryamā.

5.67.3<sup>d</sup> : 1.41.2<sup>b</sup> ; 5.52.4<sup>d</sup>, pánti mártyaṃ riṣāḥ.

5.67.4<sup>b</sup>, ṛtāvāno jāne-jane : 5.65.2<sup>d</sup>, ṛtāvānā jāne-jane

5.67.4<sup>d</sup> (Yajata Ātreya ; to Mitra and Varuṇa with Aryaman)

té hí satyá ṛtasṛṣṭa ṛtāvāno jāne-jane,  
 sunithāsah sudānavo 'ñhóḥ oid urucákṛayaḥ.

5.65.2<sup>d</sup>

8.18.5<sup>c</sup> (Irimbiṭhi Kaṇva ; to Ādityas)  
 té hí putráso áditer vidúr dvēṣāṃsi yótave,  
 añhóḥ oid urucákṛayo 'nehāsah.

Pāda 8.8.15<sup>c</sup> is clearly composite : añhāsah is cadence in 8.45.11<sup>a</sup> ; see Part 2, chapter 2, class B 4.

5.69.3<sup>b</sup> (Urucakri Ātreya ; to Mitra and Varuṇa with Aditi)  
 prātár devīm áditīm jōhavīmi madhyāṃdina úditā sūryasya,  
 rāyē mitrávaruṇā sarvátātēle tokāya tānayāya čām yóḥ.

5.76.3<sup>b</sup> (Atri Bhāuma ; to Aṣvins)  
 utá yātaṃ saṃgavé prātár āhno madhyāṃdina úditā sūryasya,  
 dívā náktam āvasa čāntamena nódānīm pitír aṣviná tatāna.

For sarvátātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1<sup>a</sup> (Bahuvṛkta Ātreya ; to Mitra and Varuṇa)

á no gantaṃ ričādasā várūṇa mitra barhāṇā,  
 ūpemaṃ cārum adhvarám.

8.8.17<sup>a</sup> (Sadhvaṇsa Kaṇva ; to Aṣvins)  
 á no gantaṃ ričādasemám stōmaṃ purubhuja,  
 kṛtām naḥ suçṛtyo nareṃā dátam abhiṣṭaye.

5.71.2<sup>c</sup> (Bahuvṛkta Ātreya ; to Mitra and Varuṇa)

vičvasya hí pracetasā várūṇa mitra rájathah,  
 ičāná pipyataṃ dhíyah.

7.94.2<sup>c</sup> (Vasiṣṭha ; to Indra and Agni)  
 ičṛutám jaritúr hávam, indrágni vānataṃ girāḥ,  
 ičāná pipyataṃ dhíyah.

7.94.2<sup>a</sup>

9.19.2<sup>c</sup> (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna, here  
Indra and Soma)

yuvām hī sthāh svārpati indraç ca soma gópati,  
içānā pipyatām dhīyah.

5.71.3<sup>a</sup>, ūpa naḥ sutām ā gatam: 1.16.4<sup>a</sup>; 3.42.1<sup>a</sup>, ūpa naḥ sutām ā gahi.

5.71.3<sup>b</sup> (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

ūpa naḥ sutām ā gatam, varuṇa mītra dācūṣaḥ,  
asyā sómasya pītāye.

☞ 1.16.4<sup>a</sup>

☞ 1.22.1<sup>c</sup>

8.47.1<sup>b</sup> (Trita Āptya; to Ādityas)

māhi vo mahatām āvo, varuṇa mītra dācūṣe,

☞ 8.47.1<sup>a</sup>

yām aditya abhi druho rākṣathā nēm aghām naçad anehāso va utāyah  
sutāyo va utāyah.

☞ refrain, 8.47.1<sup>ef</sup> ff.

5.71.3<sup>c</sup>: 1.22.1<sup>c</sup>; 2.3.2<sup>c</sup>; 4.49.5<sup>c</sup>; 6.59.10<sup>d</sup>; 8.7.6<sup>c</sup>; 94.10<sup>c</sup>–12<sup>c</sup>, asyā sómasya  
pītāye.

5.72.1<sup>c</sup>–3<sup>c</sup>, nī barhiṣi sadatām (3<sup>c</sup>, sadatām) somapītāye.

5.72.3<sup>b</sup> (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

mitrāç ca no varuṇaç ca juṣéthām yajñām iṣṭāye,

nī barhiṣi sadatām sómapītāye.

☞ refrain, 5.72.1<sup>c</sup>–3<sup>c</sup>

5.78.3<sup>b</sup> (Saptavadhri Ātreya; to Açvins)

açvinā vajinivasu juṣéthām yajñām iṣṭāye,

haṁsūv iva patatām ū sutūn ūpa.

☞ refrain, 5.78.1<sup>c</sup>–3<sup>c</sup>

8.38.4<sup>a</sup> (Çyāvāçva Ātreya; to Indra and Agni)

juṣéthām yajñām iṣṭāye sutām sōmam sadhastuti,

indrāgni ā gatām nara.

5.73.1<sup>d</sup> (Paura Ātreya; to Açvins)

yād adyā sthāh parāvātī yād arvāvāty açvinā,

yād vā purū purubhuja yād antārikṣa ā gatam.

8.97.5<sup>d</sup> (Rebha Kaçyapa; to Indra)

yād vāsi rocané divāh samudrāsyūdhi viṣṭāpi,

☞ 8.34.13<sup>b</sup>

yāt pūrthive sadane vṛtrahantama yād antārikṣa ā gahi.

Cf. for 5.73.1<sup>ab</sup> the very similar distich 8.13.15<sup>ab</sup>; 97.4<sup>ab</sup>, yāc chakrási parāvātī yād  
arvāvātī vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.78.2<sup>a</sup> (Paura Ātreya; to Açvins)

ihā tyā purubhūtamā purū dānsānsi bībhraṭā,

varasyā yāmy ādhrigu huvé tuviṣṭamā bhujé.

8.22.3<sup>a</sup> (Sobhari Kaṇva; to Açvins)

ihā tyā purubhūtamā devā nāmobbhir açvinā,

arvācinā sv āvase karāmahe, gāntāra dācūṣo grhām.

☞ c: cf. 8.22.3<sup>c</sup>; d: 8.5.5<sup>c</sup>

5.75.3<sup>b</sup>: 1.30.19<sup>b</sup>, cakráñ ráthasya yemathuḥ.

5.75.5<sup>a</sup> (Paura Ātreya; to Aṇvins)

á yád vām sūryá rátham tisthād raghuṣyádam sáda,  
pári vām aruṣá váyo ghrṇá varanta atápaḥ.

8.8.10<sup>a</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)

á yád vām yóṣaṇá rátham átiṣṭhād vajinivasu,  
viṇvāny aṇvinā yuvám prá dhítāny agachatam.

Cf. 1.116.17.

[5.75.10<sup>a</sup>, imá bráhmāṇi vārdhanā: 8.62.4<sup>b</sup>, indra bráhmāṇi vārdhanā.]

5.74.10<sup>ab</sup> (Paura Ātreya; to Aṇvins)

áṇvinā yád dha kárhi oio chuṇrūyātām imám hávam,  
vāsuir ū sū vām bhūjah pñicānti sū vām pñcaḥ.

8.73.5<sup>ab</sup> (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyá kárhi kárhi oio chuṇrūyātām imám hávam,

ānti sád bhūtu vām ávah.]

☞ refrain. 8.73.1<sup>c</sup>—18<sup>c</sup>

5.75.1<sup>c</sup>—9<sup>c</sup>, mádhvi máma ṇrutam hávam.

5.75.2<sup>c</sup>: 1.92.18<sup>b</sup>; 8.5.11<sup>b</sup>; 8.1<sup>c</sup>, dásrā hiraṇyavartanī; 8.87.5<sup>c</sup>, dusrā hiraṇya-  
vartanī ṇubhas pati.

5.75.3<sup>b</sup> (Avasyu Ātreya; to Aṇvins)

a no iátnāni bíbhraṭav áṇvinā géchatañ yuvám,

rudrá hiraṇyavartanī juṣaṇá vajinivasu | mádhvi máma ṇrutam hávam.]

☞ refrain. 5.75.1<sup>a</sup>—9<sup>a</sup>

8.8.1<sup>b</sup> (Sadhvaṇsa Kāṇva; to Aṇvins)

á no viṇvabhír ūtibhir, áṇvinā géchatañ yuvám,

☞ 7.24.4<sup>a</sup>

dásrā hiraṇyavartanī | pibatañ somyám mádhu.]

☞ c: 1.92.18<sup>b</sup>; d: 6.60.15<sup>d</sup>

8.85.1<sup>b</sup> (Kṛṣṇa Āngirasa; to Aṇvins)

á me hávam násaty, áṇvinā géchatañ yuvám,

☞ 1.183.5<sup>d</sup>

mádhaḥ sómasya pítaye.

Note that 5.75.2<sup>c</sup> = 8.8.1<sup>c</sup>.—The páda, rudrá hiraṇyavartanī. 5.75.3<sup>c</sup>, is a version of the more frequent dásrā hiraṇyavartanī; see under 1.92.18.

5.75.7<sup>a</sup>: 1.22.1<sup>b</sup>; 5.78.1<sup>a</sup>, áṇvināv éhá gachatam.

5.75.7<sup>b</sup> (Avasyu Ātreya; to Aṇvins)

áṇvināv éhá gachatam, násatyá má ví venatam,

☞ 1.22.1<sup>b</sup>

tiráṇ cid aryayá pári vartír yatam adābhya | mádhvi máma ṇrutam hávam.]

☞ refrain. 5.75.1<sup>c</sup>—9<sup>c</sup>

5.78.1<sup>b</sup> (Saptavadhri Ātreya; to Aṇvins)

āṇvīnāv ōhā gachatām, nāsatyā mā vī venatam,

cf. 1.22.1<sup>b</sup>

hansāv iva patatam ā sutān ūpa.]

cf. refrain, 5.78.1<sup>c</sup>–3<sup>c</sup>

For tirāṇ cid aryayā pāri see Oldenberg, Prol. p. 458, note; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation aryā ā. Cf. my remarks under 4.29.1<sup>o</sup>.

5.75.9<sup>d</sup>: 1.30.18<sup>b</sup>, rātho dasrāv āmartyah.

5.76.3<sup>b</sup>: 5.69.3<sup>b</sup>, madhyāmindina uditā sūryasya.

5.76.4<sup>c</sup>: 5.43.11<sup>a</sup>, ā no divo brhataḥ parvatad ā.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1<sup>a</sup>: 1.22.1<sup>b</sup>; 5.75.7<sup>a</sup>, āṇvīnāv ōha gachatam.

5.78.1<sup>b</sup>: 5.75.7<sup>b</sup>, nāsatyā mā vī venatam.

5.78.1<sup>c</sup>–3<sup>c</sup>, hansāv iva patatam ā sutān ūpa.

5.78.3<sup>b</sup>: 8.38.4<sup>a</sup>, juṣētham yajñām iṣṭāye; 5.72.3<sup>b</sup>, juṣētam yajñām iṣṭāye.

[5.78.8<sup>a</sup>, yāthā vāto yāthā vānam: 10.23.4<sup>d</sup>, ud id dhūnoti vāto yāthā vānam.]

5.79.1<sup>de</sup>–3<sup>de</sup>, satyaṇravasi vāyye sūjāte āṇvasūnrte: 5.79.1<sup>c</sup>–10<sup>c</sup>, sūjāte āṇvasūnrte.

5.79.2<sup>b</sup>: see next item.

5.79.3<sup>b</sup>, 9<sup>a</sup>: 1.48.1<sup>b</sup>, vy ūchā duhitar divah; 5.79.2<sup>b</sup>, vy āucho duhitar divah.

5.79.6<sup>a</sup>: 4.32.12<sup>c</sup>, ūṣu dha vīravad yaçah.

5.79.6<sup>c</sup>, 7<sup>c</sup>, yé no rádhaṁsy āhrayā (7<sup>c</sup>, āṇvyā).

5.79.7<sup>b</sup>: 4.55.9<sup>a</sup>, ūṣo maghony ā vaha.

5.79.8<sup>a</sup> (Satyaṇravas Ātreya; to Uṣas)

utā no gōmatīr iṣa ā vaha duhitar divah,

ṣakām sūryasya raçmibhiḥ, çukrūḥ çocadbhir arcibhiḥ, sūjāte āṇvasūnrte.]

c: 1.47.7<sup>d</sup>; e: refrain, 5.79.1<sup>c</sup>–10<sup>c</sup>

8.5.9<sup>a</sup> (Brahmatīthi Kaṇva; to Aṇvins)

utā no gōmatīr iṣa utā sātīr aharvidā.

vī pathāḥ sātāye sitam.

9.62.24<sup>a</sup> (Jamadagni Bhārgava; to Soma Pavamāna)

utā no gōmatīr iṣo viçvā arṣa pariṣṭubhah.

ḡṛṇānō jamādagninā.]

cf. 3.62.18<sup>a</sup>

Cf. the pāda, tvām no gōmatīr iṣah, 8.23.29<sup>b</sup>.

5.79.8<sup>c</sup>: 1.47.7<sup>d</sup>; 1.37.2<sup>a</sup>; 8.101.2<sup>d</sup>, sākām sūryasya raçmibhiḥ.

5.79.3<sup>b</sup>, 9<sup>a</sup>: 1.48.1<sup>b</sup>, vy ucha duhitar divaḥ; 5.79.2<sup>b</sup>, vy ūcho duhitar divaḥ.

5.80.4<sup>c</sup>: 1.124.3<sup>c</sup>, ṛtāsyā pānthām ānv eti sādhu: 10.66.1<sup>b</sup>, ṛtāsyā pānthām ānv emi sādhuḥ. .

5.80.4<sup>d</sup>: 1.124.3<sup>d</sup>, prajānatīva nā diḡo mināti.

[5.80.6<sup>b</sup>, yōseva bhadrá ni riṇṭe āpsaḥ: 1.124.7<sup>d</sup>, uṣā hasreva ni riṇṭe āpsaḥ.]

5.80.6<sup>c</sup> (Satyaçravas Ātreya; to Uṣas)

esaḥ pratīcī duhitā divo nṛṇ yōseva bhadrá ni riṇṭe āpsaḥ, 6<sup>c</sup> cf. 1.124.7<sup>d</sup>  
vyūrṇvatī dāçūṣe vāryāṇi pūnar jyōtir yuvatīḥ pūrvathakāḥ.

6.50.8<sup>d</sup> (Rjicvan Bhāradvāja; to Viçve Devāḥ; here Savitar)

ya no devāḥ savitā trāyamaṇo, hiraṇyapāṇir yajato jagamyāt, 6<sup>c</sup> cf. 6.50.8<sup>a</sup>  
yó dātravāṇ uṣāso nā prātīkām vyūrṇutē dāçūṣe vāryāṇi.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçūṣe vāryāṇi also in 1.35.8<sup>a</sup>; 1.163.13<sup>a</sup>; MS. 1.5.4<sup>c</sup>; 70.12; ApÇ. 6.17.10<sup>c</sup>.

5.82.2<sup>a</sup>, āsya hī svāyaçastaram: 5.17.2<sup>a</sup>, āsya hī svayaçastaraḥ.

5.82.2<sup>c</sup> (Çyāvaçva Ātreya; to Savitar)

āsya hī svāyaçastaram, savitūḥ kác canā priyām,  
ná minanti svarājyam.

6<sup>c</sup> 5.17.2<sup>a</sup>

8.93.11<sup>b</sup> (Sukakṣa Āṅgīrasa; to Indra)

yāsyā te nū cid ādīçaṁ ná minānti svarājyam,  
ná devó nádhriḡur jānaḥ.

5.82.3<sup>b</sup> (Çyāvaçva Ātreya; to Savitar)

sa hī rātnāni dāçūṣe suvāti savitā bhāgaḥ,  
tām bhāgaṁ citrām imahe.

7.66.4<sup>c</sup> (Vasiṣṭha; to Ādityas)

yád adyā sūra údité, 'nāgā mitró aryamā,  
suvāti savitā bhāgaḥ.

6<sup>c</sup> 7.66.4<sup>a</sup>

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, suprávīr astu sá kṣāyah. Yet I have little doubt that suvāti savitā bhāgaḥ originated in connexion with rātnāni in 5.82.3. Cf. 4.55.10<sup>a</sup>; 5.42.5; 7.15.12, in all of which savitā bhāgaḥ is implored to bestow goods or benefits.

5.82.6<sup>a</sup> (Çyāvaçva Ātreya; to Savitar)

anāgasō āditaya devāsya savitūḥ savé,  
viçvā vāmāni dhīmahi.

8.22.18<sup>d</sup> (Sobhari Kaṇva ; to Aṇvins)

suprāvargāṃ suvīryāṃ susthū vāryam ānādhṛṣṭam rakṣasvina,  
asminn ā vām ayāne vājinivasu viçvā vāmāni dhimahi.

8.103.5<sup>d</sup> (Sobhari Kaṇva ; to Agni)

sá dṛlḥe cid abhī tṛṇatti vājam árvata ,sá dhatte ákṣiti çrávaḥ, 1.40.4<sup>b</sup>  
tvé devatrí sádā purúvaso viçvā vāmāni dhimahi.

The word árvata in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1<sup>b</sup> (Atri Bhāuma ; to Parjanya)

açhā vada tavāsam gīrbhīr abhī stuhī parjanyaṃ nāmasā vivāsa,  
kānikradad vṛṣabhó jīradānū réto dadhāty ōsadhīṣu gārbham.

8.96.12<sup>b</sup> (Tiraçer Āṅgīrasa, or Dyutīna Māruti ; to Indra)

tād vidiḍḍhi yāt ta indro juṣoṣat stuhī suṣṭutīm nāmasā vivāsa,  
ūpa bhṇṣa jaritar mā ruvanyaḥ çrāvāyā vācam kuvīd āṅgā védāt.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5<sup>d</sup> (Atri Bhāuma ; to Parjanya)

yāsyā vraté pṛthivī nānnamīti yāsyā vraté çaphāvaj jārbbhurīti,  
yāsyā vratā ōsadhīr viçvārūpāḥ sá naḥ parjanya māhi çárma yacha.

10.169.2<sup>d</sup> (Çabara Kākṣivata ; to Gāvaḥ)

yūḥ sārūpā vīrūpā ékarūpā yūsām agnīr iṣṭyā nāmāni véda,  
yū āṅgīrasas tāpasehā cakrūs tābhyaḥ parjanya māhi çárma yacha.

We may presume that 10.169.2<sup>d</sup> echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9<sup>d</sup>, yāt kim ca pṛthivyām adhi : 8.49.7<sup>b</sup> ; 50(Val.2).7<sup>b</sup>, yād vā pṛthivyām adhi (8.50.7<sup>b</sup>, divi).]

[5.85.3<sup>c</sup>, téna viçvasya bhūvanasya rāja : 3.46.2<sup>c</sup> ; 6.36.4<sup>d</sup>, éko viçvasya, &c. ; 9.97.56<sup>b</sup>, sómo viçvasya, &c. ; 10.168.2<sup>d</sup>, asyā viçvasya, &c.]

[5.85.6<sup>b</sup>, mahīm devāsya nákir ū dadharṣa ; 6.7.5<sup>b</sup>, mahīny agne nákir, &c.]

5.85.7<sup>b</sup>, sākḥayām vā sādām id bhrátaram vā : 1.185.8<sup>b</sup>, sākḥayām vā sādām ij jūspatim vā.

[5.85.7<sup>d</sup>, yāt sim āgaç cakṛmā çicrāthas tát : 1.179.5<sup>c</sup> ; 7.93.7<sup>c</sup>, yāt sim āgaç cakṛmā tát sū mṛlatu (7.93.7<sup>c</sup>, mṛla).]

5.85.8<sup>b</sup> (Atri Bhāuma ; to Varuṇa)

kitavāso yād riripūr ná divī yād vā ghā satyām uté yān ná vidmā,  
sārvā tá vi śya çithiréva devādhā te syāma varuṇa priyāsah.

10.139.5° (Viçvāvasu Devagandharva ; to Viçvāvasu)  
 viçvāvasur abhī tām no gr̥nātu divyó gándharvo rájaso vimānaḥ,  
 yád vā ghā satyám utá yān ná vidmá dhīyo hinvánó dhīya in no avyaḥ.

For the possible relationship of 10.139.5 with an Itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. III. 51, 54.

5.86.2° (Atri Bhāuma ; to Indrāgni)

yá p̥tānāsu duṣṭārā yá vájeṣu çravāyyā,  
 yá páñca carṣaṇīr abhī indrāgnī tá havāmahe.

60° 1.21.3<sup>1</sup>

7.15.2° (Vasiṣṭha Maitravaruṇi ; to Agni)

yáḥ páñca carṣaṇīr abhī niṣasáda dame-dame,  
 kavír gr̥hápātir yúvā.

60° 1.12.6<sup>1</sup>

9.101.9° (Nahuṣa Mānava ; to Pavamāna Soma)

yá ójiṣṭhas tám ā bhara pávamāna çravāyyam,  
 yáḥ páñca carṣaṇīr abhī rayīm yéna vānāmahai.

Cf. also under 1.86.5.—See Muir, OST. i. 178.

5.86.2<sup>d</sup> : 1.21.3<sup>b</sup> ; 6.60.14<sup>d</sup>, indrāgnī tá havāmahe.

5.86.4<sup>a</sup> : 5.66.3<sup>a</sup>, tá vām eṣe ráthānām.

5.86.4<sup>b+c</sup> (Atri Bhāuma ; to Indra and Agni)

tá vām eṣe ráthānām, indrāgnī havāmahe,  
 páti turáśya rádhaso vidváṁsā girvaṇastamā.

60° 5.66.3<sup>a</sup>

6.60.5<sup>b</sup> (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdhā indrāgnī havāmahe,  
 tá no mṛlāta id̥ṣe.

60° 1.17.1<sup>c</sup>

6.44.5<sup>b</sup> (Çamyu Bārhaspatya ; to Indra)

yām vardháyantīd girāḥ pátiṁ turáśya rádhasaḥ,  
 tám in nv aśya ródasī devī çuṣmaṁ saparyataḥ.

60° 6.44.5<sup>1</sup>

Cf. indrāgnī tá havāmahe under 1.21.3<sup>b</sup>.

5.86.6<sup>c+e</sup> (Atri Bhāuma ; to Indra and Agni)

evéndrāgnibhyām áhavi havyām çuṣyam ghṛtām ná pūtām ádribhiḥ,  
 tá sūriṣu çrávo brhád rayīm gr̥nātsu didhṛtam iṣam gr̥nātsu didhṛtam.

8.12.4<sup>b</sup> (Parvata Kaṇva ; to Indra)

imām stómam abhiṣṭaye ghṛtām ná pūtām ádrivaḥ,  
 yéna nú sadyá ójasa vavákṣitha.

8.13.12<sup>b</sup> (Nārada Kaṇva ; to Indra)

indra çaviṣṭha satpate, rayīm gr̥nātsu dhārāya,  
 çrávaḥ sūribhyo am̐tām vasutvanām.

60° 8.13.12<sup>a</sup>

60° 7.81.6<sup>a</sup>

Ludwig, 748, translates 5.86.6 as follows : 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräft'ger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes *āhavi* in the sense of *āsavi*; in this way he is able to make *ādrībhiḥ* depend upon *āhavi*. But I do not believe that *āhavi* *ādrībhiḥ* go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in *nā*, and separates the expression *ghṛtām nā pūtām ādrībhiḥ* which on its face would seem to mean 'like ghee purified by the *ādrī*'. But what part the *ādrī* may have played in purifying ghee escapes my knowledge. Soma is *pāripūto* *ādrībhiḥ* in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, *ghṛtām nā ūci matāyāḥ pavante* 'like pure ghee the prayers flow purified'. The expression *ghṛtām nā pūtām (sūpūtām)*, in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6<sup>ab</sup>: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two *pādas* without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck, by the difficulty of *ādrībhiḥ* in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6<sup>b</sup> we may be pretty sure that its author had in mind the previously existing expression *ghṛtām nā pūtām ādrivāḥ*.

### 5.87.2<sup>d</sup> (Evayāmarut Ātreya; to Maruts)

prā yé jātā mahinī yé ca nū svayām prā vidmānā bruvāta evayāmarut.  
krātva tād vo maruto nādhīṣe śāvo dānā mahnā tād eṣām āhrīṣāso nādrayah.

#### 8.20.14<sup>d</sup> (Sobhari Kāṇva; to Maruts)

tūn vandasva marūtas tūn upa stuhi tēsam hī dhūmnam,  
arāṇām nā caramās tād eṣām dānā mahnā tād eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding *dānā* as instrumental (probably of *dāman*). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehere, preise diese Maruts; denn sie sind laut rauschend Rades Speichen *gleich*, von denen *keine* je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering *nā* in *arāṇām nā caramās* does double service, once as '*gleich*' and once as '*keine*'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength), *sūhas*, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached *pāda*, is added secondarily, the author being reminded of it by the ending *tād eṣām* in the penultimate *pāda*.

### 5.87.5<sup>c</sup> (Evayāmarut Ātreya; to Maruts)

svanó nā vó 'mavān rejayad vṣā tveśó yayis taviṣā evayāmarut,  
yénā sāhanta rūjāta svārocīṣa sthāraçmāno hiranyāyāḥ svāyudhāsa iṣmīṇaḥ.

#### 7.56.11<sup>a</sup> (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīṇaḥ sunīṣkē utā svayām tanvāḥ cūmbhamānāḥ.

The hieratic word *iṣmin* occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,



of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmināḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from \**iṣu-min* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *āsthā pitāram iṣmināḥ rudrāṁ vocanta cikvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprésave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviṣūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Çatarudriya* sections of the Yajur-Vedas we have *namas tigmésave*, and *namas ākanésave*, both, of course, referring to Rudra; see my *Vedic Concordance* in that order. In AV. 1.19.3 we have *rudrāḥ çaravyākīṭān amitān vi vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile *rudrāsya hetih*, 'dreaded in every book of the literature. A typical expression is *rudrāsya hetih pari vo ymaktu*, Th. 1.1.1, et al. (see *Concordance*). Rudra is really the typical archer (*āstar*) of the Veda, AV. 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmin* = *iṣumant* follows automatically.

Otherwise *iṣmin* is an attribute of the Maruts. They are described as *svayudhāsa iṣmināḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vāçimanta iṣmināḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vāçimanta rṣtimānto* . . . *sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',<sup>1</sup> and so again *iṣmin* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vāçisu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmināḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmināḥ* is the secondary formation, as, e.g. *ojasvin* : *ojasvant*; *bhrājasvin* : *bhrājasvant*.<sup>2</sup> Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *suniskāḥ* being added from some such connexion as 4.37.4<sup>b</sup>.—The word *sthāraçmāno* in 5.87.5 (for which, last. Oldenberg, RV. Noten, p. 369) suggests *sthirā* 'with firm reins'; perhaps with a kind of haplology from *sth(ir)āraçmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

<sup>1</sup> Cf. in the *Çatarudriya*, *nama iṣumadbhyo dhanvāyibhyaḥ* (or, *dhanvāvibhyaḥ*) *ca*; see *Concordance*.

<sup>2</sup> See *Concordance*, under *indrāujasvinn*, and *sūrya bhrājiṣṭha*.

# REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2<sup>a</sup>, ádhā hótā ny asīdo yájryan: 5.1.5<sup>d</sup>, 6<sup>a</sup>; 6.1.6<sup>b</sup>; 10.52.2<sup>b</sup>, all closely similar pádas; see under 5.1.5<sup>d</sup>.]

6.1.4<sup>c</sup>: 1.72.3<sup>c</sup>, nūmāni cid dadhire yajñīyāni.

[6.1.6<sup>b</sup>: see under 6.1.2<sup>a</sup>.]

6.1.8<sup>a</sup>, viçām kavīm viçpátīm çaçvatnām: 3.2.10<sup>a</sup>, viçām kavīm viçpátīm mānuṣīr īṣah; 5.4.3<sup>a</sup>, viçām kavīm viçpátīm mānuṣīnam.

6.1.9<sup>b</sup> (Bharadvāja Barhaspatya; to Agni)

só agna ije çaçamé ca mārto yás ta ánaṭ samidhā havyádātīm,  
yá áhutīm pári védā námobhir viçvét sá vāmú dadhate tvótāh.

10.122.3<sup>d</sup> (Citramahas Vasistha; to Agni)

saptā dhāmāni pariýānn amartyo dáçad dáçuse sukfte māmahasva,  
suvīreṇa rayīṇagne svābhūvā yás ta ánaṭ samidhā tām juṣasva.

For 6.1.9<sup>c</sup> cf. 1.31.5<sup>c</sup>, yá áhutīm pári védā vāsatkṛtīm.

[6.1.10<sup>b</sup>, námobhir agne samidhotā havyāñh: 7.63.5<sup>d</sup>, námobhir mitrāvaruṇotā havyāñh.]

6.1.10<sup>c</sup> (Bharadvāja Barhaspatya; to Agni)

asmū u te mahi mahé vidhema, námobhir agne samidhotā havyāñh, ~~cf.~~ 6.1.10<sup>b</sup>  
védī sūno sahaso gīrbhīr uktháir á te bhadríyām sumatāu yatema.

6.13.4<sup>a</sup> (The same)

yás te sūno sahaso gīrbhīr uktháir yajñáir mārto niçitīm vedyānaṭ,  
viçvām sá deva prāti víram agne dhatté dhānyām pútyate vasavyāñh.

Ludwig, *Der Rig-Veda*, vi. 94<sup>a</sup>, emends vedyānaṭ (Padap. vedyā ánaṭ) to vedyānaṭ = vedyā ánaṭ. Previously in his Translation, 379, he rendered 6.13.4<sup>ab</sup>, 'der, o sohn der kraft, mit liedern und ukthas, mit offer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended vedyā in 6.13.4 are instrumentals, 'by means of the védi (altar)'. The words are coordinate with all the instrumentals (samidhā, &c.; gīrbhīh, &c.) in the two stanzas. Translate 6.1.10<sup>cd</sup>, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4<sup>ab</sup>, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyānaṭ, but without regard to the parallel, Roth, *ZDMG*. xlviii. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11<sup>a</sup> (Bharadvāja Barhaspatya ; to Agni)

á yás tatántha ródasi ví bhásá çrávobhiç ca çravyas tātutrah,  
bṛhādbhir vājai sthāvirebhir asmé revādbhir agne vitarān ví bhāhi.

6.4.6<sup>b</sup> (The same)

á súryo ná bhānumādbhir arkāir āgne tatántha ródasi ví bhásá,  
citro nayat pári támāṣy aktāḥ çocīṣa pátmann auçijo ná díyan.

6.1.12<sup>c+d</sup> (Bharadvāja Barhaspatya ; to Agni)

nrvad vaso sādām id dhehy asmé bhūri tokāya tanayāya paçvāḥ,  
pūrvīr iṣo bṛhatīr āréaghā asmé bhadrá sāuçravasāni santu.

9.87.9<sup>c</sup> (Uçanas Kavya ; to Pavamāna Soma)

utā sma rāçīm pári yāsi gónām indreṇa soma sarātham punānah,  
pūrvīr iṣo bṛhatīr jiradāno çikṣā çacivas tāva tū upaṣṭūt.

6.74.2<sup>d</sup> (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhatām viçūcim āmivā yū no gāyam āvivēça,  
āré bādhetham nīrtīm parācūr, asmé bhadrá sāuçravasāni santu.

6.1.24.9<sup>c</sup>

For 9.87.9<sup>d</sup> cf. the pádas beginning with çikṣā çacivas under 1.62.12.

6.2.9<sup>b</sup>: 5.9.4<sup>d</sup>, āgne paçūr ná yāvase.

6.2.10<sup>a</sup>: 4.9.5<sup>a</sup>, véçi hy adhvarīyatām.

6.2.11 = 6.14.6 (Bharadvāja Barhaspatya ; to Agni)

áchā no mitramaho deva devān āgne vocaḥ sumatīm ródasyoḥ,  
vihī svastīm sukṣitīm divó nṛñ dviṣo ánhāṇsi duritā tarema tá tarema  
távāvasā tarema.

6.15.15<sup>e</sup> (Vitahavya Āngirasa, or Bharadvāja ; to Agni)

labhi práyaṇsi súdhītāni hí khyo, ní tvā dadhīta ródasi yājadhyai,

6.15.15<sup>a</sup>

ávā no maghavan vājasatāv āgne viçvāni duritā tarema tá tarema távā-  
vasā tarema.

6.4.3<sup>d</sup>: 2.20.5<sup>d</sup>, āçnasya cic çiçnathat pūrvyūñi.

6.4.6<sup>b</sup>: āgne tatántha ródasi ví bhású: 6.1.11<sup>a</sup>, á yás tatántha ródasi ví bhású.

6.4.8<sup>d</sup>; 10.7<sup>b</sup>; 12.6<sup>d</sup>; 13.6<sup>d</sup>; 17.15<sup>d</sup>; 24.10<sup>d</sup>, mādema çatāhimāḥ suvirāḥ.

6.5.1<sup>b</sup> (Bharadvāja Barhaspatya ; to Agni)

huvé vaḥ sūnūm sáhaso yūvānam ádroghavācam matibhir yáviṣṭham,  
ya invati dráviṇāni prācētā viçvāvarāṇi puruváro adhrúk.

6.22.2<sup>d</sup> (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ sapta viprāso abhi vājāyantah,  
nakeṣadabdhām tāturīm parvateṣṭhām ādroghavācam matibhiḥ cavi-  
ṣṭham.

Translate 6.5.1, 'I call for you the son of night, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting : yāvīṣṭham for Agni (see Macdonell, Vedic Mythology, p. 91) ; caviṣṭham for Indra. Cavaś is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. caviṣṭha in Grassmann's Lexicon. The word ādroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ caviṣṭham in 6.22.2<sup>d</sup> together in the sense of 'gedankenstärken'. This is disproved by the parallel words matibhiḥ yāvīṣṭham in 6.5.1<sup>b</sup>. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5<sup>a</sup>, yās te yajñēna samīdhā ya ukthāiḥ : 4.4.7<sup>b</sup>, yās tvā nītyena haviṣā yā ukthāiḥ.]

[6.6.7<sup>c</sup>, candrām rayīm puruvīram bhāntam : 4.44.6<sup>a</sup>, nū no rayīm, &c.]

[6.7.5<sup>b</sup>, mahāny agne nākir ā dadharṣa : 5.85.6<sup>b</sup>, mahīm devāsya nākir, &c.]

6.7.7<sup>a</sup>, vī yó rájānsy āmimīta sukrātuḥ : 1.160.4<sup>e</sup>, vī yó mamé rájasi sukratūyāya.

Cf. 6.8.1<sup>c</sup>.

[6.7.7<sup>b</sup>, vñicvānaró vi divó rocanā kavīḥ : 9.85.9<sup>b</sup>, ātūrucad vī divó, &c.]

6.8.2<sup>a</sup> : 1.143.2<sup>a</sup>, sū jūyamānaḥ paramé vyōmani ; 7.5.7<sup>a</sup>, . . . vyōman.

[6.8.2<sup>c</sup> : vy antāriksam amimīta sukrātuḥ : 6.7.7<sup>a</sup>, vī yó rájānsi āmimīta sukrātuḥ.]

6.8.6<sup>a</sup>, asmákam agne maghāvatsu dhārāya : 1.140.10<sup>a</sup>, asmákam agne maghāvatsu dīdhi.

[6.8.7<sup>a</sup><sup>b</sup>, adabdhēbhis tāva gopābhir iṣṭe 'smákam pāhi triṣadhasṭha surīn : 1.143.8<sup>e</sup><sup>1</sup>, adabdhēbhir ādṛpītebhir iṣṭe 'nimīṣadbhiḥ pāri pāhi no jāh.]

6.10.1<sup>d</sup> : 7.17.4<sup>a</sup>, svadhvarā karati jātavedaḥ ; 3.6.6<sup>d</sup> ; 7.17.3<sup>b</sup>, svadhvarā kṛṇuhi jātavedaḥ.

[6.10.6<sup>d</sup>, āvīr vājasya gādhyasya sātāu : 6.26.2<sup>b</sup>, mahó vājasya, &c.]

[6.11.5<sup>a</sup>, vṛñjé ha yān nāmāṣa barhīr agnāu : 7.2.4<sup>b</sup>, prā vṛñjate nāmāṣa, &c.]

[6.11.6<sup>b</sup>, devēbhir agne agnībhir idhanāḥ : 6.12.6<sup>b</sup>, vīcvebhir agne, &c.]

**6.12.4<sup>b</sup>** (Bharadvāja Barhaspatya; to Agni)  
 sásmákebhīr etári ná çuśáir agnī śtave dáma á jātávedāḥ,  
 drvāno vanván krátvā nárvosráḥ pitéva jārayāyi yajñāhi.

**7.12.2<sup>b</sup>** (Vasiṣṭha Maitravaruṇi; to Agni)  
 sá mahná viçvā duritāni sáhvān agnī śtave dáma á jātávedāḥ,  
 sá no rakṣiṣad duritād avadyád asmān grṇatá utā no maghónaḥ.

For 6.12.4<sup>ab</sup> cf. 5.41.10<sup>c</sup>, grṇitē agnīr etári ná çuśāih; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293; xx. 39; Oldenberg, Prol. 464; RV. Noten, I. 374.

[**6.12.6<sup>b</sup>**, viçvebhīr agne agnībhīr idhānāḥ: 6.11.6<sup>b</sup>, devébhīr agne, &c.]

**6.13.4<sup>a</sup>**. yás te sūno sahaso gīrbhīr ukthāih: 6.1.10<sup>c</sup>, vedī sūno, &c.

**6.14.2<sup>c</sup>**, agnīm hótāram īlate: 1.128.8<sup>a</sup>, agnīm hótāram īlate vāsudhitim; 5.1.7<sup>b</sup>,  
 agnīm hótāram īlate námobhiḥ.

Cf. 3.20.2<sup>b</sup>, āgne hótāram īlate; 8.43.20<sup>c</sup>, vāhniḥ hótāram īlate.

**6.14.6** = 6.2.11.

**6.14.6<sup>c</sup>** = 6.2.11<sup>c</sup>; 6.15.15<sup>e</sup>, tú tarema tūvāvasā tarema.

**6.15.3<sup>b+c</sup>** (Vitahavya Āngirasa, or Bharadvāja; to Agni)  
 sá tvāni dākṣasyāvṛkó vṛdhó bhūr aryāḥ párasyaántarasya tárusaḥ,  
 rāyāḥ sūno sahaso mártyeṣv á chardīr yacha vitāhavyāya saprātho bharád-  
 vājāya sapráthaḥ.

**10.115.5<sup>b</sup>** (Upastuta Vārṣṭihavya; to Agni)  
 sá id agnīḥ kánvatamaḥ kánvasakhāryāḥ párasyaántarasya tárusaḥ,  
 agnīḥ pātu grṇató agnīḥ sūrín agnīr dadātu tésām āvo naḥ.

**6.16.33<sup>a</sup>** (Bharadvāja; to Agni)  
 bharádvājāya sapráthaḥ çárma yacha sahanṭya,  
 āgne várenyāni vāsu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardis. In the period of the composition of the hymns the word could only have been chadis. The metre of the verses points to chadis, instead of chardis, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his Lexicon, s.v.: 'chardis, wofür wahrscheinlich überall chadis zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniss hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadis 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., várma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadis occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsaritsāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çarma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Mahāraṣṭrī Prakṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between *Rig-Veda* composition and *Rig-Veda* redaction. At the time of the redaction the word for 'protection' had so definitely assumed the form *chardis* that the *diakrueasts* had to substitute it for the poets' *chadis*, metre *contradictio*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çarma* and *chardis*. Thus the line, RV. 7.52.2<sup>b</sup>, *çarma tokāya tānayāya gopāh*, is echoed in the formula, *chardis tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5<sup>d</sup> both words occur together, *çarma vârma chardir asmābhyam yaṇsat*. Almost every qualifying expression that is used with *çarma* is also used with *chardis*; e.g. *trivārūtha* 'offering threefold safety', or. *varūthyā*, 'offering safety'; or *vārūtha* by the side of each:

{ *çarma* no *yaṇsan* *trivārūtham*, 10.66.5  
 { *savitā çarma yachatv asmā* *trivārūtham*, 4.53.6  
 { *as naḥ çarma trivārūtham vi yaṇsat*, 8.42.2  
 { *çarmanā nas trivārūthena pāhi*, 5.4.8  
*trivārūtham maruto yanta naç chardih*, 8.18.21

Cf. also MS. 2.8.7<sup>d</sup> : 111.4; KS. 17.6; TA. 2.5.2.

{ *çarma . . . varūthyām tād asmāsu vi yantana*, 8.47.10  
 { *bhāspātih çarma . . . no yamad varūthyām*, 5.46.5  
*chardir yād vām varūthyām*, 6.67.2  
 { *bhāvā vārūtham . . . maghāvadbhyaḥ çarma*, 1.58.9  
 { *çarma no yantam amavad vārūtham*, 4.55.4  
 { *āchidram çarma yachata . . . vārūtham*, 8.27.9  
*yād vaḥ . . . vārūtham āsti yāc chardih*, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urū*, *prthū*, and especially *sapṛāthaḥ*:

{ *yāchā naḥ çarma sapṛāthaḥ*, 1.22.15  
 { *sapṛāthaḥ çarma yacha saḥantya*, 6.16.33  
 { *chardir yacha vīṭahavyāya sapṛāthaḥ*, 6.15.3  
 { *sapṛāthaḥ chardir yantam ādābhyam*, 8.5.12  
*urv asmā āditih çarma yaṇsat*, 4.25.5  
 { *prā no yachatād avṛkām prthū chardih*, 1.48.15  
 { *prāsmāi yachatam avṛkām prthū chardih*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

*durādharṣam grnatō çarma yaṇsat*, 6.49.7  
*ādhipātini chardir yād vām*, 6.67.2  
*bhāvā . . . maghavan maghāvadbhyaḥ çarma*, 1.58.9  
*chardir yacha maghāvadbhyaḥ ca māhyam ca*, 6.46.9 (cf. 7.74.5; 8.5.12)  
*çarma tokāya tānayāya gopāh*, 7.52.2  
*ādha smā yacha tanvō tane ca chardih*, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6<sup>d</sup>, 6<sup>e</sup>, *devō devēṣu vānate hī vāryam* (6<sup>e</sup>, no *dūvaḥ*).

6.15.7<sup>e</sup> (*Vīṭahavya Āngirasa*, or *Bharadvāja*; to *Agni*)  
*samiddham agniṁ samidhā girū gr̥ṇe çucim pāvakām purō adhvarē dhruvām*,  
*vīpraṁ hótāraṁ puruvāraṁ adrūhaṁ kavīm sumnūr imahe jātavedasam*.

8.44.10<sup>a</sup> (Vṛtupa Āṅgīrasa ; to Agni)

vīpraṁ hótāraṁ adrúhaṁ dhūmaketuṁ vibhāvasuṁ.  
yajñānāṁ ketuṁ imahe.

6.16.12 (Vṛtahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitravaruṇi ; to Agni)

tvám agne vanuṣyató ni páhi tvám u naḥ sahasāvaṇṇ avadyát,  
sám tvā dhvasmanvād abhy ètu páthaḥ sám rayi sprhayáyyaḥ sahasari.

Cf Oldenberg, ZDMG. liv. 606 ; RV. Noten. I. 376.

6.16.15<sup>a</sup> (Vṛtahavya Āṅgīrasa, or Bharadvāja ; to Agni)

abhi práyāṁsi súdhitāni hi khyó ni tvā dadhita rodasi yajadhyai.

svā no maghavan vājasātav āgne viçvāni duritā tarema , tū tarema tāvāvasā  
tarema. ] 6.2.11<sup>e</sup>

10.53.2<sup>b</sup> (Devāḥ ; to Agni)

arādhi hótā niśādā yajīyān abhi práyāṁsi súdhitāni hi khyát,  
yajāmāhāi yajñīyān hanta devān īlanmahā ídyaṁ ájyena.

See under 1.135.4 for two very similar pādas

6.16.15<sup>c</sup> : 6.2.11<sup>e</sup> = 6.14.6<sup>e</sup>, tū tarema tāvāvasā tarema.

6.16.2<sup>c</sup> : 5.26.1<sup>c</sup> ; 8.102.16<sup>c</sup>, ū devān vakṣi yakṣi ca.

6.16.5<sup>b</sup>, divodāśaya sunvaté : 4.30.20<sup>c</sup>, divodāśaya dāçuṣe ; 6.31.4<sup>d</sup>, divodāśaya  
sunvaté sutakre.

[ 6.16.7<sup>a</sup>, tvám agne svādhyāḥ : 8.19.17<sup>a</sup> ; 43.30<sup>a</sup>, té ghéd agne svādhyāḥ. ]

6.16.7<sup>c</sup> : 1.15.7<sup>c</sup> ; 5.21.3<sup>d</sup>, yajñēsu devām īlate.

6.16.9<sup>a</sup> : 1.14.11<sup>a</sup>, tvám hótā mánurhitaḥ.

6.16.9<sup>b</sup> (Bharadvāja ; to Agni)

[ tvám hótā mánurhito, vāhnir āśá viduṣṭaraḥ,  
āgne yúkṣi divó viçah. ]

6.1.14.11<sup>a</sup>

7.16.9<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

sā mandrāya ca jihvāya vāhnir āśá viduṣṭaraḥ,  
agne rayīm maghāvadbhyo na ū vaha havyādatim ca sūdaya.

6.16.10<sup>a</sup>, āgna ū yāhi vitāye : 5.51.5<sup>a</sup>, vīyav ū yāhi vitāye.

6.16.15<sup>c</sup>, dhanamjayām rāṇe-rāṇe : 1.74.3<sup>c</sup>, dhanamjayó rāṇe-rāṇe.

[ 6.16.20<sup>a</sup>, sā hi viçvāti pūrthiva : 6.45.20<sup>c</sup>, sā hi viçvāni pārthiva. ]

6.16.22<sup>b</sup> : 5.52.4<sup>b</sup>, stómaṁ yajñāṁ ca dhṛṣṇuyā.

6.16.24—] *Part 1: Repeated Passages belonging to Book VI* [280

6.16.24<sup>b</sup>: 1.14.3<sup>c</sup>, adityān mārutaṁ gaṇām.

[6.16.28<sup>a</sup>, agnis tigména śociśā: āgne tigména, &c.; see under 1.12.12.]

6.16.29<sup>b</sup>: 1.78.1<sup>b</sup>; 6.16.36<sup>b</sup>; 8.43.2<sup>b</sup>, jātavedo vicarṣaṇe.

6.16.29<sup>c</sup> (Bharadvāja; to Agni)

suvīraṁ rayim ā bhara jātavedo vicarṣaṇe.

6.1.78.1<sup>b</sup>

jahi rākṣāṁsi sukrato.

9.63.28<sup>c</sup> (Nidhruvi Kācyapa; to Soma Pavamāna)

punānāḥ soma dhārayādo viśvā āpa sridhaḥ.

9.63.28<sup>c</sup>

jahi rākṣāṁsi sukrato.

6.16.30<sup>a,b</sup> (Bharadvāja; to Agni)

tvām naḥ pāhy āṁhaso jātavedo aghāyatāḥ,

rakṣā ṇo brahmaṇas kave.

7.15.15<sup>a,b</sup> (Vasistha Maitravaruṇi; to Agni)

tvām naḥ pāhy āṁhaso dōṣāvastar aghāyatāḥ,

dīvā naktam adābhyā.

6.16.33<sup>a</sup>: 6.15.3<sup>c</sup>, bharadvājāya saprathah.

6.16.35<sup>c</sup> (Bharadvāja; to Agni)

garbhe mātuh pituḥ pitā vididyutāno akṣāre,

sīdann ṛtāsya yōnim ā.

9.32.4<sup>c</sup> (Çyāvācva Atreya; to Soma Pavamāna)

ubhé somāvacūkaṣan mṛgo na takto arhasi,

sīdann ṛtāsya yōnim ā.

9.64.11<sup>c</sup> (Kācyapa Mārica; to Soma Pavamāna)

urmīr yas te pavitra ā devāvīḥ paryākṣarat,

sīdann ṛtāsya yōnim ā.

Cf. ṛtāsya yonim asīdam, under 3.62.13<sup>c</sup>.

6.16.36<sup>b</sup>: 1.78.1<sup>b</sup>; 6.16.29<sup>b</sup>; 8.43.2<sup>b</sup>, jātavedo vicarṣaṇe.

6.16.40<sup>c</sup>: 5.9.3<sup>d</sup>, viśīm agnīm svadhvaram.

6.16.44<sup>b</sup>, abhi prayāṁsi vitaye: 1.135.4<sup>b</sup>, abhi prayāṁsi sūdhītāni vitaye.

6.16.44<sup>c</sup>: 1.14.6<sup>c</sup>, ā devān sōmapṛitaye.

6.16.46<sup>c</sup>: 4.3.1<sup>b</sup>, hōtārūṁ satyayājāṁ rodasyoh.

6.16.46<sup>d</sup>, uttānāhasto namasā vivāset: 3.14.5<sup>b</sup>, uttānāhastā nāmasopasādya:

10.70.2<sup>d</sup>, uttānāhastā nāmasūdhi vikṣu.



[6.16.47 : 10.9.1.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47<sup>a</sup> : 5.6.5<sup>a</sup>. á te agna reá havih.

6.18.2<sup>a</sup> (Bharadvāja ; to Indra)

sá yudhmáś sátvá khajakft samádva̐ tuvimrakso nadanumañ rjīś.  
brhadrenuṣ cyāvano mánusñam ékañ kṛtīnam abhavat sahava̐.

7.20.3<sup>a</sup> (Vasiṣṭha ; to Indra)

yudhmó anarvá khajakft samádva̐ cūrah satrasád janusem asāḥhah.  
vy āsa indrah pñtanāñ svója, adha viçvam çatrvantam jaghana.

Cf. 5.1.7<sup>c</sup> all old formulas describing Indra's fighting qualities, they offer no basis for chronological discrimination.

6.18.12<sup>c</sup> nūśya çatruṛ nā pratimānam asti : 4.18.4<sup>c</sup>, nahí nv āśya pratimānam asti.]

6.19.1<sup>d</sup> (Bharadvāja ; to Indra)

mahān indro nr̥vād á carsaniprū utā dvibārha aminah sahokhīh.  
asmadryag vāvṛdhe vīryāyorūh pṛthūh sukṛtah kartṛbhīr bhūt.

7.62.1<sup>d</sup> (Vasiṣṭha ; to Sūrya)

ut sūryo brhad arcīṣy açret puru viçvā janima mánusñam.  
samo divā dadṛce rocāmānah kṛtvā kṛtāh sukṛtah kartṛbhīr bhūt.

Ludwig, 543, renders 6.19.1<sup>d</sup>, 'weiten raum erfüllend war er gunstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1<sup>d</sup> exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1<sup>d</sup> means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, I. 249, and 350.

6.19.2<sup>b</sup> : 3.32.7<sup>b</sup>. brhantam ṛçvam ajaram yūvanam ; 6.49.10<sup>c</sup> . . . ajaram susumnam.

6.19.3<sup>b</sup> : 3.54.22<sup>b</sup> ; 5.4.2<sup>d</sup>. asmadryak sam mimihī çravāñsi.

6.19.5<sup>d</sup>. samudre na sindhavo yādamanāh : 3.36.7<sup>a</sup>. samudreṇa sindhavo. &c.

6.19.7<sup>c</sup>. yēna tokāśya tānayasya sātāu : 4.24.3<sup>d</sup> ; 7.82.9<sup>d</sup>, nūras tokasya tanayasya sātāu (7.82.9<sup>d</sup>, sātīṣu).]

6.19.8<sup>b</sup> <sup>1c</sup> (Bharadvāja ; to Indra)

a no bhara vñṣaṇam çūsmam indra dhanaspñtam çūçuvāñsam sudākṣam,  
yēna váñśama pñtanāsu çatruṛn tāvotibhir uta jāminr ajamīn.

10.47.4<sup>b</sup> (Saptagu Āṅgīrasa ; to Indra Vāikuṇṭha)

sanādvajam vipravram tarutram dhanaspñtam çūçuvāñsam sudākṣam,  
dasyuhānam pūrbhidam indra satyam çasmabhyam citram vñṣaṇam  
rayim dah.]

<sup>1c</sup> refrain. 10.47.1<sup>d</sup>—8<sup>d</sup>

8.60.12<sup>a</sup> (Bhargha Prāgātha; to Agni)

yēna vānsāma pftanāsu cārdhataḥ tāranto aryā adīcaḥ,  
sā tvām no vardha prāyasa cācivaso jinvā dhiyo vasuvidāḥ.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, *asmābhyam citram vīśanam rayim dāh* (10.47.1<sup>d</sup>-8<sup>d</sup>); the rigmarole nature of this hymn prepares for the conclusion that the expression, *dhanaspftam cūcuvānsam sudākṣam*, was composed to qualify *ḥṣmam* in 6.19.8, and not *rayim* in the refrain at 10.47.4: *rayim dhanaspftam* is rank tautology. The epithets *dasyuhanam pūrbhidaḥ* are also epithets which really fit something else than *rayim* (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8<sup>c</sup>, &c., cf. 9.90.3<sup>d</sup>, *asubhāḥ sūhvān pftanāsu cātrūn*; for the refrain 10.47.1<sup>d</sup>-8<sup>d</sup>, cf. *Vedic Concordance*, under *asmābhyam citram*.

6.19.9<sup>d</sup> (Bhāradvāja; to Indra)

ū to ḥṣmo vṣabha etu paçcād ōttarād adharād ū purastāt,  
ū viçvato abhi sam etv arvān indra dyumnām svārvad dhehy asmé.

6.35.2<sup>d</sup> (Nara Bhāradvāja; to Indra)

kārhi svit tad indra yān nfbhir nṛṇ vīrūr vīrūn nīlayāse jāyajīn,  
tridhātu gū adhi jayasi goṣv indra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5<sup>a</sup>: 4.28.2<sup>d</sup>, *maho druho āpa viçvāyu dhāyi*.6.20.6<sup>b</sup>: 5.30.8<sup>b</sup>, *çiro dāsasya namucer mathāyan*.6.20.10<sup>c</sup>: 1.174.2<sup>b</sup>, *saptā yat purāḥ çarma çāradr dāt*.

6.20.12 = 1.174.9.

[6.21.10<sup>b</sup>, *jaritāro abhy arcanty arkāih*: see under 6.50.15.]

6.22.2<sup>d</sup>, *adroghavācam matibhīḥ çaviṣṭham*: 6.5.1<sup>b</sup>, *adroghavācam matibhir yaviṣṭham*.

6.23.3<sup>a</sup> (Bhāradvāja; to Indra)

pātā sutām indro astu sōmam prapenūr ugro jaritūram ōtī,  
kartā vīraya suçvaya u lokam dātā vasu stuvate kirāye cit.]

cf. 6.23.3<sup>d</sup>6.44.15<sup>a</sup> (Çāmyu Bārhaspatya; to Indra)

pātā sutām indro astu sōmam hantā vītram vajreṇa mandasānāḥ,

cf. 4.17.3<sup>c</sup>

gantā yajñam parāvataṣ cid āchā vāsor dhīmām avitā kārūdhāyāḥ.

In marking the two words *kirāye*, in 6.23.3, and *kārūdhāyāḥ* 'nourishing poets', in 6.44.15, I have indicated my belief that *kirī* means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kirī* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūvaye* and *stuvaté kirāye cit* is positively fundamental? The rich gentleman who promotes the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kirāye cit* means—are contrasted most effectively of 7.97.10. So also in 3.13 *rātāhavyah* 'he who gives the offering', and *kīreḥ cin māntram* 'the poet with his mantra only'. In 2.12.6, *coditā . . . yó brahmāno nādhāmānasya kīreḥ*, means, '(Indra) who promotes the needy Brahman poet'. The word *kiri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7.103. 'What gentleman (kṣatriya) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give baksheesh? Who shall gain long life with the gods?' Cf. the *kāraṇo alpaśvāḥ*, 'poets lean of purse' in GB 1.3.17. Vait. 24.20. I am sure that in this way the word *kiri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kiri* and *kāru* and *kista*, all from the set-root *kari* 'praise', cf. *kīrti* 'act of praising', IE. type *kṛti-*), need not to be separated etymologically, and, *yas tva kīrdā kirānā mānuṣmāno . . . jōhaviṃi* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kiri*, remarks that Sayana takes *kiri* in the sense of 'poet'. Geldner believes in Sayana more than I do, it would have been well to have listened to him here, not because Sayana knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root. For 6.44.12<sup>1</sup> cf. the closely related *pādas*, *vādhid* (*vādhitiḥ*) *vrtrāni vājreṇa mandasānāḥ*, under 4.17.3; for 6.23.3<sup>1</sup> cf. 7.97.10<sup>1</sup>, *dhattām rayim stuvate kirāye cit*.

[6.23.3<sup>1</sup>, *dāta vāsu stuvate kirāye cit*: 7.97.10<sup>1</sup>, *dhattām rayim stuvate*, &c.]

6.23.7<sup>c</sup>: 3.53.3<sup>c</sup>, *édām barhīr yajamānasya sīda*.

6.23.9<sup>b</sup>: 2.14.10<sup>b</sup>, *somebhir im prṇatā bhojam indram*.

6.24.9<sup>1</sup>, *aktor vyūṣṭāu pāritakmyāyām*: 5.30.13<sup>1</sup>, *aktor vyūṣṭāu pāritakmyāyāḥ*.

6.25.4<sup>c</sup> (Bharadvāja; to Indra)

*ṣuro vā ṣūram vanate ṣarīraīs tanurūcā tāruṣi yat kṛvāite*.

*toké vā gōṣu tānaye yād apsu ví krundasi urvarāsu bravāite*.

6.66.8<sup>c</sup> (Bharadvāja; to Maruts)

*nāsyā vartā nā tarutā nv asti, maruto yam avatha vājasatāu*, <sup>see 1.40.8<sup>c</sup></sup>

*toké vā gōṣu tānaye yām apsu sa vrajani darta pārye adha dyoh*.

For 6.15.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9<sup>c</sup>: 1.177.5<sup>c</sup>; 10.89.17<sup>c</sup>, *vidyāma vāstor avasā grṇantaḥ*.

6.25.9<sup>1</sup> (Bharadvāja; to Indra)

*evā na spṛdhah sām aja samātsv indra rārandhi mithatīr adevīḥ*,

*vidyāma vāstor āvasā grṇānto bharadvājā utā ta indra nūnām*.

<sup>1</sup> See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10, 8.80.3; 10.24.3.

10.89.17<sup>cd</sup> (Renu Vaiçvāmītra ; to Indra)

evā te vayām indra bhuñjatīnām vidyāma sumatīnām nāvanām,  
vidyāma vāstor āvasā gr̥ṇānto viçvāmītrā utā te indra nūnām. 1.4.3<sup>c</sup>

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2<sup>b</sup>, mahō vājasya gādhyasya sātū : 6.10.6<sup>d</sup>, āvīr vājasya, &c.]

6.26.3<sup>d</sup> (Bharadvaja ; to Indra)

tvam kavīm codayo 'rkasātū tvam kutsya çuṣṇam daçuse vark.

tvam çīro amarmāṇaḥ pārahann atithigvāya çāṇsyaṁ kariṣyān.

7.19.8<sup>d</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

priyāsa it te maghavann abhiṣṭāu nāro madema çaraṇē sākḥayāḥ,

nī turvāçam nī yādvaṁ çīṭhy atithigvāya çāṇsyaṁ kariṣyān.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4<sup>b</sup>, āvo yūdhyaṁtaṁ vṛṣabhām daçadyum : 1.33.14<sup>b</sup>, prāvo, &c.

6.27.1, 2 : see page 8.

6.27.3<sup>a</sup> (Bharadvaja ; to Indra)

nahī nū te mahimāṇaḥ samasya nū maghavan maghavattvāsyā vidmā,

nū rādhaso-rādhaso nūtanasyendra nakir dadṛça indriyām te.

10.54.3<sup>a</sup> (Bṛhaduktha Vāmadevya ; to Indra)

kā u nū te mahimāṇaḥ samasyāsmāt pūrva ṛṣayo 'ntam āpuḥ,

yan mātaram ca pītarām ca sākām ājanayathās tanvāḥ svāyāḥ.

6.28.7<sup>c</sup>, mū va stena īçata māghaçaṇsaḥ : 2.42.3<sup>c</sup>, mū na stena īçata māghaçaṇsaḥ.

6.28.7<sup>d</sup>, pari vo hotī rudrasya vrjyāḥ : 2.33.14<sup>a</sup>, pari ṇo hetī rudrāsya vrjyāḥ ;

7.84.2<sup>c</sup>, pari ṇo hōlo varuṇasya vrjyāḥ.

6.29.3<sup>d</sup> (Bharadvaja ; to Indra)

çriye te pādā diva ā mimikṣur dhṛṣṇur vajri çavasā daksināvān.

vāsāno ātkam surabhīm dṛçē kām svār ṇa nṛtav iṣirō babhūtha.

10.123.7<sup>cd</sup> (Vena Bhargava ; to Vena)

urdhvo gandharvo adhi nāke asthāt, pratyān citrā bībhṛad asyāyudhāni,

vāsāno ātkam surabhīm dṛçē kām svār ṇa nāma janata priyāṇi. 9.85.12<sup>a</sup>

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharva-vena with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharva is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Minus* p. 38 ff. has placed in the right light Indra's epithet *arta*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.30.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4<sup>c</sup>: 3.32.11<sup>a</sup>; 4.19.2<sup>c</sup>, āhann āhiṃ pariçāyanam arṇaḥ.

6.30.5, sākam sūryam janāyan dyām usāsam: 1.32.4<sup>c</sup>, āt suryam, &c.]

6.31.4<sup>d</sup>, divodāśaya sunvatē sutakre: 4.30.20<sup>c</sup>, divodāśaya dāçuse; 6.16.5<sup>b</sup>, divodāśaya sunvatē.

[6.32.1<sup>b</sup>, mahē vīriya tavāse turīya: 6.49.12<sup>d</sup>, pra vīriya pra tavase turīya.]

6.32.4<sup>b</sup>: 4.22.3<sup>l</sup>, mahō vājebhir mahādbhiç ca çūsmāih.

6.33.2<sup>d</sup> (Çunahotra Bharadvāja; to Indra)

tvam hīndrīvase vivāco havante carsanāyah çurasātāu.

tvam viprebhir vī pañīr açayas tvōta it sánitā vājam árvā.

7.56.23<sup>d</sup> (Vasiṣṭha; to Maruts)

bhūri cakra marutaḥ pitṛyāny ukthāni yā vaḥ çasyante purā cit.

marūdbhir ugrāḥ pñtanāsu śālhā marūdbhir it sánitā vājam árvā.

6.33.5<sup>c</sup> (Çunahotra Bharadvāja; to Indra)

nūnām na indrāparīya ca syā bhāvā mṛlikā uta no abhiçtāu.

itthā grñānto mahīnasya çárman divi syāma pārye goçatamāḥ.

6.68.8<sup>c</sup> (Bharadvāja; to Indra and Varuṇa)

nū na indrāvaruṇā grñānā prñktām rayīm sauçravasāya devā.

itthā grñānto mahīnasya çárdho 'po na nāvā durita tarema.

car 6.68.8d

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged in our aid) Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated páda. Ludwig, 557, translates 6.68.8<sup>d</sup>, 'hier besingend des grossartigen [reichthums] zuveracht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pádas, and the obvious sense, show that çárdho like çarman is locative. Cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, grñatām Apīh, 6.45.17. Now the singular mahīnasya in a dvidevatya-hymn makes it probable that 6.33.5 is the mother páda.—Oldenberg, *RV Noten*, p. 390, takes mṛlikā in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2<sup>d</sup>: 6.19.9<sup>d</sup>, indra dyumnām svārvad dhehy asmē.

**6.36.4<sup>d</sup>:** 3.46.2<sup>c</sup>, éko viçvasya bhūvanasya rāja.

**6.40.4<sup>c</sup>** (Bharadvāja ; to Indra)

á yāhi çaçvad uçatá yayāthéndra mahá mánasā somapéyam,  
upa bráhmāni çṛṇava imá nó 'thā te yajñās tanvė váyo dhāt.

7.29.2<sup>d</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

brahman vira brahmakṛtiṁ juṣāno 'rvacino hāribhir yāhi tūyam,  
asmīn ō sū sāvane mādayasv ōpa bráhmāni çṛṇava imá naḥ.

cf 2.18.7<sup>d</sup>

[cf several items beginning with upa bráhmāni in my Vedic Concordance — For mánasā in 6.40.4<sup>b</sup> cf. Max Müller, SBE xxxii 188.

**6.40.5<sup>d</sup>:** 4.34.7<sup>b</sup>, sajosaḥ pāhi girvaṇo marūdbhiḥ.

[**6.41.3<sup>c</sup>**, etam piba hariva sthātā ugra : 1.33.5<sup>e</sup>, prā yād divo hariva, &c.]

**6.42.2<sup>b</sup>** (Bharadvāja ; to Indra)

em enaṁ pratyótana sómebhiḥ somapátamam,  
amatrebhir rjṣiṇam indraṁ sūtóbhir indubhiḥ.

8.12.20<sup>b</sup> (Parvata Kāṇva ; to Indra)

yajñebhir yajñāvahasāni sómebhiḥ somapátamam,  
hótrabhir indraṁ vāvrdhur vy ānaçuh.

**6.43.1<sup>c</sup> 4<sup>c</sup>**, ayāni sá sóma indra te sutaḥ piba.

**6.44.1cd–8<sup>cd</sup>**, somaḥ sutaḥ sá indra té 'sti svadhapate madaḥ.

**6.44.5<sup>b</sup>**, patim turasya ródhasaḥ : 5.86.4<sup>b</sup>, pati turasya ródhasaḥ.

**6.44.5<sup>d</sup>** (Çamyu Barhaspatya ; to Indra)

yam vardhayantíd girāḥ , patim turasya ródhasaḥ,  
tam in nv āsya ródasī devī çūṣmaṁ saparyataḥ.

cf 5.86.4<sup>b</sup>

8.93.12<sup>b</sup> (Sukakṣu Āngirasa ; to Indra)

adha te apratiṣkutam devī çūṣmaṁ saparyataḥ,  
ubhe suçipra ródasi.

[**6.44.9<sup>a</sup>**, dhanasya satāv asmān aviddhi : 1.110.9<sup>a</sup>, vājebhir no vājasātāv aviddhi.]

cf 2.30.8

**6.44.10<sup>d</sup>** (Çamyu Barhaspatya ; to Indra)

indra tubhyam in maghavanā abhūma vayanā dātre harivo mā vi vonaḥ,  
nakir apir dadṛçe martyatrá kim aṅgá radhracódanaṁ tvāhuḥ.

8.80.3<sup>c</sup> (Ekadya Naudhasa ; to Indra)

kim aṅgá radhracódanaḥ suvúnasyāvitéd asi,  
kuvit sv indra naḥ çakah.

Fischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction; cf. also Ludwig, *Ueber die neuesten Arbeiten*, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *codā rādho mabho nam*, which calls upon *Uśas* in 1.48.2, and upon *Sarasvatī* in 7.96: 'Inspire thou the liberality of the patrons (of the sacrifice)!' In 7.74 *Uśas* is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. *Uśas* is called *Dakṣiṇā*, 'Baksheesh', for the same reason, in 6.64.1, *ābhūd u vasi dāksinā maghoni* (cf. 1.13.1, 5). In 7.74.4 the words *codāya rādho gṛnaté maghoni*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to *Uśas*. For all this see my *Religion of the Veda*, p. 68 ff. Similarly *Indra* is *pátir turáya rādhasah* in 6.44.5; *Indragñi, pátir turāya rādhasah* in 8.64.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *codā rādhasah*, or *codāya rādhasah*, from those which contain the root *cod* in juxtaposition with the adjective *rādhra*. In 2.30.6 *Indra* and *Soma* are addressed as *rādhraśya stho yajamaṇasya codāu*. Does not this mean,

'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy sacrificer'? I question whether a Vedic Brahman could get himself to speak of a stingy *yajamāna*, because the word *yajamāna* is itself a guarantee of the poet's, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Et ipso* the *yajamāna* does sacrifice (*yajamānaḥ survan*; see 2.29.5; 6.54.6; 60.15; 8.14.3, &c. In 10.49.1 *Indra* declares boastfully that he was the inspirer of the *yajamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *ayajvan* (cf. 8.31.18).

*śhāñi bhuvañ yajamānasya coditā  
ayajvanah śākṣi vyvasmin bhāre.*

The passage strengthens my feeling that *yajamāna* is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the unpious non-sacrificer: *pañi*, *āgraddhā*, *apṛat*, *ayajñā*, *ānyaju*, *aditsant*, *arāvan*, *kṛcā*, *adaguri*, *āyajvan*, *asuvant*, *kavāri*, *ādāgyas*, *asusvi*, &c., not to speak of *ādavyan*, *advayant*, *anindra*, &c. Note particularly the *revāñ ādaguriḥ* who neglects to be liberal (*pramamarsa maghataye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yajamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *rādhraśya stho yajamānasya codāu* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to *Indra* with some petulance in 6.44.10, the first of the two stanzas quoted above: 'O *Indra*, liberal god, we have always relied particularly (id) upon thee to give. O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal sacrificer?' That is to say, it is *Indra's* duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *rādhra* is here about the same kind of a person as the *kṣatriya* in AV. 7.103; see its rendering under 6.23.3.

The same logic applies to *Indra* in 10.24.3:

*yās pátir váryānām asi rādhraśya coditā,  
indra stotṛñām avitā dviṣo nah pāhy āhasah.*

'Thou who art the lord of choice riches, who dost inspire the liberal giver, who helpest. O *Indra*, the singer, do thou protect us from hateful penury!'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): 'How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely wilt help us. O *Indra*!'

But the following two passages seem to me to clinch the sense of *rādhra* as 'liberal giver'.  
2.12.6:

yó radhráśya coditá yaḥ kṛśáśya yó brahmáño nádhmānāśya kíreḥ,  
yuktágrāvṇo yó 'vitá suṣipráḥ sūtāsomaśya sá janāśa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy ;<sup>1</sup> that inspireth the needy Brahman poet ; that helpeth him who operates the press-stones and extracts the soma —he, O folks, is Indra.'

Here I seem to feel that kṛśá is the opposite of radhrá, and identical with áditeśan pañih, in 6.53.3, revāñ ádācurih in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (védas) is taken from them and given to the pious instead (see 1.81.9 ; 8.45.15).

The other passage is 2.34.15 : yáyā radhrám párayatháty áñho yáyā nidó muncátha vanditáram. arváci sá maruto yá va útiḥ, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair radhrá and vanditár the usual pair in behalf of whom the gods exercise their help and care, namely the yájamāna and the Brahman poet ? The numerous passages in which occurs the verb par and its causative páraya, either with or without the prepositions áti, úd, na, and pári, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg. ; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8 : tám áñhasaḥ píparo dāgvān-sam, 'thou didst help the pious man out of straits' ; and, 3.20.4, pársad viṣvāti duritā grñántam, 'may he ferry the singer across all trouble'. Cf. also expressions like sucétasam tirāc cid añhaḥ sūpāthā nayanti in 7.60.6. It seems to me that the dāgvān and the grñān in these two passages are the true parallels respectively of radhrá and vanditár, in 2.34.15, and that radhrá means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here radhrá by 'miserable', we disturb this pervading parallelism in the Veda :

yáyā radhrám párayatháty áñho  
yáyā nidó muncátha vanditáram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single radhrá passage in the Veda which does not gain by this interpretation of the radhrá ; but it must be admitted that áradhra does not yield up its secret under our construction of radhrá. See, in addition to the Lexicons, Bergaigne, Études sur le Lexique du R̥g-Veda, p. 150 ; Pischel, l. c. ; Ludwig, Über die neuesten Arbeiten. pp. 31, 134.

6.44.11<sup>c</sup>, pūrvís ṭa indra niṣṣidho jáneṣu : 3.51.5<sup>a</sup>, pūrvír asya niṣṣidho máryeṣu.

6.44.14<sup>b+d</sup> (Çaiṇyu Bārhaspatya ; to Indra)

asyá made puru varpāñsi vidvān indro vṛtrāny apratí jaghāna,  
tām u pra hoṣi mádhumantam asmāi sómañ viráya cīpriṇe píbadhyāi.

7.23.3<sup>d</sup> (Vasiṣṭha Māitravaruṇi ; to Indra)

yujó ratham gaveṣamān haribhyām upa bráhmāni jujusānam astuḥ.  
vi bādhiṣṭa sya rodasi mahitvéndro vṛtrāny apratí jaghanvān.

8.32.24<sup>b</sup> (Medhatithi Kaṇva ; to Indra)

adhvaryav á tu hi śiñca sómañ viráya cīpriṇe,  
bhārā sutasya pīṭaye.

kṛśa 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.



6.44.15<sup>a</sup>: 6.23.3<sup>a</sup>, pātā sutām indro astu sōman.

[6.44.15<sup>b</sup>, hānta vṛtrām vājreṇa mandasānāḥ: 4.17.3<sup>c</sup>; 10.28.7<sup>c</sup>, vadhīd (10.28.7<sup>c</sup>, vādhīm) vṛtrām, &c.]

6.44.16<sup>d</sup>, vy āsmād dvēso yuyāvad vy āñhah: 2.33.2<sup>e</sup>, vy āsmād dvēso vitaram vy āñhah.

6.44.17<sup>a</sup>, enā mandanō jahī çūra çātrun: 10.112.1<sup>c</sup>, hārasava hāntave çūra çātrun.]

6.44.18<sup>b</sup>: 1.102.4<sup>e</sup>, asmābhyam māhi (1.102.4<sup>e</sup>, indra) vārivah sugam kah (1.102.4<sup>e</sup>, kṛdhi).

6.44.18<sup>c</sup>: 1.100.11<sup>c</sup>, apām tokāsyā tānayasya jēṣē.

6.44.19<sup>a</sup>, ā tvā hārayo vṛṣaṇo yujānāḥ: 3.43.6<sup>a</sup>, ā tvā bṛhanto harayo yujānāḥ.

[6.44.20<sup>b</sup>, ghṛtaprūso nōrmāyo mādantaḥ: 10.68.1<sup>c</sup>, giribhrajō normayo, &c.]

6.44.21<sup>b</sup> (Çaṁyu Barhaspatya; to Indra)

vṛṣāsi divo vṛṣabhāḥ prthivyā vṛṣā sindhūnām vṛṣabhā stīyānām,  
vṛṣṇe ta indur vṛṣabha pipāya svādū raso madhupōyo vārāya.

7.5.2<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

[prāṣṭo divi dhāy agnīḥ prthivyām] netā sindhūnām vṛṣabhā stīyānām,

6.1.98.2<sup>a</sup>

sā mānuṣīr abhi vīgo vī bhāti vaiçvānarō vāvrdhano vāreṇa.

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamana is vṛṣpām netā, embracing the variants in the repeated pāda above.

[6.44.23<sup>b</sup>, ayam sūrye adadhāj jyōtir antāḥ: 10.54.6<sup>a</sup>, yo adadhāj jyotiṣi jyōtir antāḥ.]

6.45.3<sup>ab</sup> (Çaṁyu Barhaspatya; to Indra)

mahīr asya prānītayaḥ pūrvīr utā prāçastayaḥ,

naśya kṣīyanta utāyāḥ.

8.12.21<sup>ab</sup> (Parvata Kaṇva; to Indra)

mahīr asya prānītayaḥ pūrvīr utā prāçastayaḥ,

viçvā vasūni dāçuse vy ānaçuh.

8.40.9<sup>b</sup> (Nabhāka Kaṇva; to Indra and Agni)

pūrvīḥ ta indropamātayaḥ pūrvīr utā prāçastayaḥ sūno hinvasya harivaḥ,  
vasvo vīrasyāpṛco yā nū sādanta no dhiyo [nabhantām anyaké same.]

6.39.1<sup>b</sup> ff.

Cf. bhadrā utā prāçastayaḥ, 8.19.19<sup>c</sup>; and, āsann uta prāçastayaḥ, 8.45.33<sup>b</sup>.

6.45.8<sup>a</sup>: 1.176.3<sup>a</sup>, yāsya viçvāni hāstayoh.

[6.45.10<sup>b</sup>, (indra vajānām pate : 1.29.2<sup>e</sup>, cīprin vajānām pate.)]

6.45.10<sup>c</sup> (Çaṁyu Barhaspatya ; to Indra)

tām u tvā satya somapā (indra vājīnām pate,  
āhūmahī çravasyāvaḥ.

or cf. 1.29.2<sup>c</sup>

8.24.18<sup>b</sup> (Viçvamanas Vaiyaçva ; to Indra)  
tām vo vājānām pātīm āhūmahī çravasyāvaḥ,  
āprāyubhir yajñēbhir vāvrdhēnyam.

Cf the pāda, juhūmasi çravasyāvaḥ, 8.52 (VAL. 4.4<sup>d</sup>, under 1.4.1.

6.45.17<sup>c</sup> (Çaṁyu Barhaspatya ; to Indra)

yo grnatām id āsithapīr ntī çivāḥ sakha,  
sā tvām na indra mṛjaya.

8.80.2<sup>c</sup> (Ekadyu Nāudhasa ; to Indra)  
yo nah ççvat purāvithamrdhro vāja-ātaye,  
sā tvām na indra mṛjaya.

The repeated pāda occurs also in the form tvām (tuām, na indra mṛjaya in 8.80.1<sup>c</sup>. No doubt a conscious rhetorical variation

[6.45.20<sup>a</sup>, sa hi viçvām parthivā : 6.16.20<sup>a</sup>, sa hi viçvāti parthivā.]

[6.45.22<sup>b</sup>, puruhūtaya satvane : 8.45.21<sup>b</sup>, puruṣmṛjāya satvane.]

[6.45.25<sup>a</sup>, imā u tvā çatakrato : 8.92.12<sup>a</sup>, vayam u tvā, Aḥ.]

6.45.25<sup>c</sup> (Çaṁyu Barhaspatya ; to Indra)

imā u tvā çatakrato, bhi pra ñonuvur girah,  
indra vatsām nā mātaraḥ.

or cf. 6.45.25<sup>a</sup>

8.95.1<sup>d</sup> (Tiraçet Aṅgirasa ; to Indra)  
ā tvā giro rathīr ivāsthuh sutesu girvaṇah,  
abhi tvā sam anuṣatōndra vatsām nā mātaraḥ.

Cf gāvo vatsam nā mātaraḥ, 9.12.2<sup>c</sup>, abhi vatsam nā dhenavaḥ, 9.13.7<sup>c</sup>, and vatsam gāvo nā dhenavaḥ, 6.45.28<sup>c</sup>. See next item but one

6.45.27 = 3.41.6.

6.45.28<sup>c</sup> (Çaṁyu Barhaspatya ; to Indra)

imā u tvā sūtē-sute nakṣante girvano girah,  
vatsām gāvo nā dhenāvaḥ.

9.12.2<sup>b</sup> (Devala Kāçyapa ; to Soma Pavamāna)  
abhi viprā anuṣata gāvo vatsām nā mātaraḥ,  
(indram somasya pītaye.)

or 1.16.3<sup>e</sup>

Cf 9.100.7<sup>c</sup> vatsam jātām nā dhenavaḥ, and under 6.45.25<sup>c</sup>, and 9.104.2<sup>c</sup>.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girah). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29<sup>a</sup> : 1.5.2<sup>a</sup>, purūtāmaṁ purūpām.

6.45.30<sup>b</sup> (Çamyu Barhaspatya ; to Indra)

asmākam indra bhūtu te stōmo vāhiṣṭho āntamaḥ,

asmān rayé mahé hinu.

8.5.18<sup>b</sup> (Brahmatithi Kāṇva ; to Aṇvins)

asmākam adya vām ayam stōmo vāhiṣṭho āntamaḥ,

yuvābhyam bhūtv aṇvina.

or 8.5.18<sup>a</sup>

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance ; us promote to great wealth !' Cf. Neisser, Bezz. Beitr. xviii, 305 ; Oldenberg, ZDMG. l. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to day your most beloved, best conveyance ; yours it shall be, O Aṇvins !' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18<sup>a</sup> : 'dazu der klagliche schluss, yuvābhyam bhūtv aṇvina.' He does not notice that this pada also is repeated in 8.26.16 vāhiṣṭho vām hāvanām stōmo dūto huvan narā, yuvābhyam bhūtv aṇvina. 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes, yours it shall be, ye Aṇvins !' I agree with Aufrecht as to the 'klaglicher schluss' in 8.5.18<sup>a</sup> ; that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third pada of 8.26.16. — Cf. 8.1.3<sup>a</sup>, asmākam brāhmadevā bhūtu te.

6.45.32<sup>c</sup> (Çamyu Barhaspatya ; to Brbu Takṣan)

yasya vāyor iva dravād bhadrā rāthi sahasraṇi,

sadyó dānāya mánhate.

10.62.8<sup>d</sup> (Nābhānediṣṭha Mānava, Savarner danastutih)

pra nūnam jayatām ayāni manus tokmeva rohatu,

yah sahāsam çatāyvanī sadyó dānāya mánhate.

Of these two danastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 cf. Pischel, Ved. Stud. ii, 115 bottom :

6.45.33<sup>b</sup> (Çamyu Barhaspatya ; to Brbu Takṣan)

tāt su no viçve aryā ā sādā gṛṇanti kārāvah,

brbum sahasradātaman sūrim sahasrasātaman.

8.94.3<sup>d</sup> (Bindu Āngirasa, or Putalākṣa Āngirasa, to Maruts)

tāt sū no viçve aryā ā sādā gṛṇanti kārāvah,

marutah somapitaye.

or 1.2.3.10<sup>c</sup>

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sänger den Brbu, der am meisten schenkt, den Fürsten der am meisten schenkt.' This differs, *totally*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treugesinnten alle, stets, die Marutechar zum Somatrunk'. Ludwig, 568, renders 6.45.33 : 'immer singen alle sänger über diese [tāt] des frommen, Brbu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3, 'das singen uns alle die frommen vor, immerdar die rühmesänger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii, 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich, poets and the wealthy ari

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the dānatuti is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of arya ā see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *gṛānti kāravaḥ* also at 2.43.1<sup>a</sup>; 8.46.3<sup>c</sup>; 54(Vāl.6).1<sup>b</sup> (see under 8.46.3).

**6.46.8<sup>b</sup>** (Çamyu Barhaspatya; to Indra)

yah satrāhū vicarṣanir indram tām hūmahe vayām,

sāhasramuṣka tūvinṛmṇa sāt pate bhava samatsu no vrdhe,

cf. 5.9.7

8.51(Vāl.3).5<sup>b</sup> (Çrustigu Kaṇva; to Indra)

yō no datū vāsunnām indram tām hūmahe vayām,

vidmā hy aśya sumatīm nāvtyastīm gāmema gōmati vrajē,

cf. 8.46.9<sup>d</sup>

For 8.51 Vāl. 3).5<sup>c</sup> cf. under 1.4.3<sup>b</sup>.—For vicarṣanir see my remark under 2.5.4.

[6.46.8<sup>d</sup>, bhava samatsu no vrdhe: 5.9.7<sup>c</sup>; 10.7<sup>c</sup>; 16.5<sup>c</sup>; 17.5<sup>c</sup>, utāidhi pṛtāu no vrdhe.]

**6.46.4<sup>c</sup>** (Çamyu Barhaspatya; to Indra)

bādhasa jūnān vṛsabheva manyuṇa ghrisāu mīlhu r̥tsama,

asmakām bodhy avitā mahādhané tanūsv apsu sūrye.

7.32.25<sup>c</sup> (Vasistha; to Indra)

parā pūdasva maghavanu amitrān suvēdā no vasō kṛdhi,

cf. 6.48.15<sup>c</sup>

asmakām bodhy avitā mahādhané bhūvā vrdhah sakhinām.

In 6.46.4<sup>c</sup> vṛsabheva is vṛsabhu iva.—The phrase, asmakām bodhy avitā, occurs in sundry other connexions, see under 7.32.11

**6.46.7<sup>a</sup>** (Çamyu Barhaspatya; to Indra)

yād indra nāhuṣiṣv aṇ ojo nṛmṇam ca kṛṣṭiṇu,

yad vā pañca kṛttimam dyumnam ā bhara, satra viçvāni pāuṇsyā.

cf. 5.35.2<sup>c</sup>

8.6.24<sup>b</sup> (Vatsa Kaṇva; to Indra)

uta tyad nāvāçvyam, yād indra nāhuṣiṣv ā,

cf. 5.6.10<sup>d</sup>

ngre vikṣu pradidayat.

Cf. under 5.6.10<sup>d</sup>, and 5.32.2<sup>c</sup>. See Muir, OST. i. 180.

6.46.7<sup>c</sup>, yād vā pañca kṛttimam dyumnam ā bhara: 5.35.2<sup>c</sup>, yad vā pañca kṛttinām.

[6.46.9<sup>c</sup>, chardir yacha maghāvadbhyaç ca māhyam ca: 9.32.6<sup>b</sup>, maghāvadbhyaç ca māhyam ca.]

Cf. the cadence maghāvānu vāyam ca, 1.73.8; 136.7; 143.13; 7.87.5.

**6.47.7<sup>b</sup>** (Garga Bhāradvāja ; to Indra)

indra prā nah purastēva paçya prā no naya pratarām vāsyō ścha,  
bhāva supāro atiparāyō no bhāva suntir utā vāmanthih.

10.45.9<sup>c</sup> (Vatsapri Bhalandana ; to Agni)

yās te adya kṛṇāvad bhadraçoce 'pāpām deva ghrtavantam agne,  
prā tāh naya pratarām vāsyō achābhi sumnām devabhaktam yaviatha.  
8.71.6<sup>c</sup> (Sudṛti Āngirasa, and Purumilha Āngirasa ; to Agni)  
tvām rayīni puruvīram agne dāçuse martāya,  
prā ño naya vāsyō ścha.

That the pāda 8.71.6<sup>c</sup> is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9.), so that Arnold's suggestion, *Vedic Metre*, p. 314, to read naya is superfluous.

**6.47.12** (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukīrti Kakṣivata ; to Indra)

indraḥ sutrāmā svāvāh āvobhiḥ sumṛṇikō bhavatu viçvāvedāḥ,  
bādhatām dvēçō ābhayaṁ kṛṇotu suvīryasya pātayaḥ syāma,  
ser 4.1.20<sup>d</sup>  
ser 4.51.10<sup>d</sup>

For the character of this and the next stanza see Arnold, *VM.*, p. 44. Oldenberg, *RV. Noten*, p. 306. The two stanzas seem to me to be more original, and in better connexion, in the sāutrāmāṇī hymn, 10.131. Cf. Bloomfield, *JAOS.* xv. 146 ff.

**6.47.12<sup>b</sup>** = 10.131.6<sup>b</sup>, sumṛṇikō bhavatu viçvāvedāḥ : 4.1.20<sup>d</sup>, sumṛṇikō bhavatu  
jatāvedāḥ.

**6.47.12<sup>d</sup>** = 10.131.6<sup>d</sup> ; 4.51.10<sup>d</sup> ; 9.89.7<sup>d</sup> ; 95.5<sup>d</sup>, suvīryasya pātayaḥ syāma.

**6.47.13<sup>ab</sup>** = 10.131.7<sup>ab</sup> : 3.1.21<sup>od</sup> ; 59.4<sup>od</sup>, tāsyā vayanī sumatāu yajñīyasyāpi  
bhadre sāumanasō syāma ; 10.14.6<sup>od</sup>, tēṣāṁ vayanī sumatāu yajñī  
yanām āpi bhadre sāumanasō syāma.

**6.47.13<sup>d</sup>** (Garga Bhāradvāja ; to Indra) =

10.131.7<sup>d</sup> (Sukīrti Kakṣivata ; to Indra)

tāsyā vayanī sumatāu yajñīyasyāpi bhadre sāumanasō syāma,  
sē sutrāmā svāvāh indro aamē ārāc oīd dvēçāḥ sanutār yuyota.

7.58.6<sup>c</sup> (Vasiṣṭha ; to Maruts)

pra sū vāci suṣṭutir maghōnām idām saktām maruto juṣanta,  
ārāc oīd dvēçō vṛṣaṇo yuyota yūyam pāta svastibhiḥ sadā nah,  
ser refrain, 7.1.20<sup>d</sup> ff.

10.77.6<sup>d</sup> (Syamarāçmi Bhārgava ; to Maruts)

prā yād vāhadhve marutaḥ parākād ynyām mahāḥ samivāraṇasya vāsvaḥ,  
vidānāso vāsva rādhyasyārāc oīd dvēçāḥ sanutār yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutār yuyota?—For 10.77.6 cf. Oldenberg, *RV. Noten*, p. 365.

[6.47.20<sup>c</sup>, bhāspate prā cikitsā gāvistāu : 1.91.23<sup>d</sup>, ubhāyebhyaḥ prā, &c.]

[6.47.28<sup>d</sup>, deva ratha prāti havyā grbhaya : 1.91.4<sup>d</sup>, rājan soma prāti, &c.]

[6.48.1<sup>c</sup>, pra-pra vayām amṛtām jātāvedasam : 8.74.5<sup>a</sup>, amṛtām jātāvedasam.]

6.48.3<sup>c</sup> (Çaṁyū Barhaspatya ; to Agni)

vṛṣa hy agne ajāro mahān vibhāsy arcīṣa,

ājaareṇa çociṣā çóçucaso chuce sudṛṣṭibhiḥ su didihi.

7.5.4<sup>d</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

tava tridhātu prthivī uta dyāur vāicvānara vratam agne sacanta,

tvam bhāśā ródasi á tatanti. ājaareṇa çociṣā çóçucānaḥ.

6.48.6<sup>c</sup> (Çaṁyū Barhaspatya ; to Agni)

á yāḥ papráu bhanūna rodasi ubhé dñmēna dhāvate divi,

tirās támo dadṛçe ūrmyāsv á çyāvāsv aruṣo vṛṣā çyāvā aruṣo vṛṣa.

7.9.2<sup>d</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

sa sukratur ye vi durah paṇṇām punano arkām purubhojasam nah,

hota mandro viçam dantunā tirās tamo dadṛçe rāmyāṇām.

In the Nighaṇṭu 1. 7 ūrmya and rāmya are listed successively among the twenty-three names for 'night'. - For 6.48.6<sup>c</sup> see Oldenberg, RV. Noten, p. 398.

6.48.8<sup>c</sup> (Çaṁyū Barhaspatya ; to Agni)

viçvāsam grhapatiṛ viçm asi tvām agne mānuṣīṇām,

çatām pūrbhīr yaviṣṭha páhy āñhasaḥ sameddhāram çatām himā stotṛbhiḥ ye  
en dádati.

7.16.10<sup>d</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

ye rúdhāsi dádaty açyā maghā kāmēna çravaso mahah,

tām āñhasaḥ pūrhi pṛṛṭbhiḥ tvām çatām pūrbhīr yaviṣṭha.

For the metre of the repeated pádas see Part 2, chapter 2, class B 8.

6.48.15<sup>c</sup> (Çaṁyū Barhaspatya ; to Maruts, or Lingoktadevatāḥ)

tvesam çardho na mārutam tuviçvany anarvāpam pūṣanam sam yathā çatā,

sam sahaśā káricae çarṇanibhya ān āvir gūlḥā vasu karat suvédá no vásū  
karat.

7.32.25<sup>b</sup> (Vasiṣṭha ; to Indra)

parā pūdasva maghavann amitrān suvédá no vásū kṛdhi,

saṁākam bodhy avitā mahadhane, bhāvā vṛdhaḥ sákhinam. 6.46.4<sup>c</sup>

6.48.18<sup>c</sup> (Çaṁyū Barhaspatya ; to Pūṣan)

a mā pūṣam upa drava çānsasam nu te apikarna aghṛṇe,

agha aryó ūratayaḥ.

6.59.8<sup>b</sup> (Bharadvāja ; to Indra and Agni)  
 indragñi tāpanti māghā aryó arātayah,  
 āpa dvēśānsy ā kṛtām yuyutām sūryad adhi.

In 6.48.16 the repeated pāda is very loose, and āghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó arātayah see last Geldner, *Ved. Stud.* iii. 90.

6.49.1<sup>c+d</sup> (Rjicvan Bharadvāja ; to Viṣve Devāḥ)  
 stuśā janām suvratām nāvyaśbhir girbhīr mitravarūṇa sumnavantā,  
 tā ā gamantu tā ihā cruvantu sukṣatrāso varūṇo mitró agñih.

10.15.5<sup>c</sup> (Çaṅkha Yāmāyana ; to the Fathers)  
 upahutāḥ pitārāḥ soṃyāso barhiṣyēṣu nidhiṣu priveṣu,  
 tā ā gamantu tā ihā cruvantv adhi bruvantu t- vāntv asmān  
 6.51.10<sup>c</sup> (The same as 6.49.1)  
 tā hi cṛśṭhavaracasas tā u nas tiro viṣvāni duritā nayanti,  
 sukṣatrāso varūṇo mitró agñir itadhitayo vakmarījasaatyāḥ.

For cruvantu see *Ved. Stud.* i, p. vi. note.—For 6.49.1<sup>d</sup> cf. *rtavāno varūṇo mitró agñih* under 7.39.7, and other citations in the note there.

6.49.4<sup>a</sup>, pra vāyūm achā brhati manṣa : 3.33.5, pra sindhum achā brhati manṣa.

6.49.5<sup>a1</sup> : 1.183.3<sup>cd</sup>, yena narā nāsatyegayādhyai vartir yāthas tanayāya tmane  
 ca ; 1.184.5<sup>c</sup>, yataim vartis tanayāya tmane ca.

6.49.10<sup>c</sup>, brhantam rṣvām ajaram suṣumnam : 3.32.7<sup>b</sup> ; 6.19.2<sup>b</sup>, brhantam rṣvām  
 ajaram yuvānam.

[6.49.12<sup>a</sup>, pra viriāya pra tavase turīya : 6.32.1<sup>b</sup>, mahe viriāya tavase turīya.]

[6.49.13<sup>a</sup>, yo rājāṃsi vimame pārthivāni : see under 1.160.4.]

6.49.14<sup>b</sup>, tāt pārvatas tāt savitā cano dhāt : 1.107.3<sup>b</sup>, tad ariyamā tat savita, &c.

6.50.4<sup>b</sup>, 15<sup>c</sup>, adyā (15<sup>c</sup>, gnā) hutiso vasavo 'dhrātāḥ

6.50.7<sup>d</sup> (Rjicvan Bharadvāja ; to Viṣve Devāḥ, here Apah)  
 omānam āpo mānuṣir āmrktām dhātā tokāya tanayāya çam yoh,  
 yoyam hi sṭhā bhīṣajo mātftamā viçvasya sthātūr jágato jānitriḥ.

7.60.2<sup>c</sup> (Vasiṣṭha : to Mitra and Varuṇa)  
 eṣā syā mitravaruṇā nṛcakṣa ubhó ud eti sūryo abhi jman,  
 viçvasya sthātūr jágataç ca gopā rju marteṣu vrjinā ca pāçyan.  
 or 4.1.17<sup>d</sup>

10.63.8<sup>b</sup> (Gaya Plāta : to Viṣve Devāḥ)  
 yā içire bhuvanasya pracetaso viçvasya sthātūr jágataç ca mantavaḥ,  
 té naḥ kṛtād ākṛtād enasas pary adyā devānah pipṛta svataaye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomæ, *Bezz. Beitr.* xv. 26 ff.—Note the correspondence of 6.50.13<sup>a</sup> with 10.64.10<sup>b</sup>, under 6.50.13.

[6.50.8<sup>a</sup>, á no devāḥ savitā tráyamāṇaḥ : 7.35.10<sup>a</sup>, çam no devāḥ, &c.]

6.50.8<sup>d</sup>, vyurṇatā daçuṣe yáryāpi : 5.80.6<sup>e</sup>, vyurṇvatī daçuṣe yáryāpi.

[6.50.9<sup>a</sup>, utá tvaṁ sūno sahaso no adyá : 1.58.8<sup>a</sup>, áchidrā sūno, &c. ; 4.2.2<sup>a</sup>, ihá tvaṁ sūno, &c.]

6.50.13<sup>c</sup> (R̥jicvan Bhāradvāja ; to Viçve Devāḥ)

uta syā devaḥ savitā bhāgo no 'pāni napād avatu dānu pāpriḥ,  
tvāṣṭā devébhir jānibhiḥ sajōṣā dyāur devébhir pṛthivī samudrāiḥ.

10.64.10<sup>b</sup> (Gaya Plāta ; to Viçve Devāḥ)

uta matā brhaddivā çṛṇotu nas tvāṣṭā devébhir jānibhiḥ pitā váoaḥ,  
rbhukṣā víjo rathaspatir bhāgo raṇvāḥ çānsaḥ çaṇmānasya pātu naḥ.

6.50.15<sup>b</sup> (R̥jicvan Bhāradvāja ; to Viçve Devāḥ)

evā napāto mama tasya dhātuhī bharādvājā abhy ārcanty arkāiḥ,  
ḡnā hutiso vasavo 'dhṛṣṭā, viçve stutiso bhūta yajatrāḥ.

cor 6.50.4<sup>b</sup>

7.23.6<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

ovód indram vṛṣaṇam vajrabāhum vāsiṣṭhāso abhy ārcanty arkāiḥ,  
ḡsa na stuto vtrāvad dhātu gomad, ḡnyam pāta svastībhiḥ sādā naḥ.

cor c : 1.190.30 ; d : refrain, 7.1.20<sup>d</sup> ff.

Cf. the pádas 7.23.12<sup>b</sup>, daḡvaso abhy ārcanty arkāiḥ, and 6.21.10<sup>b</sup>, jaritāro abhy ārcanty arkāiḥ. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2<sup>a</sup> : 4.1.17<sup>d</sup> : 7.60.2<sup>d</sup>, rju martṣu vrjina ca páçyan.

6.51.5<sup>c</sup> (R̥jicvan Bhāradvāja ; to Viçve Devāḥ)

dyāus pitāḥ pṛthivī mātā adhrug agne bhrātar vasavo mṛtā naḥ.  
viçva āditya adite sajōṣā asmábhyam çarma bahulam ví yanta.

cor 5.51.5<sup>d</sup>

10.63.17<sup>b</sup> = 10.64.17<sup>b</sup> (Gaya Plāta ; to Viçve Devāḥ)

evā plat-ḥ sūnur avivṛdhad vo viçva ādityā adite manīṣi,  
ḡānāso naro amartyenāstāvi jano divyó gāyena.

6.51.5<sup>d</sup>, asmábhyam çarma bahulam ví yanta : 5.55.9<sup>b</sup>, asmábhyam çarma bahulam ví yantana.

6.51.7<sup>b</sup> (R̥jicvan Bhāradvāja ; to Viçve Devāḥ)

ma va óno anyákrtaṁ bhujoma má tát karma vasavo yáo cāyadhve,  
viçvasya hi kṣayatha viçvadevāḥ svayam ripus tanvām rirīṣta.

7.52.2<sup>nd</sup> (Vasiṣṭha ; to Ādityas)

mitras tan no varuṇo māmahanta çarma tokāya tanayāya gopāḥ,  
má vo bhujemānyājātam óno má tát karma vasavo yáo cāyadhve.



[6.51.8<sup>b</sup>, námo dadhara prthivīm utá dyām : 3.59.1<sup>b</sup>, mitro dadhara, &c.]

6.51.10<sup>c</sup> : 6.49.1<sup>d</sup>, suksātrāso vāruṇo mitro agnīh.

6.51.15<sup>a</sup> : 1.15.2<sup>c</sup> ; 8.7.12<sup>a</sup> ; 83.9<sup>a</sup>, yūyām hi śthá sudanavah.

6.51.15<sup>b</sup> (R̥jicvan Bharadvaja ; to Viçve Devāh, here Maruts)  
yūyām hi śthá sudánava, indrajyeṣṭhá abhidyaṇaḥ,  
kartā no adhvānā á sugām gopā amā.

sw 1.15.2<sup>c</sup>

8.83.9<sup>b</sup> (Kusidin Kanva ; to Viçve Devāh, here Maruts)  
yūyām hi śthá sudánava, indrajyeṣṭhá abhidyaṇaḥ,  
adhā cid va uta bruvē.

sw 1.15.2<sup>c</sup>

Cf under 1.15.2<sup>c</sup>.

6.51.16<sup>b</sup> (R̥jicvan Bharadvaja ; to Viçve Devāh)  
apī panthām agānmahi svastigām anohāsam,  
yā na viçvāh pari dviṣo vṛṇakti vindate vāsu.

8.69.16<sup>c</sup> (Priyamedha Angirasa ; R̥ksāyamedhayor danastutiḥ)  
a tú suçipra dānīpate ratham tistha hiraṇyavān,  
adha dyukṣānī sacevahi sahāsrapaḍam aruṣam svastigām anohāsam.

Ludwig, 218, renders anohāsam in 6.51.16 by 'den unangeforderten', at 6.12.10 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, *Études sur le lexique védique*, p. 16 ff.

6.52.3<sup>1</sup> : 3.30.17<sup>d</sup>, brahmadviṣe tapusīm hetim asva.

6.52.5<sup>1</sup> : 10.59.4<sup>b</sup>, paçyema nu sūryam uccarantam ; 4.27.4<sup>b</sup>, jyok paçyat suryam  
uccarantam ; 7.104.24<sup>b</sup>, mā te dr̥çān sūryam uccarantam ; 10.59.6<sup>c</sup>,  
jyok paçyema suryam uccarantam.

6.52.7<sup>a</sup> = 2.41.7<sup>a</sup> : 1.3.7<sup>b</sup>, viçve devāsa a gata.

6.52.7<sup>b</sup> = 2.41.13<sup>b</sup>, çṛṇutā mā imānī havam : 8.73.10<sup>b</sup>, çṛṇutān mā imānī havam.

6.52.12<sup>a</sup>, imānī no agne adhvārānī : 5.4.8<sup>a</sup>, asmākam agne adhvārām juṣasva ;  
7.42.5<sup>a</sup>, imānī no agne adhvārānī juṣasva.

6.52.12<sup>c</sup> (R̥jicvan Bharadvaja ; to Viçve Devāh, here Agni)  
imānī no agne adhvārānī, hotar vayunaço yaja,  
cikitvān dāivyaṁ jānam.

sw 5.4.8<sup>a</sup>

8.44.9<sup>c</sup> (Virōpa Aṅgirasa ; to Agni)  
samidhānā u santya çukraçoca ihā vaha,  
cikitvān dāivyaṁ jānam.

Ludwig, 219, renders 6.52.12, 'dies unser opfer. O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schaar.' *Chant* translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, I. 40). And yet the pāda is construed differently in 8.44.9. Here *ī vaha* governs *dāivyaṃ jānam*, and *ekitvān* is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of *yaj* with two accusatives see the Lexicons.

6.52.13<sup>d</sup> (R̥ijçvan Bharadvāja; to Viçve Devāh)

viçve devāh ṛṇutómāni hāvam me yé antarikṣe yá úpa dyāvi śthá,  
yé agnījihvá utá vā yájatra śśádyāsmín barhiṣi mādāyadhvam.

6.68.11<sup>d</sup> (Bharadvāja; to Indra and Varuṇa)

indravaruṇā mādhumattānāya vṛṇāh sómasya vṛṇā vṛethām,

cor 1.108.3<sup>b</sup>

idāni vām āndhaḥ páriśiktam asmé śśádyāsmín barhiṣi mādāyethām.

10.17.8<sup>c</sup> (Devagrivas Yamāyana; to Sarasvatī)

sarasvatī yá saráthani yayátha svadhábhīr devī pitṛbhīr mādanti,  
śśádyāsmín barhiṣi mādāyasvānamivá śa á dhehy asmé.

AV 18.1.42<sup>c</sup>; 4.46<sup>c</sup> read mādāyadhvam in their version of RV. 10.17.8<sup>c</sup>. Ludwig, *Kritik*, pp. 25, 52, is much impressed with this reading; he regards mādāyadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facilius mādāyaava, because it is unlikely that anybody should have changed the simple reading mādāyaava to mādāyadhvam. But mādāyadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers, it is a loose utilization of the pāda in the form in which it occurs in RV 6.52.13<sup>d</sup>, and once more in the funeral stanzas of the AV. itself, namely 18.1.20<sup>c</sup>. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16<sup>a</sup>, agnīparjanyaṽ avatāni dhīyāni me: 2.40.5<sup>c</sup>, somāpūṣaṇāv avatāni dhīyāni me.

6.52.17<sup>a</sup>: 4.6.4<sup>a</sup>, stirpe barhiṣi samidhāne agnāu.

6.53.5<sup>b</sup>, 7<sup>b</sup>, árayā (7<sup>b</sup>, paññam) hṛdaya kave.

6.53.5<sup>c</sup>–7<sup>c</sup>, athem asmabhyāni randhaya.

6.53.7<sup>a</sup>, 8<sup>d</sup>, á rikha kikirā kṛnu.

6.53.10<sup>b</sup> (Bharadvāja; to Pūṣan)

uta no goṣāpīrā dhīyam aṣvasāṃ vājasāṃ utá,  
ṇrvát kṛnuhi vitaye,

cor cf. 1.13.2<sup>c</sup>

0.2.10<sup>b</sup> (Medhatithi Kanva; to Soma Pavamāna)

goṣā indo nṛṣā aṣvasāṃ vājasāṃ utá,  
ātmā yajñasya pūrvyah,

cor cf. 3.11.3<sup>b</sup>

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6<sup>b</sup> (Bharadvāja; to Pūṣan)

pūṣaṇ ānu prā gā ihi yājamaṇasya sunvatāḥ,  
asmākaṁ stuvatām uta.

6.60.15<sup>b</sup> (Bharadvāja; to Indra and Agni)  
indrāgniṁ ṛṇṇtām hāvaṁ yājamaṇasya sunvatāḥ,  
vitām havyāny ā gataṁ; pibātam soṃyāṁ mādhu.

see 6.60.15<sup>d</sup>

(Cf. yajamaṇasya sunvaté, under 5.26.5<sup>a</sup>, and see p. 9.)

6.54.8<sup>c</sup> (Bharadvāja; to Pūṣan)

ṛṇṇvantaṁ pūṣāṇaṁ vayāṁ 1ryam anaṣṭavedasaṁ,  
iṇāṇaṁ rāyā imahe.

8.26.22<sup>b</sup> (Viṣvamanas Vaiyaçva, or Vyāçva Āṅgīrasa; to Vayu)  
tvāṣṭur jāmataraṁ vayāṁ iṇāṇaṁ rāyā imahe,  
sutāvanto vāyuṁ dyumnā jānaṣaḥ.

8.46.6<sup>c</sup> (Vaça Açvya; to Indra)  
tam indraṁ dānam imahe çavaśanām ābhīrvam.  
iṇāṇaṁ rāyā imahe.

8.53 (Val. 5). 1<sup>d</sup> (Medhya Kaṇva; to Indra)  
upamaṁ tvā maghonām jyēṣṭhaṁ ca vṛṣabhānām,  
pūrbhīttamaṁ maghavanu indra govidam iṇāṇaṁ rāyā imahe.

For 8.26.22 see Hillebrandt, *Ved. Myth.* i. 321.

6.56.2<sup>c</sup> (Bharadvāja; to Pūṣan, here Indra)

uta ghaḥ sa rathītamah śakhya satpatir yujā.  
indro vṛtrāṇi jighnate.

8.17.8<sup>c</sup> (Irimbiṭhi Kaṇva; to Indra)  
tūvigrīvo vajradarāḥ subāhur andhaso made,  
indro vṛtrāṇi jighnate.

(Cf. 6.57.3<sup>c</sup>; 8.29.4<sup>b</sup>; 9.1.10<sup>b</sup>.)

6.57.1<sup>b</sup>: 4.31.11<sup>b</sup>, śakhyāya svastaye.

6.57.1<sup>c</sup>, huvēma vājaśataye: 5.35.6<sup>d</sup>; 8.6.37<sup>c</sup>; 34.4<sup>b</sup>, hāvante vājaśataye;  
8.9.13<sup>b</sup>, huveya vājaśataye.

6.59.3<sup>c</sup>, indrā nv agnī āvaseha vajriṇā: 5.45.4<sup>b</sup>, indrā nv agnī āvase huvadhyaī.

6.59.7<sup>c1</sup> (Bharadvāja; to Indra and Agni)

indrāgniṁ ā hi tanvate naro dhānvāni bāhvoḥ.  
mā no asmin mahādhané parā varktam gāviṣṭṣu.

8.75.12<sup>b</sup> (Virūpa Āṅgīrasa; to Agni)  
mā no asmin mahādhané parā varg bhārabhīd yathā,  
sainvargam sain rayim jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyana 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahmadatta (JbAI vii. 340) nirvāṇakāmabhogebhya bhārebhya iva bhārikāḥ.

6.59.8<sup>b</sup>: 6.48.16<sup>c</sup>, aghā aryo āratayaḥ.

6.59.9<sup>d</sup>: 1.79.9<sup>b</sup>, rayīm viçvāyupocāsam.

6.59.10<sup>b</sup> (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stómebhir havanaçrutā,

viçvabhir girbhīr ā gatam āsyā sōmasya pītaye.]

ser 1.22.1<sup>c</sup>

8.8.7<sup>d</sup> (Sadhvansa Kāṇva; to Açvins)

divaç cid rocanād adhy, ā no gantām svarvidā,

ser 1.49.1<sup>b</sup>

dhibhīr vatsapracetasā stómebhir havanaçrutā.

8.12.23<sup>b</sup> (Purvata Kāṇva; to Indra)

mahāntām mahinā vayanā stómebhir havanaçrutām,

arkāir abhi pra pōnumaḥ sam ojaṣe.

6.59.10<sup>d</sup>: 1.22.1<sup>c</sup>; 2.3.2<sup>d</sup>; 4.49.5<sup>c</sup>; 5.71.3<sup>c</sup>; 8.76.6<sup>c</sup>; 94.10<sup>c</sup>–12<sup>c</sup>, āsyā sōmasya pītaye.

6.60.5<sup>b</sup>: 5.86.4<sup>b</sup>, indrāgni havāmahe.

6.60.5<sup>c</sup>: 1.17.1<sup>c</sup>, tā no mṛlāta idfçe; 4.57.1<sup>d</sup>, sa no mṛlātidfçe.

6.60.7<sup>b</sup>: 1.11.8<sup>b</sup>, abhi stomā anuṣata.

6.60.8<sup>ab</sup>: 4.47.4<sup>ab</sup>, yā vām santi puruṣpfo niyūto daçuse narā.

6.60.9<sup>b</sup>: 1.16.5<sup>b</sup>; 21.4<sup>b</sup>, upedam savanam sutam.

6.60.9<sup>c</sup>: 8.38.7<sup>c</sup>–9<sup>c</sup>, indrāgni somapītaye.

6.60.14<sup>ab</sup> (Bharadvāja; to Indra and Agni)

ā no gavyebhir açvyāir vasavyāir ūpa gachatam,

sakhyāu devāu sakhyāya çambhuv, endrāgni tā havāmahe.]

ser 1.21.3<sup>b</sup>

8.7.14<sup>ab</sup> (Gopavana Atreya, or Saptavadhri Atreya; to Açvins)

ā no gavyebhir açvyāih sahasrāir ūpa gachatam,

antī çad bhutu vām avah.]

ser refrain, 8.73.1<sup>c</sup>–18<sup>c</sup>

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahasrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues.

mā no gavyebhir açvyāih sahasrebhir atī khyatam,

antī çad bhutu vām avah.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifier has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1<sup>ab</sup> to 5.41.2<sup>ab</sup> (under 1.162.1).—The hymn 6.60 shares two padas with 1.21; see next item.

6.60.14<sup>d</sup>: 1.21.3<sup>b</sup>; 5.86.2<sup>d</sup>, indrāgnī tā havāmahe.

6.60.15<sup>b</sup>: 6.54.6<sup>b</sup>, yajamānasya sunvatah.

6.60.15<sup>d</sup>: 7.74.2<sup>d</sup>; 8.5.11<sup>c</sup>; 8.1<sup>d</sup>; 3.5.22<sup>d</sup>, pibātaṁ somyaṁ mādhu; 8.24.13<sup>b</sup>, pibāti somyām mādhu.

6.61.3<sup>a</sup>: sarasvati devanīdo nī barhaya; 2.23.8, bṛhaspate devanīdo nī barhaya.

6.61.4<sup>b</sup>: 1.3.10<sup>b</sup>, vājebhir vajintvati.

6.61.5<sup>b</sup>: 1.40.2<sup>b</sup>, upabrūte dhane hite.

6.61.7<sup>a</sup> (Bharadvāja; to Sarasvatī)

utā syā naḥ sárasvatī ghorī hiraṇyavartanā  
atraghni, vasti suṣṭutam.

7.95.4<sup>a</sup> (Vasiṣṭha; to Sarasvatī)

utā syā naḥ sárasvatī juṣāṇópa śravat subhagā yajñe asmin,  
mitajñubhir namasyāir iyanā rayā yuja eīd uttara sakhibhyah.

For 6.61.7 cf. 2.1.11.

6.61.9<sup>a</sup>, sā no viçvā āti dvīṣah; 5.25.9<sup>c</sup>, sā no viçvā āti dvīṣah.

6.61.11<sup>ab</sup>, āpaprūsi pāṛthivāny uru rajo antarīkṣam; 1.81.7<sup>a</sup>, ā paprāu pāṛthivām  
rajañ.]

6.63.2<sup>d</sup>, na yat paro nantaras tuturyat; 2.41.8<sup>a</sup>, na yat paro nantarah.

6.63.4<sup>b</sup>, pra rātir eti jūrṇini ghṛtaci; 4.6.3<sup>a</sup>, yata sujūrṇi rātini ghṛtaci.]

Cf. under 3.19.2.

6.63.7<sup>b</sup>, abhī prayo nāsatyā vahantu; 1.118.4<sup>d</sup>, abhī prayo nāsatyā vahanti.

6.63.7<sup>c</sup> (Bharadvāja; to Aṇvins)

a vām vayo çvaso vāhiṣṭhā abhī prayo nāsatyā vahantu,]

See 1.118.4<sup>d</sup>

prā vām rātho mānojavā asarjīṣah prkṣa isidho anu purvīh.

7.68.3<sup>a</sup> (Vasiṣṭha; to Aṇvins)

prā vām rātho mānojavā iyarti tiro rajānsy aṇvina çatotih,  
asmabhyam sūryavasū iyanah.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1<sup>d</sup>, sakfe çukrām duduhe pññir ūdhah; 4.3.10<sup>d</sup>, vīśa çukram duduhe  
pññir ūdhah.

6.66.8—] *Part 1: Repeated Passages belonging to Book VI* [802

6.66.8<sup>a</sup>, náśya vartá ná tarutá nv ásti : 1.40.8<sup>c</sup>, náśya vartá ná tarutá mahadhaná.

[6.66.8<sup>b</sup>, māruto yām ávatha vājasātāu : 10.35.14<sup>a</sup> ; 63.14<sup>a</sup>, yām devāso ávatha vājasātāu.]

6.66.8<sup>c</sup>, toke vā gōsu tánaye yām apśú : 6.25.4<sup>a</sup>, toké vā gōsu tánaye yád apśu.

6.66.11<sup>b</sup> rudráśya sūnūm havasá vivāse : 1.64.12<sup>b</sup> . . . havasá gr̥ṇimasi.

[6.67.10<sup>a</sup>, vi yád vícam kistáso bhárante : 7.72.4<sup>b</sup>, prá vām bráhmāṇi kárāvo bharante.]

[6.68.2<sup>b</sup>, śúrāṇām çaviśthá tá hi bhūtām : 7.93.2<sup>a</sup>, tá sánasí çavasāná hi bhūtām.]

[6.68.4<sup>d</sup> : dyáuṣ ca prthivi bhūtām urví : 10.93.1<sup>a</sup>, mahi dyāvaprthivi bhūtām urví.]

6.68.4<sup>d</sup> is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6<sup>b</sup>, rayīm dhattho vasumantanī puruṣum : 4.34.10<sup>b</sup>, rayīm dhatthá, &c. ,  
7.84.4<sup>b</sup>, rayīm dhattam, &c. ; 4.49.4<sup>b</sup>, rayīm dhattam çatagvinam ;  
1.159.5<sup>d</sup>, rayīm dhattam vasumantanī çatagvinam.

6.68.8<sup>c</sup>, itthá gr̥ṇanto mahinasya çárdhaḥ : 6.33.5<sup>c</sup>, itthá gr̥ṇanto mahinasya çarman.

6.68.8<sup>d</sup> (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇá gr̥ṇāná pr̥ktam rayīm sauçravasáya devá,  
[itthá gr̥ṇanto mahinasya çárdho, 'pó ná nává duritá tarema.

cf. 6.35.5<sup>c</sup>

7.65.3<sup>d</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

tá bhūripaçaṇ anrtasya sēta duratyēto ripave martyāya,  
rtasya mitrávaruṇá pathá vām apó ná nává duritá tarema.

cf. 8.83.8 , 97.15.

6.68.11<sup>b</sup> : 1.106.3<sup>b</sup>, vṛṇaḥ somasya vṛṣanā vṛṣothām.

6.68.11<sup>d</sup>, asadyasmin barhiṣi mādayethām : 6.52.13<sup>d</sup>, . . . mādayadhvam ;  
10.17.18<sup>c</sup>, . . . mādayasva.

6.69.4<sup>d</sup>, 7<sup>d</sup>, upa bráhmāṇi çr̥ṇutam giro (7<sup>d</sup>, havam) me.

6.70.3<sup>c</sup> (Bharadvāja ; to Dyāvaprthivyāu)

yó vām rjave kramapāya rodasi marto dadāṣa dhiṣaṇe sa sādhati,  
prá prajābhūr jāyate dhármapas pári yuvoh siktá viśurūpāni sávrata.

8.27.16<sup>a</sup> (Manu Vāivasvata; to Viṣve Devāḥ)

prā sā kṣāyam tirate ví mahír īso yó vo varāya dāṣati, or 7.59.2<sup>a</sup>  
prā prajābhir jāyate dhármaṣas páry ariṣṭaḥ sarva edhate, or 1.41.2<sup>a</sup>

10.63.13<sup>b</sup> (Gaya Plata; to Viṣve Devāḥ, here Ādityas)

ariṣṭaḥ sā mártō viṣva edhate, prā prajābhir jāyate dhármaṣas pári, or 1.41.2<sup>a</sup>

yām ādityaso náyathā sunitībhir āti viṣvāni duritā avastaye

Cf. under 1.41.2.—For dhárma in 6.70.3<sup>b</sup> see Hillebrandt, Ved. Myth. i. 176.

6.71.1<sup>a</sup>, ud u syā devāḥ savitā hiranyāyā: 2.38.1<sup>a</sup>, ud u sya devaḥ savitā savāya;  
6.71.4<sup>a</sup>, ud u syā devaḥ savitā dāmūnāḥ: 7.38.1<sup>a</sup>, ud u syā devaḥ  
savitā yayāma.

6.71.3<sup>d</sup> (Bharadvāja; to Savitar)

adabdhēbhiḥ savitāḥ pāyūbhiḥ tvaṁ civebhir adya pari pāhi no gayam.  
hiranyajihvaḥ suvitāya nāvyaśe rákṣā mákir no aghāṣāṣa iṣata.

6.75.10<sup>d</sup> (Payu Bhāradvāja; Liṅgoktadevatāḥ)

brūhmaṇāsaḥ pitāraḥ sōmyasaḥ cive no dyāvaprthivī aneḥasa,  
pośā naḥ pātu duritād ṛtāvrdho rákṣā mákir no aghāṣāṣa iṣata.

For the repeated páda cf. under 1.23.9.

6.71.4<sup>a</sup>, ud u syā devāḥ savitā dāmūnāḥ: 2.38.1<sup>a</sup>, ud u sya devaḥ savitā savāya;  
6.71.1<sup>a</sup>, ud u syā devaḥ savitā hiranyāyā: 7.38.1<sup>a</sup>, ud u sya devaḥ  
savitā yayāma.

6.72.2<sup>1</sup> (Bharadvāja; to Indra and Soma)

indrāsomā vāsuyatha usāsam út sūryam nayatho jyotiśa saha.

upa dyūm skambhāthu skāmbhanenāprathatam prthivīm mātāraṁ ví.

10.62.3<sup>b</sup> (Nabhanēdiṣṭha Manava; to Viṣve Devāḥ, or Āngirasam stutih)

ya ṛtēna sūryam āroḥayan divy āprathayan prthivīm mātāraṁ ví,  
suprajāstvām āṅgirasō vo astu prati grbhñta mānavam sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uṣas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Āngiras, be yours, show favour, O ye wise ones, to the son of man (Manu).'  
Cf. Hillebrandt, Ved. Myth. ii. 30, note. In this hymn the Āngiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstvām āṅgirasō vo astu. Even so the repeated páda, aprathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.2; 7.86.1; 8.89.5; 10.62.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4<sup>a</sup>, *indrāsomā pakvām amāsv antāḥ* : 2.40.2<sup>e</sup>, *abhyām indraḥ pakvām amāsv antāḥ*.]

6.72.5<sup>b</sup>, *apatyasācam ṣṛūtyam rarāthe* : 1.117.23<sup>d</sup>, *apatyasācam ṣṛūtyam rarāthām*.

6.73.1<sup>d</sup> (Bharadvāja ; to Bṛhaspati)

yó adribhit prathamajū ṛtáva bṛhaspátir āṅgirasó haviṣmān,  
dvibārhaḥmā prāgharṃasát pitá na á ródasi vṛṣabhó roravīti.

10.8.1<sup>b</sup> (Triçiras Tvāṣṭra ; to Agni)

prá ketúnā bṛhatá yaty agniḥ á ródasi vṛṣabhó roravīti,  
divāç cid antān upamūn úd ānaḥ apūm upāsṭhe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411 ; Oldenberg, *RV. Noten*, p. 415.—For the repeated páda cf. 3.55.17<sup>a</sup> ; 4.58.3<sup>e</sup> ; 7.101.1<sup>d</sup>.

6.74.1<sup>c</sup> : 5.1.5<sup>c</sup>, *dāme-dame saptā rātñā dādhanā* (5.1.5<sup>c</sup>, *dādhanāḥ*).

6.74.1<sup>d</sup> (Bharadvāja ; to Soma and Rudra)

sómārudrā dhāriyethām asuryām prá vām iṣṭáyó 'ram açnuvantu,  
'dāme-dame saptā rātñā dādhanā, çám no bhūtam dvipáde çám cátuṣpade.  
6.74.1.5<sup>c</sup>

7.54.1<sup>d</sup> (Vasiṣṭha ; to Vastōpati)

vástōṣ pate prāti jānihy asmūn svāveçó anāmivó bhavā naḥ,  
yát tvémahe prāti tān no juṣasva çám no bhava dvipáde çám cátuṣpade.

10.85.43<sup>d</sup> (Suryā Savitrī ; to Suryā)

á naḥ prajūn janayatu prajāpatir ājarasūya sām anaktv aryamū.  
ádurmaṅgalīḥ patilokām ā viça çám no bhava dvipáde çám cátuṣpade.

10.85.44<sup>d</sup> (The same)

āghoracaksur apatighny edhi çivá paçubhyaḥ sumānāḥ suvárcāḥ,  
virasūr devakāmā syonā çám no bhava dvipáde çám cátuṣpade.

10.165.1<sup>d</sup> (Kapota Nairṛta ; Kapotopahatau prāyaçcittam)

dévāḥ kapóta iṣṭo yad ichān dūtó nirṛtyā idām ājagāma,  
tasmā arcāma kṛṇāvāma nískṛtiḥ çám no astu dvipáde çám cátuṣpade.

It is entirely likely that the version of this ancient formulaic páda in 10.165.1 with *astu* is later than the forms with *bhū*. The páda is used very extensively throughout the rest of the literature ; see my *Vedic Concordance* under *çam na edhi*, *çam no astu*, *çam no bhava*, *çam no bhavantu*, and *çam no bhūtam* ; and cf. *RV.* 1.114.1 ; 157.3 ; 5.81.2 ; 9.69.7 ; 10.37.11.

6.74.2<sup>c</sup>, *aré bādhetām níṛṛtiḥ parācāli* : 1.24.9<sup>c</sup>, *bádhasva duré níṛṛtiḥ*, &c.

6.74.2<sup>d</sup> : 6.1.12<sup>d</sup>, *asmó bhadrá sauçravasūni santu*.



[6.74.4<sup>e</sup>, prá no muñcataṁ váruṇasya páçat : 10.85.24<sup>a</sup>, prá tva muñcāmi váruṇasya páçat.

6.75.10<sup>d</sup> : 6.71.3<sup>d</sup>, mákir no agháçaṁsa ṛcata.

6.75.12<sup>d</sup> (Payu Bhāradvāja ; to Arrows)

fjīte pári vr̥ndhi nó 'çma bhavatu nas tanúḥ,  
sómo ádhi bravitu nó 'ditiḥ çárma yachatu.

6.75.17<sup>d</sup> (Payu Bhāradvāja ; Līṅgoktadevataḥ)

yátra bāṇāḥ sampátanti kumārā viçikhá iva,  
tátra no bráhmaṇas pátir áditiḥ çárma yachatu viçváḥ çárma yachatu.

8.47.9<sup>b</sup> (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mātá mitráśya reváto ṛyamṇó váruṇasya caneḥáso va utáyaḥ suutáyo va  
utáyaḥ.] es d : 1.136.2<sup>e</sup> ; ef : refrain, 8.47.1<sup>ef</sup>—18<sup>e</sup>

# REPEATED PASSAGES BELONGING TO

## BOOK VII

7.1.13<sup>ab</sup>, pāhī no agne rakṣāso ājuṣṭat pāhī dhūrter āraruṣo aghayōh; 1.36.15<sup>ab</sup>,  
pāhī no agne rakṣāsa<sup>h</sup> pāhī dhūrter āravṇah.

7.1.20 = 7.1.25 (Vasiṣṭha Maitravaruṇi; to Agni)

nū me brāhmāṇy agna ūc chaṣṭdhi tvām deva maghāvadbhyaḥ suṣūdaḥ,  
rātāu syāmobbhāyāsa ā te yūyām pāta svastibhiḥ sādā nah.

☞ refrain, 7.1.20<sup>d</sup> ff.

On the significance of this repetition as showing that the hymn is to be divided after  
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20<sup>d</sup>, 25<sup>d</sup>; 3.10<sup>d</sup>; 7.7<sup>d</sup>, 8<sup>d</sup>; 9.6<sup>d</sup>; 11.5<sup>d</sup>; 12.3<sup>d</sup>; 13.3<sup>d</sup>; 14.3<sup>d</sup>; 19.11<sup>d</sup>; 20.10<sup>d</sup>;  
21.10<sup>d</sup>; 22.9<sup>d</sup>; 23.6<sup>d</sup>; 24.6<sup>d</sup>; 25.6<sup>d</sup>; 26.5<sup>d</sup>; 27.5<sup>d</sup>; 28.5<sup>d</sup>; 29.5<sup>d</sup>;  
30.5<sup>d</sup>; 34.25<sup>d</sup>; 35.15<sup>d</sup>; 36.9<sup>d</sup>; 37.8<sup>d</sup>; 39.7<sup>d</sup>; 40.6<sup>d</sup>; 41.7<sup>d</sup>; 42.6<sup>d</sup>;  
43.5<sup>d</sup>; 45.4<sup>d</sup>; 46.4<sup>d</sup>; 47.4<sup>d</sup>; 48.4<sup>d</sup>; 51.3<sup>d</sup>; 53.3<sup>d</sup>; 54.4<sup>d</sup>; 56.25<sup>d</sup>;  
57.5<sup>d</sup>; 58.6<sup>d</sup>; 60.12<sup>d</sup>; 61.7<sup>d</sup>; 62.6<sup>d</sup>; 63.6<sup>d</sup>; 64.5<sup>d</sup>; 65.5<sup>d</sup>; 67.10<sup>d</sup>;  
68.9<sup>d</sup>; 69.8<sup>d</sup>; 70.7<sup>d</sup>; 71.6<sup>d</sup>; 72.5<sup>d</sup>; 73.5<sup>d</sup>; 75.8<sup>d</sup>; 76.7<sup>d</sup>; 77.6<sup>d</sup>;  
78.5<sup>d</sup>; 79.5<sup>d</sup>; 80.3<sup>d</sup>; 84.5<sup>d</sup>; 85.5<sup>d</sup>; 86.8<sup>d</sup>; 87.7<sup>d</sup>; 88.7<sup>d</sup>; 90.7<sup>d</sup>;  
91.7<sup>d</sup>; 92.5<sup>d</sup>; 93.8<sup>d</sup>; 95.6<sup>d</sup>; 97.10<sup>d</sup>; 98.7<sup>d</sup>; 99.7<sup>d</sup>; 100.7<sup>d</sup>; 101.6<sup>d</sup>;  
9.90.6<sup>d</sup>; 97.3<sup>d</sup>, 6<sup>d</sup>; 10.65.15<sup>d</sup>; 66.15<sup>d</sup>; 122.8<sup>d</sup>, yūyām pāta svastibhiḥ  
sādā nah.

[7.2.4<sup>b</sup>, prā vr̥ṇjate nāmasā barhīr agnāu : 6.11.5<sup>a</sup>, vr̥ṇjé ha yān nāmasā, &c.]

7.2.6<sup>b</sup>: 1.186.4<sup>b</sup>, uṣāśānāktā sudūgheva dhenuḥ.

7.2.8-11 : 3.4.8-11.

7.2.11<sup>b</sup> = 3.4.11<sup>b</sup>, indreṇa devāīḥ sarātham turēbhiḥ : 5.11.2<sup>c</sup>, indreṇa devāīḥ  
sarātham sā barhīsi; 10.15.10<sup>b</sup>, indreṇa devāīḥ sarātham dādhanāḥ.

7.2.11<sup>d</sup> = 3.4.11<sup>d</sup> : 10.70.11<sup>d</sup>, svūha devā amṛtā mādayantam.

7.3.2<sup>c</sup>: 1.148.4<sup>c</sup>, ād asya vāto ānu vāti çocih. See note to 1.148.4<sup>c</sup>.

[7.3.6<sup>b</sup>, ví yād rukmó ná rócasa upāké : 4.10.5<sup>c</sup>, çriyé rukmó ná rocata upākó.]

7.3.10<sup>b</sup> = 7.4.10<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)  
 etā no agne sūbhagā didīhy āpi krātuṃ sucétasam vatema,  
 viçvā stotf̥bhyo gr̥ṇatē ca santu yūyām pāta svastibhiḥ sādā naḥ.  
 67 refrain, 7.1.20<sup>d</sup> ff.

7.60.6<sup>c</sup> (Vasiṣṭha ; to Mitra and Varuṇa)  
 imē mitrō varuṇo dūḷābhaso 'cetāsam cic citayanti dākṣaiḥ,  
 āpi krātuṃ sucétasam vātantaḥ tirāç cid ānhaḥ supātha nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 ~ 7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his Lexicon.

7.4.2<sup>c</sup> (Vasiṣṭha Maitravaruṇi : to Agni)  
 sā gr̥tso agniḥ yaruṇaç cid astu yāto yāviṣṭho ājaniṣṭha mātuh,  
 sān yō vānā yuvāte çucidan bhūri cid ānnā sām id atti sadyāḥ.

10.115.2<sup>b</sup> (Upastuta Varṣṭihavya ; to Agni)  
 agnir ha nāma dhāyi dānn apāstamaḥ sām yō vānā yuvāte bhāsmanā  
 datā,  
 abhipramurā juhvā svadhvarā inō nā prōthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2<sup>c</sup>, Arnold, VM. pp. 101, 308, suggests the change of çucidan to çucidantaḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2<sup>c</sup> is fairly common; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)  
 ayām kavir ākaviṣu prācetā mārteṣv agnir amfto nī dhāyi,  
 sū mā no ātra juhuraḥ sahasvaḥ sādā tvō sumānasaḥ syāma.

10.45.7<sup>b</sup> (Vatsapri Bhalandana ; to Agni)  
 uçik pāvako aratiḥ sumedhū mārteṣv agnir amfto nī dhāyi,  
 iyarti dhumām aruṣam bhāribhṛad ūc çukrēṇa çociṣā dyūm īnakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7<sup>b</sup>: 4.41.10<sup>b</sup>, nityasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10<sup>b</sup> = 7.3.10<sup>b</sup>, āpi krātuṃ sucétasam vatema : 7.60.6<sup>c</sup> . . . vātantaḥ.

7.5.2<sup>a</sup>, *pr̥ṣṭo divi dháyy agnīḥ pṛthivyām* : 1.98.2<sup>a</sup>, *pr̥ṣṭo divi pr̥ṣṭo agnīḥ pṛthivyām*.

7.5.2<sup>b</sup>, *netá sindhunām vṛṣabhá stíyanām* : 6.44.21<sup>b</sup>, *vṛṣa sindhunām*, &c.

7.5.4<sup>d</sup>, *ájasreṇa çocíṣā çóçucānaḥ* : 6.48.3<sup>c</sup>, *ájasreṇa çocíṣā çóçucac chuce*.

7.5.6<sup>d</sup>, *urú jyótiṛ janáyann áryāya* : 1.117.21<sup>d</sup>, *urú jyótiḥ cakrathur áryāya*.

7.5.7<sup>a</sup>, *sá jīyamānaḥ paramé vyòman* : 1.143.2<sup>a</sup> ; 6.8.2<sup>a</sup>, . . . *vyòmani*.

7.6.4<sup>d</sup> (*Vasiṣṭha Maitravaruṇi* ; to *Vaiçvānara*)

*yó apácīne támasi mādantīḥ pṛcīḥ cakāra nftamaḥ çácībhiḥ,*  
*tām içānaḥ vásvo agnīm gṛṇīṣe 'nānataḥ damáyantaḥ pṛtanyūn.*

10.74.5<sup>b</sup> (*Gāurivṛti Çaktya* ; to *Indra*)

*çácīva indram ávase kṛṇudhvam ānānataḥ damáyantaḥ pṛtanyūn,*  
*ṛbhukṣāṇaḥ maghāvānaḥ suvrktīm, bhárta yó vájraḥ náryaḥ purukṣūḥ.*

cf. 10.74.5<sup>c</sup>

The *Pet. Lex.* and *Grassmann, Lexicon*, s.v. *çácivant*, also *Grassmann* in his *Translation*, ii. 360, 915, read *çáci va* for *çácīva* in 10.74.5<sup>a</sup>. Cf. 10.104.3, *dhībhīṛ viçvābhiḥ çácīyā gṛṇānāḥ*, and 8.96.13, *ávat tām indraḥ çácīyā*. Yet I do not regard the correction as certain, because the instrumental of *çáci* in the *RV.* is always *çácīyā*, and it would be a curious accident that the solitary form *çáci* should happen to be followed by *vas*, so as to produce the confusing effect *çácīvas*. We should expect *çácivantam indram* for *çácīva indram*, and possibly that is precisely what *çácīva indram* stands for, *çácīva* being a shortened form, to be sure, quite unexpected in the opening of a stanza ; cf. *çácīva indra*, 1.53.3<sup>a</sup>.

7.7.4<sup>d</sup> : 4.6.5<sup>b</sup>, *agnīṛ mandró mádhuvacā ṛtāva*.

7.7.7 = 7.8.7 (*Vasiṣṭha Maitravaruṇi* ; to *Agni*)

*nú tvām agna imāhe vasiṣṭhā içānām sūno sahaso vásūnām,*  
*iṣaḥ stotṛbhyo maghávadbhya ānaḍ yūyām pāta svastibhiḥ sádā naḥ.*

cf. refrain, 7.1.20<sup>d</sup> ff.

7.8.6<sup>c</sup> : 2.38.11<sup>c</sup>, *çám yát stotṛbhya āpāye bhávati*.

7.8.7 = 7.7.7.

7.9.2<sup>d</sup>, *tírās támo dadṛçe rāmyūṇām* : 6.48.6<sup>c</sup>, . . . *dadṛçe úrmyasv á*.

7.10.5<sup>a</sup> (*Vasiṣṭha Maitravaruṇi* ; to *Agni*)

*mandráḥ hótāram uçijo yáviṣṭham agnīm viçā ṛtate adhvaréṣu,*  
*ṣá hi kṣápvān ābhavad rayīṇām, átandro dntó yajáthaya devān.*

cf. 1.70.5<sup>a</sup>

10.46.4<sup>a</sup> (*Vatsapri Bhālandana* ; to *Agni*)

*mandráḥ hótāram uçijo námobhiḥ pṛāñcam yajñām netāram adh-*  
*varāṇām,*

*viçám akṛṇvann aratīm pávakām havyavāham dádhato mánuṣeṣu.*

7.10.5<sup>c</sup>, *sá hi kṣapávan ábhavad rayinām* : 1.70.5<sup>a</sup>, *sá hi kṣapávan agnī rayinām*.

7.11.1<sup>a</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

*mahān asy adhvarasya praketo ná rte tvád amṛtā mādayante,*  
*á viçvebhiḥ sarātham yāhi devūr ny āgne hótā prathamāḥ sadehā.*

10.104.6<sup>d</sup> (Aṣṭaka Vaiçvāmitra ; to Indra)

*ūpa brāhmāni harivo hāribhyaṃ, sōmasya yāhi pītāye sutasya,* ~~68~~ 1.3.6<sup>b</sup>  
*indra tvā yajñāḥ kṣāmamaṇam anaḍ dāçvān asy adhvarasya praketaḥ.*

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4<sup>a</sup>, also of Agni, *sá ketur adhvarāṇām*.

[7.11.2<sup>ab</sup>, *tvām īlate ajirām dūtyāya haviṣmantāḥ sūdām in mānuṣasāḥ* : 10.70.3<sup>ab</sup>, *çaçvattamām īlate dūtyāya haviṣmanto manuṣyāḥ agnīm.*]

7.11.4<sup>d</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

*agnir içe brható adhvarasyāgnir viçvasya haviṣaḥ kṛtāsya,*  
*krātum hy āsya vāsavo juṣāntāthā devā dadhire havyavāhaṃ.*

10.52.3<sup>d</sup> (Agni Śaucika ; to Devāḥ, here Agni)

*ayām yó hótā kir u sá yamasya kām āpy ūhe yāt samañjānti devūḥ,*  
*āhar-ahar jāyate māsi-māsy āthā devā dadhire havyavāhaṃ.*

Cf. the catenary pāda 10.52.4<sup>a</sup>, *mām devā dadhire havyavāhaṃ*, and 10.46.10<sup>a</sup>, *yūm tvā devā dadhire havyavāhaṃ*.

7.12.2<sup>b</sup> : 6.12.4<sup>b</sup>, *agnī ṣṭave dāma á jatāvedāḥ.*

7.13.2<sup>b</sup> : 3.6.2<sup>a</sup>, *á ródasi aprñā jáyamaṇaḥ* : 4.18.5<sup>d</sup> ; 10.45.6<sup>b</sup>, *á ródasi aprñā jáyamaṇaḥ.*

7.14.1<sup>a</sup> : 3.10.3<sup>b</sup>, *samidhā jatāvedase.*

7.14.2<sup>a</sup>, *vayām te agne samidhā vidhema* : 4.4.15<sup>a</sup>, *ayā te agne samidhā vidhema* ;  
 5.4.7<sup>a</sup>, *vayām te agna ukthāir vidhema.*

7.14.2<sup>d</sup>, *vayām deva haviṣa bhadrācoce* ; 5.4.7<sup>b</sup>, *vayām havyūiḥ pāvaka bhadrācoce.*

7.14.3<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

*á no devébhir ūpa devāhūtim āgne yāhi vāsatkr̥tim juṣānāḥ,*  
*tūbhyam devāya dāçataḥ syāma* <sup>1</sup> *nyām pāta svastibhiḥ sādā naḥ.*

~~68~~ refrain, 7.1.20<sup>d</sup> ff.

7.17.7<sup>a</sup> (The same)

*té te devāya dāçataḥ syāma mahó no rātnā vi dadha iyanāḥ.*

7.15.2<sup>a</sup> : 9.101.9<sup>c</sup>, *yāḥ pāñca carṣaṇír abhi* ; 5.86.2<sup>c</sup>, *yū pāñca carṣaṇír abhi.*

7.15.2<sup>c</sup>: 1.12.6<sup>c</sup>; 8.102.1<sup>c</sup>, kavir gṛhāpatir yūvā.

7.15.8<sup>c</sup>, yajīṣṭho havyavāhanaḥ: 1.36.10<sup>b</sup>; 1.44.5<sup>d</sup>, yajīṣṭhañ havyavāhana;  
8.19.21<sup>c</sup>, yajīṣṭhañ havyavāhanam.

7.15.8<sup>c</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

kṣāpu usraç ca dīdhi svagnāyas tvāya vayām,  
suviras tvām asmayūh.

8.19.7<sup>c</sup> (Sobhari Kāṇva; to Agni)

svagnāyo vo agnībhiḥ syāma sūno sahasa ūjāñ pate,  
suviras tvām asmayūh.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, L'Antithèse Védique, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6<sup>c</sup> = 8.19.21<sup>c</sup>.

7.15.10<sup>a</sup>: 1.79.12<sup>b</sup>, agnī rākṣāñsi sedhati.

7.15.10<sup>c</sup>, çuciḥ pavakā īdyaḥ: 2.7.4<sup>a</sup>, çuciḥ pavakó vāndyaḥ.

7.15.11<sup>b</sup>: 1.79.4<sup>b</sup>, īçānaḥ sahaso yaho.

7.15.13<sup>b</sup> (Vasiṣṭha Maitravaruṇi; to Agni)

agne rākṣā ño añhasaḥ prāti śma deva rīṣataḥ,  
tāpiṣṭhāir ajāro dāha.

8.44.11<sup>b</sup> (Virūpa Āṅgīrasa; to Agni)

agne nī pāhi nas tvam prāti śma deva rīṣataḥ,  
bhinddhī dvēṣaḥ sahasakṛta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängnis, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei huter über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1<sup>b</sup> with 8.44.13<sup>a</sup> in the sequel.

7.15.15<sup>a</sup>), tvām naḥ pāhy añhaso doṣāvastar aghāyatāḥ: 6.16.30<sup>a</sup>b, tvām naḥ  
pāhy añhaso jūtavedo aghāyatāḥ.

7.16.1<sup>b</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

enā vo agnīm nāmasorjō nāpātā ā huve,

[priyām cētiṣṭham aratīm svadhvarām, viçvasya dutām amṣtam. 67 1.128.8<sup>b</sup>

8.44.13<sup>a</sup> (Virūpa Āṅgīrasa ; to Agni)

ūrjō nāpātā ā huve 'gnīm pavakāçociṣam,

asmīn yajñō svadhvaré.

7.16.1<sup>c</sup>, priyām cētiṣṭham aratīm svadhvarām : 1.128.8<sup>b</sup>, priyām cētiṣṭham aratīm  
ny ñire.

7.16.3<sup>a</sup> (Vasiṣṭha Maitravaruṇi ; to Agni)

ūd aśya çocīr asthād ājuhvanasya mīlhūṣaḥ,

ūd dhūmāso aruṣāso divispṛçāḥ sām agnīm indhate nāraḥ.

8.23.4<sup>a</sup> (Viçvamanas Vaiyaçva ; to Agni)

ūd aśya çocīr asthād dīdiyūso vy ājāram,

tāpurjambhasya sudyūto ganaçriyaḥ.

7.16.4<sup>b</sup> : 5.26.2<sup>c</sup>, devān ā vītāye vaha.

7.16.6<sup>b</sup> : 1.15.3<sup>c</sup>, tvām hī ratnadhā āsi.

7.16.9<sup>b</sup> : 6.16.9<sup>b</sup>, vāhnir asā viduṣṭaraḥ.

7.16.10<sup>d</sup>, çatām purbhīr yaviṣṭhya : 6.48.8<sup>c</sup>, çatām purbhīr yaviṣṭha pāhy ānhasaḥ.

[7.16.11<sup>b</sup>, pūrṇām vivaṣṭy āsicam : 2.37.1<sup>b</sup>, ādhvaryavaḥ sū pūrṇām vaṣṭy āsicam.]

7.16.12<sup>b</sup> : 3.11.4<sup>c</sup>, vāhnīm devā akr̥ṇvata.

7.16.12<sup>c</sup>, dādhati rātnam vidhatō suvīryam : 4.12.3<sup>c</sup>, dādhati rātnam vidhatō  
yaviṣṭhaḥ ; cf. under 4.44.4<sup>d</sup>.

7.17.3<sup>b</sup> : 3.6.6<sup>d</sup>, svadhvarā kr̥ṇuhi jātavedaḥ ; 6.10.1<sup>d</sup> ; 7.17.4<sup>a</sup>, svadhvarā karati  
jātavedaḥ.

7.17.4<sup>a</sup> : see preceding item.

7.17.7<sup>a</sup>, tō te devāya dāçataḥ syāma : 7.14.3<sup>c</sup>, tūbhyām devāya dāçataḥ syāma.

[7.18.12<sup>d</sup>, tvāyānto yē āmadann ānu tva : viçve devāso anadann ānu tva.]

7.18.20<sup>d</sup>, āva tmānā br̥hatāḥ çāmbarām bhet : 1.54.4<sup>b</sup>, āva tmānā dhṛṣatā çām-  
barām bhinat.

7.18.25<sup>a</sup>, imām naro marutaḥ saçcatānu : 3.16.2<sup>a</sup>, imām naro marutaḥ saçcatā  
vīdham.

7.19.4—] *Part 1: Repeated Passages belonging to Book VII* [812

[7.19.4<sup>b</sup>, bhūrīṇi vṛtrā haryaçva hañsi : 7.22.2<sup>b</sup>, yēna vṛtrāṇi haryaçva hañsi.]

7.19.4<sup>d</sup>, āsvāpayo dabhītaye suhantu : 4.30.21<sup>a</sup>, āsvāpayad dabhītaye.

7.19.8<sup>d</sup> : 6.26.3<sup>d</sup>, atithigvāya çāṇsyaṁ kariṣyān.

7.20.3<sup>a</sup>, yudhmō anarvā khajakṣt samādva : 6.18.2<sup>a</sup>, sā yudhmāḥ sātva khajakṣt samādva.

7.20.3<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

yudhmō anarvā khajakṣt samādva, çūrah satrāṣṭd januṣem āṣaḥhaḥ, 6.18.2<sup>a</sup>  
vy āsa indrah pftanāḥ svōjā āḥā viçvam çatrūyāntam jaghāna.

10.29.8<sup>a</sup> (Vasukra Āindra ; to Indra)

vy ānaḥ indrah pftanāḥ svōjā ūsmāi yatante sakhyāya pūrvīḥ,  
ū smā rātham nā pftanāsu tiṣṭha yām bhadrayā sumatyā codāyāse.

Ludwig, 572, renders 7.20.3<sup>a</sup>, 'Indra trib auseinander die heere, der ser starke'; in 633 he renders 10.29.8<sup>a</sup>, 'Indra kam als siger durch die schlachten'. Grassmann, ad 7.20.3<sup>a</sup>, 'Indra zerstreute krafterfüllt die Heere'; ad 10.29.8<sup>a</sup>, 'die Feinde hat besiegt der starke Indra'. It is incredible that pftanāḥ should mean 'armies' and 'battles' both in 10.29.8<sup>a</sup>; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (pftanāḥ governed by roots ji and sah : note the common compound pftanāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8<sup>a</sup>, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svōjāḥ is to be taken pregnant in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength': vy āsa, 'he throw himself through'; vy ānaḥ, 'he pervaded'; cf. the adjective vyānaḥ, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Maitravaruṇi ; to Indra)

sā na indra tvāyatāyā iṣe dhās tmānā ca yē maghāvāno junānti,  
vāsvi ṣu te jaritrē astu çaktir yūyām pāta svastibhiḥ sādā naḥ.]

6-7 refrain, 7.1.20<sup>d</sup> ff.

7.21.3<sup>b</sup> : 2.11.2<sup>b</sup>, pāriṣṭhita āhinā çura pūrvīḥ.

[7.21.4<sup>b</sup>, āpāñsi viçvā nūryāṇi vidvān : 4.16.6<sup>a</sup>, viçvāni çakrō nāryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2<sup>b</sup>, yēna vṛtrāṇi haryaçva hañsi : 7.19.4<sup>b</sup>, bhūrīṇi vṛtrā haryaçva hañsi.]

7.22.9<sup>c</sup> (Vasiṣṭha Maitravaruṇi ; to Indra)

yē ca pūrva ṛsāyo yē ca nūtnā indra brāhmāṇi janāyanta viprah,  
asmē to santu sakhyā çivāni yūyām pāta svastibhiḥ sādā naḥ.]

6-7 refrain, 7.1.20<sup>d</sup> ff.



10.23.7<sup>d</sup> (Vimada Aindra, or others; to Indra)

mákir na ená sakhyá ví yaúṣus táva cendra vimadáśya ca fṣeḥ,  
vidmā hí te prāmātiṁ deva jāmivád asmé te santu sakhyá qiváni.

The anacoluthic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3<sup>d</sup>, índro vṛtráṇy apratí jaghanván : 6.44.14<sup>b</sup> . . . jaghana.

7.23.4<sup>c</sup> : 3.35.1<sup>b</sup>, yāhí vāyūr ná niyúto no ácha.

7.23.5<sup>d</sup> : 2.18.7<sup>d</sup>, asmiṁ chūra sárvane mādāśvasa ; 7.29.2<sup>c</sup>, asminn o sú sárvane mādāśvasa.

[7.23.6<sup>a</sup>, evéd índram vṛṣaṇam vājrabāhum : 9.97.4<sup>d</sup>, abhíndram, &c.]

7.23.6<sup>b</sup> : vasiṣṭhaso abhy arcanty arkāṁḥ : 6.50.15<sup>b</sup>, bharádvaja abhy, &c.

7.23.6<sup>c</sup> : 1.190.8<sup>c</sup>, sá na stutó vírávad dhātu gómat.

7.24.1<sup>a</sup>, yóniṣ ṭa indra sádane akāri : 1.104.1<sup>a</sup>, yóniṣ ṭa indra niśáde akāri.

7.24.2<sup>b</sup> : 1.177.3<sup>b</sup>, sutāḥ sómaḥ párisikṭa mádhuni.

7.24.3<sup>a</sup> (Vasiṣṭha Maitravaruni; to Indra)

á no divá á prthivyá rjīśinn idám barhīḥ somapáyaya yāhi,  
vāhantu tvā hárayo madryāñcam āṅgūśám áchā tavāśam madaya.

8.79.4<sup>b</sup> (Kṛtṇu Bhārgava; to Soma)

tvám cittí táva dáksāir divá á prthivyá rjīśin,  
yāvīr agháśya cid dvégaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the trištubh páda 7.24.3<sup>a</sup> for its own purposes, and most unsuccessfully (even if we assume elision of *s* and crasis before *r*). There can be no doubt as to the priority of 7.24.3<sup>a</sup>; cf. the analogous production of the trochaic páda 1.27.1<sup>c</sup>, under 1.1.8. Arnold, VM. p. 314, reads prthivyá in 8.79.4<sup>b</sup>, but is not aware of the origin of the difficulty.

7.24.4<sup>a</sup> (Vasiṣṭha Maitravaruni; to Indra)

á no víqṡvābhīr útībhiḥ sajóṣā bráhma juṣāno haryaṇva yāhi,  
várivṛjat sthāvirebhiḥ suṇiprāsmó dádhad vṛṣaṇam cūṣmam indra.

8.8.1<sup>a</sup> (Sadhvāṇsa Kanva; to Aṇvins)

á no víqṡvābhīr útībhiḥ áṇvina gáchatam yuvám,

5.75.3<sup>b</sup>

ḍáśarā híraṇyavartanī, pśibatam somyām mádhu.

5.75.18<sup>b</sup>; d : 6.60.15<sup>d</sup>

8.8.18<sup>a</sup> (The same)

á vām víqṡvābhīr útībhiḥ priyámedha ahūṣata,

1.45.4<sup>b</sup>

rājantāv adhvarāṇām, áṇvina yámahūtiṣu.

1.1.8<sup>a</sup>

8.87.3<sup>a</sup> (Dyumnika Vasiṣṭha, or others; to Aṅvins)

ā vām viçvābhīr ūtibhiḥ priyāmedhā ahuṣata,

1.45.4<sup>b</sup>

tā vartir yātam ūpa vṛktābarhiṣo juṣṭam yajñām dīviṣṭiṣu.

In 7.24.4<sup>a</sup> sajūṣaḥ is expletive.—For 8.8.1 see under 1.1.8<sup>a</sup>.—The hymns 8.8 and 8.87 share three other pādas; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Maitravaruṇi; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,

iṣām pinva maghāvadbhyaḥ suvīraṁ yūyām pāta svastībhiḥ sādā naḥ.

refrain, 7.1.20<sup>d</sup>

7.25.8<sup>c</sup>: 4.22.9<sup>d</sup>, jahí vādhar vanuṣo mārtyasya.

7.25.6 = 7.24.6.

[7.26.5<sup>c</sup>, sahasrīṇa ūpa no māhi vījan: 1.167.1<sup>d</sup>, sahasrīṇa ūpa no yantu vājah.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitravaruṇi; to Indra)

vocéméd indraṁ maghāvānam enaṁ mahó rāyó rádhaso yád dádan naḥ,

yó árcato bráhmakṛtim áviṣṭho yūyām pāta svastībhiḥ sādā naḥ.

refrain, 7.1.20<sup>d</sup> ff.

7.29.1<sup>a</sup> (Vasiṣṭha Maitravaruṇi; to Indra)

ayām sóma indra túbhyaṁ sunva ū tú prā yāhi harivas tádokaḥ,

pīḥa tv asyá súṣutasya cároḥ, dádo maghāni maghavann iyanāḥ.

3.50.2<sup>d</sup>

9.88.1<sup>a</sup> (Uçanas Kavya; to Pavamāna Soma)

ayām sóma indra túbhyaṁ sunve túbhyaṁ pavate tvām asya pāhi,

tvām ha yām cakṛṣé tvām vavṛṣá indum mādaya yūjyaya sómam.

7.29.1<sup>c</sup>: 3.50.2<sup>d</sup>, pīḥa tv asyá súṣutasya cároḥ.

[7.29.2<sup>b</sup>, arvācno háribhir yāhi túyam: 3.43.3<sup>b</sup>, indra deva háribhir, &c.]

7.29.2<sup>c</sup>, asmínn ũ sū sāvane mādayasva; 2.18.7<sup>d</sup>; 7.23.5<sup>d</sup>, asmín chūra sāvane mādayasva.

7.29.2<sup>d</sup>: 6.40.4<sup>c</sup>, ūpa bráhmaṇi çṇava imá naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4<sup>a</sup>, vayām té ta indra yé ca deva: 5.33.5<sup>a</sup>, vayām té ta indra yé ca nárah.

7.30.5: see preceding item next but one.

7.31.4<sup>a</sup>: 3.41.7<sup>a</sup>; 10.133.6<sup>a</sup>, vayām indra tvāyavāḥ.

7.31.12<sup>a</sup> (Vasiṣṭha Maitravaruṇi; to Indra)

indraṁ vāpīr ānuttamanyum evá satrú rújanam dadhire sáhadhyāi,

hūryaçvāya barhaya sám āpīn.

8.12.22<sup>c</sup> (Parvata Kāṇva; to Indra)

ḥindram vṛtrāya hāntave devāso dadhire purāḥ,  
indram vāṇīr anūṣṭā sām ōjase.

3.37.5<sup>a</sup>

[7.32.2<sup>a</sup>, imé hí te brahmakṛtāḥ sūtó sácā: 10.50.7<sup>a</sup>, yé to vipra brahmakṛtāḥ, &c.]

7.32.4<sup>b</sup>: 1.5.5<sup>c</sup>; 137.2<sup>b</sup>; 5.51.7<sup>b</sup>; 9.22.3<sup>b</sup>; 63.15<sup>b</sup>; 101.12<sup>b</sup>, somāso dadhyaçirah.

7.32.6<sup>d</sup> (Vasiṣṭha; to Indra)

sū virō āpratiṣkuta indreṇa çūçuve nṛbhiḥ,  
yas te gabhirā sāvanāni vṛtrahan sunótý ā ca dhāvati.

8.31.5<sup>b</sup> (Manu Vāivasvata; to the Dāmpati)  
yū dāmpati sāmānasā sunutá ā ca dhāvataḥ,  
devāso nityayāçira.

The repeated pāda occurs in a third form, AV. 6.2.1<sup>b</sup>, sunótá ca dhāvata. The translation 'rinse' for ā dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ādhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb ā dhūnoti. Cf. the author, SBE. xlii. 66, 459; Bergaigne, Quarante Hymnes, p. 30.

7.32.8<sup>b</sup> (Vasiṣṭha: to Indra)

sunótā somapāvyne sómam indrāya vajriṇe,  
pucatā paktīr āvase kṛṇudhvam it prṇānn it prṇaté máyah.

9.30.6<sup>b</sup> (Bindu Āṅgirasa; to Soma Pavamāna)

sunótā mādhumattamāḥ sómam indrāya vajriṇe,  
cāruṁ çārdhāya matsarām.

3.30.6<sup>a</sup>

9.51.2<sup>b</sup> (Ucathya Āṅgirasa; to Soma Pavamāna)

divāḥ piyúsam uttamāṁ sómam indrāya vajriṇe,  
sunótā madhumattamam.

3.30.6<sup>a</sup>

Note the inversion of the pādas in 9.30.6<sup>b</sup> and 9.51.2<sup>b</sup>.

[7.32.10<sup>d</sup>, gāmat sá gómati vrajé: 1.86.3<sup>e</sup>, sá gānta gómati vrajé; 8.46.9<sup>d</sup>  
51.(Val.3).5<sup>d</sup>, gaméma gómati vrajé.]

7.32.11<sup>e</sup> (Vasiṣṭha; to Indra)

gāmad vājāḥ vājāyann indra mártyo yāsya tvām avitá bhūvaḥ,  
asmákam bodhy avitá ráthānām asmákam çūra nṛnām.

10.103.4<sup>d</sup> (Apratiratha Āindra; to Brhaspati)

bṛhaspate pári diya ráthena rakṣohúmītrān apabādhamānaḥ,  
prabhañjūn sēnāḥ pramṇó yudhá jāyann asmákam edhy avitá ráthānām.

In the repeated pādas bodhi seems to match the hieratic style of 7.32.11, whereas edhi rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pādas 5.4.9<sup>d</sup>, asmákam bodhy avitá tanūnām; and 6.46.4<sup>a</sup>; 7.32.25<sup>e</sup>, asmákam bodhy avitá mahādhanē.

7.32.22—] *Part 1: Repeated Passages belonging to Book VII* [316

[7.32.22<sup>a</sup>, abhi tvā çura nonumaḥ: 8.2.15<sup>c</sup>, abhi tvām indra nonumaḥ.]

7.32.23<sup>ab</sup>, ná tvāvān anyo divyo ná pāṛthivo ná jātó ná janīyate: 1.81.5<sup>cd</sup>, ná tvāvān indra káç caná ná jātó ná janīyate.

7.32.25<sup>b</sup>, suvédā no vāsu kṛdhi; 6.48.15<sup>c</sup>, suvédā no vāsu karat.

7.32.25<sup>c</sup>: 6.46.4<sup>c</sup>, asmúkaṁ bodhy avitá mahadhané.

[7.33.7<sup>b</sup>, tīsrāḥ prajā ūryā jyōtiragrāḥ: 7.101.1<sup>a</sup>, tīso vācaḥ prā vada jyōtiragrāḥ.]

7.33.9<sup>c</sup>, 12<sup>c</sup>, yamēna tatām pari<sup>h</sup>īm vāyantāḥ (12<sup>c</sup>, vāyīyān).

7.34.17<sup>a</sup>: 5.41.16<sup>d</sup>, mā nō 'hir budhnyō riṣē dhāt.

7.34.22<sup>b</sup>: 5.46.8<sup>c</sup>, ā ródasi varuṇānī çṛṇotu.

7.34.25<sup>b</sup> (Vasiṣṭha; to Viçve Devāḥ)=

7.56.25 (Vasiṣṭha; to Maruta)

tán na indro váruṇo mitró agnīr āpa oṣadhīr vanīno juṣanta,  
çárman syāma marútām upásthō yūyám pāta svastībhiḥ sádā naḥ.,  
☞ refrain, 7.1.20<sup>d</sup> ff.

10.66.9<sup>b</sup> (Vasukarṇa Vasukra; to Viçve Devāḥ)

dyāvāpṛthivī janayann abhi vratāpa oṣadhīr vanīnāni yajñīyā,  
antāriksam svār ā paprur utāye vācam devāsas tanvī ní māmṛjuḥ.

For the general relation of 7.34 to 7.56 see Oldenberg, *Prol.* pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnīḥ, is frequent; see under 7.39.7.

[7.35.10<sup>a</sup>, çām no devāḥ savitā trāyamāṇaḥ: 6.50.8<sup>a</sup>, ā no, &c.]

7.35.14<sup>d</sup> (Vasiṣṭha; to Viçve Devāḥ)

ādityā rudrā vāsavo juṣante,dām brāhma kriyāmāṇaṁ nāvtyaḥ, ☞ cf. 3.8.8<sup>a</sup>  
çṛṇvāntu no divyāḥ pāṛthivāso gójātā utā yé yajñīyāsaḥ.

10.53.5<sup>b</sup> (Agni Saucika; to Devāḥ)

pāṇca jūnā māma hotrām juṣantām gójātā utā yé yajñīyāsaḥ,  
pṛthivī naḥ pāṛthivāt pātṛ ānhaso 'ntāriksam divyāt pātṛ asmān.

Ludwig, 1, renders 7.35.14<sup>ab</sup>, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, *Quarante Hymnes*, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divi), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsukṣitāḥ); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ pāṛthivāso gójātā āpyāḥ, which would seem to show that

gōjāta is something different and additional to āpya=apaukāt. Ludwig, 317, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, ye sthā jāta aditor adbhyaṣ pāri yé prthivīyāh. Since āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gō with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gōjāta āpyāh means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsān gucīśāt has a long list of epithets among which figure in succession ābjā gōjāh. Bergaigne, i. 231, seems to render the expression ābjā gōjāh as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gōjāta āpyāh are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (antarikṣā, antārikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly ābjā gōjāh in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem heilam haben, auch die vom rinde geborenen, die götter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gōjāta: 'Die fünf Geschlechter, die Gestirn-entsprossen, die heil'gen mögen meinen Trank genießen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñīyāsah pāñca jānā māma hotrām juṣadhvam. The word yajñīyāsah in both stanzas shows that the pāñca jānāh are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gōjāta utā yé yajñīyāsah in 10.53.5 is a fragment derived from 7.35.14, whose gōjāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gōjātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pāthivīāsah sonst immer die āpyās, apaukītas, adbhyaṣ pāri jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gōjāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

### 7.35.15<sup>b+c</sup> (Vasiṣṭha; to Viṣve Devāh)

yé devānām yajñīyā yajñīyanām mānor yājatrā amṛtā rtajñāh,

té no rāsantām urugāyām adyā ynyām pāta svastibhiḥ sādā nah.

☞ refrain, 7.1.20<sup>d</sup> ff.

10.65.14<sup>b</sup> (Vasukarṇa Vasukra; to Viṣve Devāh)

viṣve devāh sahā dhṛbhiḥ pūramdhya mānor yājatrā amṛtā rtajñāh,

rātīśāco abhiśūcalā svarvidah svār gīro brāhma sūktām juṣerata.

10.65.15<sup>c</sup> = 10.66.15<sup>c</sup> (The same)

devān vasiṣṭho amṛtān vavande yé viṣvā bhūvanābhiḥ pratastuh,

té no rāsantām urugāyām adyā ynyām pāta svastibhiḥ sādā nah.

☞ refrain, 7.1.20<sup>d</sup> ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the rta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Pūramdhi, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyām pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14<sup>b</sup> also = 7.35.15<sup>b</sup>, and that the words dhibhīḥ, rātiścaḥ, and abhiścaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2<sup>d</sup>, jānaṁ ca mitrō yatati bruvāṇāḥ: 3.59.1<sup>a</sup>, mitrō jānān yātayati bruvāṇāḥ.]

7.37.5<sup>d</sup> (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto dāṣe cid yābhiṣ vīveṣo haryaṣva dhibhīḥ,  
vavanmā nu te yujyābhīr utī kadā na indra rāyā ā dāṣasyeḥ.

8.97.15<sup>c</sup> (Rebha Kācyapa; to Indra)

tān ma ṛtām indra cūra citra pātva apō nā vajrin duritāti paṣi bhūri,  
kadā na indra rāyā ā dāṣasye viśvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15<sup>b</sup> is freakish, bhūri at the end being a gloss; cf. Oldenberg, *Proh.* 77 ff.: (Grassmann, i. 566; Arnold, *VM.* p. 208. We may assume the priority of 7.37.5.

7.38.1<sup>a</sup>, ūd u syā devāḥ savitā yayāma: 2.38.1<sup>a</sup>, ūd u syā devāḥ savitā sāvāya;  
6.71.1<sup>a</sup>, ūd u syā devāḥ savitā hiraṇyāyā; 6.71.4<sup>a</sup>, ūd u syā devāḥ  
savitā dāmūnāḥ.

7.38.1<sup>b</sup> (Vasiṣṭha; to Savitar)

ūd u syā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciṣret, ~~6.71.1<sup>a</sup>~~ 2.38.1<sup>a</sup>  
nūnām bhāgo hāvyo mānuṣebhir vi yō rātnā puruvāsūr dādhati.

3.38.8<sup>b</sup> (Prajapatir Vaiśvāmītra, or others; to Indra [?])

tūd in nv āya savitūr nākīr me hiraṇyāyīm amātiṁ yām āciṣret,  
ā suṣtutī rodasi viśvaminv āpīva yōṣā jānimāni vavre.

7.38.6<sup>b</sup> (Vasiṣṭha; to Savitar (6<sup>ab</sup>), and Savitar or Bhaga (6<sup>cd</sup>))

ānu tan no jūspātīr māṁsiṣṭa rātnāṁ devāsya savitūr iyānāḥ,  
bhāgam ugrō 'vase jōhaviti bhāgam ānugro ādha yāti rātnam.

7.52.3<sup>b</sup> (Vasiṣṭha; to Adityas)

turanyāvō 'ngiraso nakṣanta, rātnāṁ devāsya savitūr iyānāḥ,

pitā ca tān no mahān yājatro viṣve devāḥ sāmanaso juṣanta. 6.71.1<sup>a</sup>

Ludwig, 138, renders 7.38.6<sup>ab</sup>, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3<sup>ab</sup>, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6<sup>b</sup> passively; see Grassmann, i. 335, 342.

[7.38.8<sup>d</sup>, trptā yata pathibhir devayānāḥ: 4.37.1<sup>b</sup>, devā yāta, &c.; cf. under 1.183.6.]



7.61.6<sup>a</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

sám u vām yajñám mahayám námobhir huvévám mitrávaruṇa sabádhaḥ,  
prá vām mánmāny ṛcāse návāni kṛtāni bráhma jujusann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5<sup>a</sup>, imām no agne adhvarám juṣasva : 5.4.8<sup>a</sup>, asmákam agne adhvarám  
juṣasva ; 6.52.12<sup>a</sup>, imām no agne adhvarám.

7.44.1<sup>c</sup>, indram víṣṇum pūṣānam bráhmaṇas pátim : 5.46.3<sup>o</sup>, huvé víṣṇum, &c.

7.44.1<sup>d</sup> (Vasiṣṭha ; Liṅgoktadevataḥ)

dadhikrám vah prathamám aṣv. vṣasam agnīm sámiddham bhágam utáye huve,  
indram víṣṇum pūṣānam bráhmaṇas pátim, ádityān dyāvāpṛthivī apāḥ  
svāḥ. or 5.46.3<sup>o</sup>

10.36.1<sup>d</sup> (Luça Dhanaka ; to Viṣve Devāḥ)

uśāsánakta bṛhatī supóṣa dyāvākṣmā várūno mitró aryamá,  
indram huve marútaḥ pārvataḥ apá ádityān dyāvāpṛthivī apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1<sup>d</sup> betrays that stanza as secondary ; the last páda is obviously borrowed from 7.44.1 ; the cadence, marútaḥ pārvataḥ apāḥ is from 5.46.3<sup>b</sup>. The three stanzas involved are related ; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2<sup>b</sup> : 4.39.5<sup>b</sup>, udīraṇa yajñám upaprayántaḥ.

[7.44.5<sup>b</sup>, ṛtásya pántham ánvetavá u : 1.24.8<sup>b</sup>, síryāya pántham, &c.]

7.45.1<sup>c</sup> : 1.72.1<sup>b</sup>, háste dádhanō nārya purūṇi.

[7.45.3<sup>d</sup>, marta-bhójanam ádha rāsate naḥ : 1.114.6<sup>c</sup>, rāsva ca no amṛta marta-bhójanam.]

7.46.1<sup>o</sup> : 2.21.2<sup>b</sup>, śaṇhāya sáhamānāya vedháse.

7.46.4<sup>a</sup>, má no vadhi rudra má pára dah : 1.104.8<sup>a</sup>, má no vadhiṛ indra má pára dah.

7.47.3<sup>b</sup>, devír devánām api yanti páthaḥ : 3.8.9<sup>d</sup>, devá devánām, &c.

[7.47.3<sup>c</sup>, tá indrasya ná minanti vratāni : 7.76.5<sup>c</sup>, té devánām ná, &c.]

[7.47.3<sup>d</sup>, síndhubhyo havyám ghṛtāvaj juhota : 3.59.1<sup>d</sup>, mitráya havyám, &c.]

7.49.1<sup>d</sup>—4<sup>d</sup>, tá ápo devír ihā mām avantu.

7.50.1<sup>d</sup>—3<sup>d</sup>, mām mām pádyena rápasā vidat tsáruḥ.

7.52.2<sup>od</sup>, má vo bhujemanyájūtam éno má tát karma vassavo yác cayadhve :  
6.51.7<sup>ab</sup>, mā va éno anyákṛtaḥ bhujema má tát, &c.



[7.52.3<sup>a</sup>, turāṇyāvō 'ṅgirasō nakṣanta : 7.42.1<sup>a</sup>, prā brahmāṇo āṅgirasō nakṣanta.]

7.52.3<sup>b</sup>, rātnaṁ devāsya savitūr iyañāḥ : 7.38.6<sup>b</sup>, rātnaṁ devāsya savitūr iyañāḥ.

7.53.1<sup>a</sup> prā dyāva yajñāḥ ṛṥhivī nāmōbhīḥ : 1.159.1<sup>a</sup>, prā dyāva yajñāḥ ṛṥhivī ṛtāvḍha.

7.54.1<sup>d</sup> : 10.85.43<sup>d</sup>, 44<sup>d</sup>, çām no bhava dvipāde çām cātuspade ; 6.74 1<sup>d</sup>, çām no bhntaṁ, &c. ; 10.165.1<sup>d</sup>, çām no astu, &c.

7.55.1<sup>b</sup> (Vasiṣṭha ; to Vāstospati)

amivahū vāstospate viçvā rūpāṇy āviçān,  
sākṣā suçēva edhi nah.

8.15.13<sup>b</sup> (Goṣuktiṁ Kaṇvāyana ; to Indra, here Soma)

āraṁ kṣāyā no mahé viçvā rūpāṇy āviçān,

[indraṁ jātītrāya harṣaya çācipātīm.]

8.15.13<sup>c</sup>

9.25.4<sup>a</sup> (Dṛihacyuta Āgastya ; to Soma Pavamāna)

viçvā rūpāṇy āviçān punāno yāti haryatāḥ,

yātramātāsa āsate.

Translate 7.55.1, 'O Vāstospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191 ; ii. 161 ; Hillebrandt, Ved. Myth. i. 211. The pāda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wonung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviçān the participle, as though it were āviçān, the imperfect third plural in a principal clause ; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn ; he translates : 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third pāda which is inevitable under that construction. But why to Indra ? The stanza is plainly addressed to Soma : 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as viçvā rūpāṇy āviçān belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does indraṁ jātītrāya harṣaya çācipātīm recur in the form, apparently simpler and more primary, indraṁ jātītrāya harṣaya, in the Soma stanza 9.111.3. For mahé kṣāyā see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2<sup>d</sup> (Vasiṣṭha ; Prasvāpinyah [sc. ṛçah], an Upaniṣad)

yād arjuna sārameya datāḥ piçāṅga yāchase,

viva bhṛājanta ṛṣṭāya ūpa srākveṣu bāpato nī çú svapa.

8.72.15\* (Haryata Prāgātha; to Agni, or Haviṣāṃ stutiḥ)  
 ūpa srākveṣu bāpataḥ kṛṇvaté dharuṇaṃ divi,  
 indre agnā nāmaḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, Ved. Stud. ii. 55 ff.; Foy, KZ. xxxiv. 257; Oldenberg, ZDMG. lxi. 823. Pischel, p. 58, renders bāpataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragepfiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpataḥ are the ādṛayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, KZ. xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyāṃ sām vatsāso nā mātṛbhīḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15\*. The first distich of the former stanza reads: srākve drapāśya dhāmataḥ sām asvarann rāśya yonā sām aranta nābhayaḥ. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmānā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3<sup>ed</sup>, 4<sup>ed</sup>, stoṭṛṇ indrasya rayasi kīm asmān duchunāyasi nī śu svapa.

[7.55.7\*, saḥāsraçṛṅgo vṛṣabhāḥ: 5.1.8<sup>c</sup>, saḥāsraçṛṅgo vṛṣabhās tādojah.]

7.56.11\*, svāyudhāsa iṣmīṇaḥ suniṣkāḥ: 5.87.5\*, svāyudhāsa iṣmīṇaḥ.

7.56.23<sup>d</sup>, marūdbhir it sānita vājam ārvā: 6.33.2<sup>d</sup>, tvōta it sānita vājam ārvā.

7.56.25 = 7.34.25.

7.56.25<sup>b</sup> = 7.34.25<sup>b</sup>, āpa ōṣadhīr vanīno juṣanta: 10.66.9<sup>b</sup>, āpa ōṣadhīr vanīnāni yajñīyā.

7.57.4<sup>b+d</sup> (Vasiṣṭha; to Maruts)

fdhak sū vo maruto didyūd astu yād va āgaḥ puruṣatā kārāma,  
 mā vas tāsyām āpi bhūmā yajatrā asmé vo astu sumatiḥ cāniṣṭhā.

10.15.6<sup>d</sup> (Çaṅkha Yamayana ; to Pitarah)

ācya jānu daksinaṭo niśadyemaṁ yaññāṁ abhi grṛṇta viçve,  
mā hiṁsiṣṭa pitarah kēna cin no yād va āgaḥ puruṣatā kārāma.

7.70.5<sup>d</sup> (Vasistha ; to Aṇvins)

çucruvāṁśa cid aṇvina puruṇy abhi brāhmāṇi cakṣathe fṣiṇām,  
prāti prā yataṁ vāraṁ ā jānāy āsmé vām astu sumatiḥ cāniṣṭhā.

cf. 7.65.4<sup>c</sup>

Cf. 4.12.4 ; Oldenberg, SBE. xlv. 305 ; Geldner, Ved. Stud. iii. 106.

[7.57.7<sup>a</sup>, ā stutāso maruto viçva ūti : 5.43.10<sup>d</sup>, viçve ganta maruto viçva ūti ;  
10.35.13<sup>a</sup>, viçve adyā maruto viçva ūti.]

7.58.3<sup>d</sup> (Vasistha ; to Maruts)

brhād vāyo maghāvadbhyo dadhāta jūjoṣann in maruṭah suṣṭutim naḥ,  
gatō nādhvā vi tirāti jantūm prā ṇa spārḥābhīr ūtibhis tireta.

7.84.3<sup>d</sup> (Vasistha ; to Indra and Varuṇa)

kṛtām no yaññām vidātheṣu cāruṁ kṛtām brāhmāṇi suriṣu praçastā,  
ūpo rayir devājūto na etu prā ṇa spārḥābhīr ūtibhis tiretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6<sup>c</sup>, ārīc cid dvēso vṛṣaṇo yuyota : 6.47.13<sup>d</sup> = 10.131.7<sup>d</sup>, ārīc cid dvēsaḥ  
sanutār yuyotu : 10.77.6<sup>d</sup>, ārīc cid dvēsaḥ sanutār yuyota.

7.59.2<sup>a</sup> : 1.110.7<sup>c</sup>, yuṣmākaṁ devā āvasāhani priyā.

7.59.2<sup>cd</sup> (Vasistha ; to Maruts)

yuṣmākaṁ devā āvasāhani priyā, ijanās tarati dvīṣaḥ,  
prā sā kṣāyaṁ tirate vi mahīr iṣo yō vo vārāya dāçati.

cf. 1.110.7<sup>c</sup>

8.27.16<sup>ab</sup> (Manu Vāivasvata ; to Viçve Devāḥ)

prā sā kṣāyaṁ tirate vi mahīr iṣo yō vo vārāya dāçati,  
prā prajābhīr jāyate dhārmaṇas pāry, āriṣṭaḥ sārva edhate.

cf. c : 6.70.3<sup>c</sup> ; d : 1.41.2<sup>c</sup>

7.60.2<sup>c</sup>, viçvasya sthātūr jāgataç ca gopāḥ ; 6.50.7<sup>d</sup>, viçvasya sthātūr jāgato  
jānitriḥ ; 10.63.8<sup>d</sup>, viçvasya sthātūr jāgataç ca māntavaḥ.

7.60.2<sup>d</sup> : 4.1.17<sup>d</sup> ; 6.51.2<sup>c</sup>, ṛjū mārteṣu vṛjinā ca pāçyan.

[7.60.3<sup>c</sup>, āyukta sapta haritah sadhasthat : 1.115.4<sup>c</sup>, yadéd āyukta haritah, &c.]

[7.60.8<sup>d</sup> : see under 4.2.18<sup>ab</sup>.]

7.60.4<sup>a</sup>, ūd vām prkṣāso mādhumanta asthuh : 4.45.2<sup>a</sup>, ūd vām prkṣāso mādhu-  
manta irate.

7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4<sup>b</sup>: 5.45.10<sup>a</sup>, ū sūryo aruhac chukráṃ áṛṇaḥ.

7.60.4<sup>d</sup>: 1.186.2<sup>b</sup>, mitró aryamá várūṇaḥ sajośāḥ.

[7.60.5<sup>d</sup>, çagmúsaḥ putrá áditer ádabdhāḥ: 2.28.3<sup>c</sup>, yūyám naḥ putrá aditer adabdhāḥ.]

7.60.6<sup>c</sup>, ápi krátum sucétasaṃ vátantaḥ: 7.3.10<sup>b</sup> = 7.4.10<sup>b</sup>, . . . vatema.

[7.60.11<sup>b</sup>, vājasya sātáu paramásya rāyāḥ: 4.12.3<sup>b</sup>, agnír vājasya paramásya rāyāḥ.]

7.60.11<sup>d</sup>, urú kṣáyāya cakrire sudhātu: 1.36.8<sup>b</sup>, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyām yajñéṣu mitrávaruṇāv akāri,  
viçvāni durgā pipṛtaṃ tiró no yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20<sup>d</sup> ff.

7.61.1<sup>c</sup>, abhí yó viçvā bhūvanāni caṣṭe: 1.108.1<sup>c</sup>, abhí viçvāni bhūvanāni caṣṭe.

[7.61.4<sup>a</sup>, çānsā mitrásyā várūṇasya dhāma: see under 1.152.4<sup>d</sup>.]

7.61.6<sup>a</sup>, sám u vām yajñám mahayaṃ námobhiḥ: 7.42.3<sup>a</sup>, sám u vo yajñám mahayaṃ námobhiḥ.

7.61.7 = 7.60.12.

7.62.1<sup>d</sup>, krátva kṛtāḥ súkṛtāḥ kartṛbhir bhūt: 6.19.1<sup>d</sup>, urūḥ pṛthūḥ súkṛtāḥ kartṛbhir bhūt.

7.62.3<sup>bc</sup> = 7.39.7<sup>bc</sup> = 7.40.7<sup>bc</sup>, ṛtāvāno várūṇo mitró agniḥ, yáchantu candrá upamāni no arkām.

7.62.4<sup>a</sup>: 4.55.1<sup>b</sup>, dyāvabhumi adite trāsithāni naḥ.

7.62.5<sup>d</sup>: 1.122.6<sup>a</sup>, çrutām me mitrávaruṇa hāvemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nū mitró várūṇo aryamá nas tmāne tokāya várivo dadhantu,  
sugā no viçvā supáthāni santu yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20<sup>d</sup> ff.

[7.63.4<sup>b</sup>, duréarthas tarāṇir bhrájamānaḥ: 10.88.16<sup>d</sup>, áprayuchan tarāṇir, &c.]

7.63.5<sup>c</sup> (Vasiṣṭha, to Surya (5<sup>a</sup>), and to Mitra and Varuṇa (5<sup>b</sup>))

yátra cakrūr amṛta gātum asmāi çyenó na díyann ānv eti páthāḥ,  
práti vām sūra údite vidhema námobhir mitrávaruṇotá havyāñiḥ.] ☞ cf. 6.1.10<sup>b</sup>

7.65.1<sup>a</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktāir [mitrām huve varuṇam pūtādakṣam.]

yáyor asuryam ákṣitam jyéṣṭham víçvasya yúmann acita jigatnú. <sup>68 1.2.7<sup>a</sup></sup>

7.66.7<sup>a</sup> (Vasiṣṭha ; to Adityas)

prāti vām sūra údite mitrām gñīṣe varuṇam,  
aryamānam riçādasam.

From the point of view of metre 7.66.7<sup>a</sup> would seem to be afterborn, as also indeed 7.66.7<sup>b</sup>. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular okaṣa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7<sup>ab</sup> is a *tour de force* version of 7.65.1<sup>ab</sup>.—Cf. under 7.66.4.

[7.63.5<sup>d</sup>, námobhir mitravaruṇotá havyáih : 6.1.10<sup>b</sup>, námobhir agne samídhotá havyáih.]

7.63.6 = 7.62.6

[7.64.1<sup>d</sup>, rája suksatró varuṇo juṣanta : 2.27.2<sup>b</sup>, mitró aryamá varuṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

esá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyáve 'yāmi,  
[aviṣṭām dhīyo jigṛtām pūramdhīr] [yūyām pāta svastībhiḥ sādā naḥ.]  
<sup>69 c : 4.50.11<sup>c</sup> ; d : refrain, 7.1.20<sup>d</sup> ff.</sup>

7.64.5<sup>c</sup> = 7.65.5<sup>c</sup> : 4.50.11<sup>c</sup> ; 7.97.9<sup>c</sup>, aviṣṭām dhīyo jigṛtām pūramdhīh.

7.65.1<sup>a</sup>, prāti vām sūra údite sūktāih : 7.63.5<sup>c</sup>, prāti vām sūra údite vidhema ;  
7.66.7<sup>a</sup>, prāti vām sūra údite.

7.65.1<sup>b</sup>, mitrām huve varuṇam pūtādakṣam : 1.2.7<sup>a</sup>, mitrām huve pūtādakṣam.

7.65.3<sup>d</sup> : 6.68.8<sup>d</sup>, apó ná nāvá duritá tarema.

7.65.4<sup>ab</sup>, á no mitravaruṇa havyájuṣtīm ghṛtāir gávyūtim ukṣatam ílabhiḥ :  
3.62.16<sup>ab</sup>, á no mitravaruṇa ghṛtāir gávyūtim ukṣatam ; 8.5.6<sup>c</sup>, ghṛtāir  
gávyūtim ukṣatam.

[7.65.4<sup>c</sup>, prāti vām átra váram á jánāya : 7.70.5<sup>c</sup>, prāti prá yātām váram á jánāya.]

7.65.5 = 7.64.5.

7.65.5<sup>c</sup> : see 7.64.5<sup>c</sup>.

7.66.2<sup>c</sup> (Vasiṣṭha ; to Mitra and Varuṇa)

yá dhārāyanta devāḥ sudákṣa dákṣapitarā,  
asuryāya prámahasā.

8.25.3<sup>b</sup> (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa)  
tá matá viçvavedasāsuryāya prámahasā,  
mahí jajanáditir ṛtāvart.

7.66.4<sup>a</sup> (Vasiṣṭha ; to Uṣas)

yád adyá súra údite 'naga mitró aryamá,  
suváti savitá bhágaḥ.]

5.82.3<sup>b</sup>

8.27.19<sup>a</sup> (Manu Vaivasvata ; to Viçve Devāḥ)  
yád adyá súra udyatí priyaksatrá ṛtám dadhá,  
yán nimiruci prabūdhi viçvavedaso yád vā madhyāmdine divāḥ.  
8.27.21<sup>a</sup> (The same)  
yád adyá súra údite yán madhyāmdina ātuci,  
vamáḥ dhattá mánave viçvavedaso júhvānāya prátetase.

For this type of repeated páda cf. the metrically perfect type under 7.63.5<sup>a</sup>, prāti vām súra údite vidhema, and the like.

7.66.4<sup>c</sup> : 5.82.3<sup>b</sup>, suvāti savitá bhágaḥ.

7.66.6<sup>a</sup> (Vasiṣṭha ; to Ādityas)

utá svarájo áditir ádadbdhasya vratásya yé,  
mahó rájāna ícate.

8.12.14<sup>a</sup> (Parvata Kāṇva ; to Indra)  
utá svaráje áditi stómam índraya jījanat,  
purupraçastám útaye ṛtásya yát.]

8.12.14<sup>c</sup>

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unverteilt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand verschri, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word áditi shows that we have here the *σχημα καὶ ὄλον καὶ μέρος*. The word does not contain any plural idea: svarájo áditir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: *ánagasam tám áditiḥ kṛnotu sá* (masculine!) *mitrēna váruṇenā sajósāḥ*. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrávan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrávan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The páda 7.66.6<sup>a</sup> seems to be echoed in 8.12.14<sup>a</sup>, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pádas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7<sup>a</sup>, prāti vām súra údite : 7.63.5<sup>c</sup>, prāti vām súra údite vidhema; 7.65.1<sup>a</sup> prāti vām súra údite suktáih.

7.66.10<sup>b</sup>: 1.44.14<sup>b</sup>, agnījihvā ṛtavḥdhaḥ; 10.65.7<sup>a</sup>, divākṣaso agnījihvā ṛtavḥdhaḥ.

7.66.12<sup>d</sup> (Vasiṣṭha; to Adityas)

tād vo adyā manāmahe sūktāiḥ sūra ūdite,

yād ōhate vāruṇo mitrō aryamā yūyām ṛtāsya rathyaḥ.

8.83.3<sup>c</sup> (Kustidin Kaṇva; to Viṣve Devāḥ)

āti no viṣpitā purū nāubhīr apō nā paṛsatha,

yūyām ṛtāsya rathyaḥ.

Cf the pāda, syāméd ṛtāsya rathyaḥ, 8.19.35<sup>d</sup>.—For ōhate in 7.66.12<sup>c</sup> see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16<sup>c</sup> (Vasiṣṭha; to Surya)

tāc cākṣur devāhitam çukrām uccārat,

paçyema çarādaḥ çatām jīvema çarādaḥ çatām.

10.85.39<sup>d</sup> (Surya Savitrī; to Savitrī)

pūnaḥ pātīm agnīr adād āyusaḥ sahā vārcasā,

dirghūyur asya yāḥ pātir jīvāti çarādaḥ çatām.

For masses of similar formulas see my Vedic Concordance under asū jīva and paçyema çarādaḥ çatām; cf. also RV. 10.18.4; 161.4.

7.66.19<sup>c</sup>: 1.47.3<sup>b</sup>; 47.5<sup>d</sup>; 3.62.18<sup>c</sup>; 8.87.5<sup>d</sup>, pātām sōmam ṛtavḥdha.

7.67.6<sup>cd</sup> (Vasiṣṭha; to Açvins)

aviṣṭām dhīḡv açvinā na āsū prajāvad réto āhrayām no astu,

ā vām toké tánaye tūtujānāḥ surātnāso devāvītiḥ gamema.

7.84.5<sup>bc</sup> = 7.85.5<sup>bc</sup> (Vasiṣṭha; to Indra and Varuṇa)

īyām indram vāruṇam aṣṭa me gīḥ, prāvat toké tánaye tūtujānā,

7.84.5<sup>n</sup>

surātnāso devāvītiḥ gamema īyūyām pāta svastībhiḥ sādā naḥ.

7.1.20<sup>d</sup> ff.

Grasemann, i. 366, renders 7.84.5<sup>b</sup> = 7.85.5<sup>b</sup>, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6<sup>cd</sup>, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehen zu eurem Mahl wir kommen'. Ludwig, 51, also renders tūtujānāḥ in 7.67.6<sup>d</sup> intransitively by 'stark'; but, at 739, he renders tūtujānā in 7.84.5<sup>b</sup> transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gīḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nū me hāvam ā çṛputām yuvānā yāsiṣṭām vartir açvināv irāvat,

dhattām rātnāni jārataḥ oṣ sūrīn īyūyām pāta svastībhiḥ sādā naḥ.

7.1.20<sup>d</sup> ff.

Cf. Neisser, Bezz. Beitr. xiii. 293.

7.68.3—] *Part 1 : Repeated Passages belonging to Book VII* [328

7.68.3<sup>a</sup>, prá vām rátho mánojavā iyarti : 6.63.7<sup>c</sup>, prá vām rátho mánojavā asarji.

7.69.2<sup>c</sup> (Vasiṣṭha ; to Aṇvins)

sá paprathanó abhi páñca bhūmā trivandhuró mánasá yātu yuktāh,  
viḡo yéna gáchattho devayāntīh kútrā cid yāmam aṇvinā dádhanā.

10.41.2<sup>c</sup> (Suhastya Ghaṇṇeya ; to Aṇvins)

prātaryūjam nāsatyādhi tiṣṭhataḥ prātaryāvānam madhuvāhanam rátham,  
viḡo yéna gáchattho yajvārīr narā kréḡ cid yajñām hótṛmantam aṇvinā.

For kīri in 10.41.2<sup>d</sup> see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2<sup>a</sup>, Muir, OST. i. 176.

7.69.6<sup>d</sup> : 4.44.5<sup>c</sup>, má vām anyé ní yaman devayāntāh.

7.69.8 = 7.67.10.

[7.70.5<sup>c</sup>, práti prá yātam vāram á jánāya : 7.65.4<sup>c</sup>, práti vām átra vāram á jánāya.]

7.70.5<sup>d</sup>, asmé vām astu sumatīḡ cāniṣṭhā : 7.57.4<sup>d</sup>, asmé vo astu sumatīḡ cāniṣṭhā.

7.70.7<sup>b</sup> = 7.71.6<sup>b</sup> (Vasiṣṭha ; to Aṇvins)

iyām maniṣā iyām aṇvinā gir imām suvrktīm vṛṣṇā juṣethām,  
imā bráhmāṇi yuvayūny agman yūyām pāta svastībhiḡ sádā nah. ]

~~es~~ refrain, 7.1.20<sup>d</sup> ff.

7.73.3<sup>b</sup> (The same)

áhema yajñām pathām urāṇā imām suvrktīm vṛṣṇā juṣethām,  
ḡruṣṭivéva présito vām abodhi práti stómair járamāṇo vásiṣṭhah.

7.71.5<sup>b</sup> : 1.117.9<sup>b</sup>, ní pedāva ūhathur āḡum āḡvam.

7.71.6 = 7.70.7.

7.71.6<sup>b</sup> = 7.70.7<sup>b</sup> : 7.73.3<sup>b</sup>, imām suvrktīm vṛṣṇā juṣethām.

[7.72.4<sup>b</sup>, prá vām bráhmāṇi karávo bharante : 6.67.10<sup>a</sup>, ví yád vācam ktástāso  
bháranate.]

7.72.4<sup>c</sup> : 4.13.2<sup>a</sup>, urdhvām bhānūm savitā devó aḡret ; 4.6.2<sup>a</sup>, urdhvām bhānūm  
savitévāḡret ; 4.14.2<sup>a</sup>, urdhvām ketūm savitā devó aḡret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paḡcātān nāsatyā purástād āḡvinā yātam adharād ūdaktāt,  
á viḡvātaḥ páñcajanyaena rāyā yūyām pāta svastībhiḡ sádā nah. ]

~~es~~ refrain, 7.1.20<sup>d</sup> ff.

Cf. under 7.104.19.

7.73.1<sup>a</sup> : 1.93.6<sup>a</sup> ; 1.183.6<sup>a</sup> = 1.184.6<sup>a</sup>, átariṣma támasas parám asyā.



7.73.3<sup>b</sup> : 7.70.7<sup>b</sup> = 7.71.6<sup>b</sup>, imām suvṛktīm vṛṣaṇa juṣeṭham.

7.73.4<sup>d</sup> (Vasiṣṭha ; to Aṇvins)

ūpa tyā vāhni gamato viṇam no rakṣohāṇa sāmhbhṛta vīlūpaṇi,  
sām āndhāṇsy agmata matsarāṇi mā no mardhiṣṭam ā gatam çivēna.

7.74.3<sup>d</sup> (The same)

ā yātam ūpa bhūṣataṁ mādhvah pibatam aṇvina,  
dugdhām pāyo vṛṣaṇa jenyāvasu mā no mardhiṣṭam ā gatam.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.73.5 = 7.72.5.

7.74.2<sup>c</sup> : 1.92.16<sup>c</sup>, arvāg rātham sāmanasa nī yachatam ; 8.35.22<sup>a</sup>, arvāg rātham  
nī yachatam.

7.74.2<sup>d</sup> : 6.60.15<sup>d</sup> ; 8.5.11<sup>c</sup> ; 8.1<sup>d</sup> ; 35.22<sup>b</sup>, pībataṁ somyām mādhu ; 8.24.13<sup>b</sup>,  
pībati somyām mādhu.

7.74.3<sup>d</sup>, mā no mardhiṣṭam ā gatam : 7.73.4<sup>d</sup>, mā no mardhiṣṭam ā gatam çivēna.

7.75.6<sup>d</sup>, dādhati rātnam vidhaté jānāya : 4.44.4<sup>d</sup>, dādthatho rātnam vidhaté jānāya.

7.75.7<sup>b</sup>, devī devébhir yajatā yājatrāḥ : 4.56.2<sup>a</sup>, devī devébhir yajaté yājatrāḥ ;  
10.11.8<sup>b</sup>, devī devēsu yajatā yajatra.

[7.76.5<sup>c</sup>, té devúnām ná minanti vratāni : 7.47.3<sup>c</sup>, tú índrasya ná, &c.]

7.76.6<sup>d</sup>, ūṣaḥ sujāte prathamā jarasva : 1.123.5<sup>b</sup>, ūṣaḥ sūṇṛte prathamā jarasva.

7.77.4<sup>b</sup> (Vasiṣṭha ; to Uṣas)

āntivāmā dūrē amitram uchorvīm gāvvyūtim ābhayaṁ kṛdhī naḥ,  
yāvāya dvēṣa ā bhara vāsūni codāya rādho grṇatē maghoni.

9.78.5<sup>d</sup> (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pavamāno asmayūḥ satyāni kṛvān drāviṇāny arṣasi,  
jahī çātrūm antiké dūraké ca yā urvīm gāvvyūtim ābhayaṁ ca naḥ  
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pādas.

7.78.3<sup>a</sup>, etā u tyāḥ prāty adṛçran purástāt : 1.191.5<sup>a</sup>, etā u tyé prāty adṛçran.

7.78.3<sup>c</sup> (Vasiṣṭha ; to Uṣas)

etā u tyāḥ prāty adṛçran purástaj, jyótir yāchantīr uṣāso vibhatīḥ, ~~ca~~ 1.191.5<sup>a</sup>  
ājijanan sūryam yajñam agnīm apacīnam tāmo agād ājuṣṭam.

7.80.2<sup>d</sup> (The same)

ḷeṣā syā návyam áyur dádhanā, gudhvī támo jyótiṣoṣā abodhi, 3.53.16<sup>o</sup>  
ágra eti yuvatír áhrayāṇa prācikitat sūryaṁ yajñiám agním.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1<sup>a</sup>, práty u adarçy áyatí: 8.101.13<sup>o</sup>, citréva práty adarçy áyatí.]

7.81.6<sup>d</sup>: 1.48.8<sup>b</sup>, jyótiṣ kṛṇoti sūnári.

7.81.6<sup>a</sup> (Vasiṣṭha; to Uṣas)

grávaḥ sūribhyo amftaṁ vasutvanám vájaṁ asmábhyaṁ gómataḥ,  
codayitrí maghónaḥ sūnftāvaty ḷuṣā uchaḍ āpa sridhaḥ. 1.48.8<sup>d</sup>

8.13.12<sup>o</sup> (Narada Kapva; to Indra)

ḷindra çaviṣṭha satpate, rayim grnātsu dharaya, 8.13.12<sup>a</sup>; b: 5.86.6<sup>e</sup>  
grávaḥ sūribhyo amftaṁ vasutvanám.

7.81.6<sup>d</sup>: 1.48.8<sup>d</sup>, uṣā uchaḍ āpa sridhaḥ.

7.82.1<sup>b</sup>: 1.93.8<sup>d</sup>, viçe jānāya máhi çárma yachatam.

[7.82.7<sup>a</sup>, ná tám áhho ná duritāni mártiyam: 2.23.5<sup>a</sup>, ná tám áhho ná duritām  
kūtaç caná.]

7.82.9<sup>d</sup>, náras tokásya tánayasya sātīṣu: 4.24.3<sup>d</sup>, náras tokásya tánayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asmé indrováruṇo mitróaryamā dyumnám yachantumáhi çárma sapráthaḥ,  
avadhram jyótiṣ áditer řtāvfđho devásya çlókam savitúr mánāmahe.

For the first pāda cf. under 1.36.4<sup>a</sup>.

7.84.1<sup>b</sup>: 4.42.9<sup>b</sup>, havyébhir indrávaruṇa námobhiḥ; 1.153.1<sup>b</sup>, havyébhir mitrá-  
varuṇa námobhiḥ.

7.84.1<sup>d</sup>, pári tmāna víṣurūpa jigāti: 5.15.4<sup>d</sup>, pári tmāna víṣurūpo jigāsi.

7.84.2<sup>c</sup>, pári ño hélo varuṇasya vṛjyāḥ: 2.33.14<sup>a</sup>, pári ño hetí rudrásya vṛjyāḥ;  
6.28.7<sup>d</sup>, pári vo hetí rudrásya vṛjyāḥ.

7.84.3<sup>d</sup>, prá ña sparhábhir utíbbhis tiretam: 7.58.3<sup>d</sup>, prá ña sparhábhir utíbbhis  
tireta.

7.84.4<sup>b</sup>, rayim dhattaṁ vāsūmantam puruṣsum: 4.34.10<sup>b</sup>, rayim dhatthá, &c.;  
6.68.6<sup>b</sup>, rayim dhatthó, &c.; 1.159.5<sup>d</sup>, rayim dhattaṁ vāsūmantam  
çatagvinam; 4.49.4<sup>b</sup>, rayim dhattaṁ çatagvinam.

7.84.5 = 7.85.5 (Vasistha ; to Indra and Varuṇa)

iyám indrañ várūṇam aṣṭa me gñ právat toké tánaye tūtujanā,  
surátnāso devávitīm gamema | yūyám pāta svastibhiḥ sádā naḥ.

☞ refrain, 7.1.20<sup>d</sup> ff.

7.84.5<sup>bc</sup> = 7.85.5<sup>bc</sup>, právat toké tánaye tūtujanā, surátnāso devávitīm gamema :  
7.67.6<sup>cd</sup>, á vām toké tánaye tūtujanāḥ surátnāso devávitīm gamema.

7.86.1<sup>b</sup> (Vasistha ; to Varuṇa)

dhíra tv asya mahiná janūñsi ví yás tastámbha ródasī cid urví,  
prá nákam rṣvám nunude brhántaṁ dvitá nákṣatraṁ papráthac ca blúma.

9.101.15<sup>b</sup> (Prajapati ; to Pavamāna Soma)

sá víró dakṣasádhano ví yás tastámbha ródasī,  
háriḥ pavitre avyata vedhú ná yónim ásadam.

It is surely not going too far to say that the repeated páda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitá in 7.86.1<sup>d</sup> cf. Bergaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.3<sup>d</sup>, prácetaso yá isáyanta mánma : 1.77.4<sup>d</sup>, vājaprasūta isáyanta mánma.]

7.89.1<sup>c</sup>—4<sup>c</sup>, mṛlā suksatra mṛlāya.

7.89.5<sup>b</sup> (Vasistha ; to Varuṇa)

yát kin cedām varuṇa dhívye jáne 'bhidrohám manuṣyāc cārāmasi,  
ácitti yát tava dhármā yuyopimā mū nas tasmād énaso deva rriṣaḥ.

10.164.4<sup>b</sup> (Pracetas Āṅgirasas ; Duḥsvapnaghnaṁ)

yád indra brahmaṇas pate 'bhidrohám cārāmasi,  
prácetā na āṅgirasó dviṣatīm pātv áñhasaḥ.

For 7.89.5 cf. 4.54.3<sup>a</sup>, ácitti yác cakṛmá dhívye jáne.

7.90.1<sup>o</sup>, váha vayo niyúto yāhy ácha : 1.135.2<sup>f</sup>, váha vayo niyúto yāhy asmayúḥ.

7.90.1<sup>d</sup>, píba autásyándhaso mādāya : 5.51.5<sup>c</sup>, píba autásyándhaso abhí práyaḥ.

[7.90.4<sup>c</sup>, gávyaṁ cid ūrvám uṣṭjo ví vavruḥ : 4.1.15<sup>d</sup> ; 16.6<sup>d</sup>, vrajám goman-  
tam uṣṭjo, &c.]

7.90.6<sup>b</sup> (Vasistha ; to Indra and Vayu)

iṣánāso yé dádhate svār ṇo góbhir ácvebhir vásubhir hiraṇyāḥ,  
indravāyu sūrāyo víçvam áyur árvadbhir virāḥ pñtanāsu sahyuḥ.

10.108.7<sup>b</sup> (Paṇayo Asurāḥ ; to Saramā)

ayám nidhñ sarame ádribudhno góbhir ácvebhir vásubhir nyṭṭaḥ,  
rákṣanti tām paṇāyo yé sugopá réku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)

ārvanto ná ṛávaso bhikṣamāṇā indravāyúḥ suṣṭutibhir vasiṣṭhāḥ,  
vājáyantaḥ sv ávase huvema yūyám pāta svastibhiḥ sádá nah.]

☞ refrain, 7.1.20<sup>d</sup> ff.

[7.91.8<sup>d</sup>, víçvén nárah svapatyáni cakruḥ : 4.34.9<sup>d</sup>, víbhvo nárah svapatyáni cakruḥ.]

7.91.4<sup>a</sup>, yávat táras tanvò yávad ójah : 1.33.12<sup>c</sup>, yávat táro maghavan yávad ójah.

7.91.7 = 7.90.7.

7.92.5<sup>ab</sup>, á no niyúdbhiḥ çatínibhir adhvarám sahasrínibhir úpa yāhi yajñām :  
1.135.3<sup>ab</sup>, á no niyúdbhiḥ çatínibhir adhvarám sahasrínibhir úpa yāhi  
vítāye.

[7.92.5<sup>c</sup>, váyo asmín sávane mādayasva : 2.18.7<sup>d</sup>; 7.23.5<sup>d</sup>, asmíñ chūra  
sávane, &c. ; 7.29.2<sup>c</sup>, asmínn ū sū sávane, &c.]

[7.93.2<sup>a</sup>, tá sānasí çavasānā hí bhūtām : 6.68.2<sup>b</sup>, çúrāṇām çaviṣṭha tá hí bhūtām.]

7.93.6<sup>b</sup> : 1.108.4<sup>d</sup>, éndrāgni sāmmanasīya yātam.

7.93.7<sup>c</sup>, yát sim ágaç cakrmá tát sú mṛṣa : 1.179.5<sup>c</sup>, yát sim ágaç cakrmá tát sú  
mṛṣatu.

[7.93.8<sup>c</sup>, méndro no víspur marutāḥ pári khyan : 1.162.1<sup>ab</sup>, má no mitró várupo  
aryamāyúr indra ṛbhukṣá marutāḥ pári khyan.]

7.94.2<sup>a</sup> (Vasiṣṭha; to Indra and Agni)

çṛṇutám jaritúr hávam indrágni vānataḥ girāḥ,  
içanú pipyataḥ dhíyah.]

☞ 5.71.2<sup>c</sup>

8.13.7<sup>b</sup> (Narada Kaṇva; to Indra)

pratnaváj janayá girāḥ çṛṇudhí jaritúr hávam,  
māde-māde vavakṣithā sukṛtvane.

8.85.4<sup>a</sup> (Kṛṣṇa Āṅgīrasa; to Aṣvins)

çṛṇutám jaritúr hávam kṛṣṇasya stuvató narā,  
mādhvaḥ sómasya pítāye.]

☞ refrain, 8.85.1<sup>c</sup>–9<sup>c</sup>; also 1.47.9<sup>d</sup>

7.94.2<sup>c</sup> : 5.71.2<sup>c</sup>, 9.19.2<sup>c</sup>, içanú pipyataḥ dhíyah.

7.94.3<sup>c</sup> (Vasiṣṭha; to Indra and Agni)

má pápatváya no naréndrāgni mábhīçastaye,  
má no rīradhataḥ nidé.

8.8.13<sup>d</sup> (Sadhvaṇsa Kaṇva; to Aṣvins)

á no víçvany aṣvinā dhattám rádhānsy áhraya,  
kṛtām na ṛtvīyāvato má no rīradhataḥ nidé.

7.94.5<sup>a</sup>, tá hi cáçvanta ílate : 5.14.3<sup>a</sup>, tám hi cáçvanta ílate.

7.94.5<sup>c</sup> (Vasiṣṭha ; to Indra and Agni)  
tá hi cáçvanta ílata, itthá viprasa utáye,  
sabádho vájasātaye.

8.74.12<sup>b</sup> (Gopavana Ātreya ; to Agni)  
yám tva jánāsa ílate sabádho vájasātaye,  
sá bodhi vṛitratūrye.

7.94.6<sup>b</sup> : 5.20.3<sup>d</sup> ; 8.65.6<sup>b</sup>, prāyasvanto havāmahe.

7.94.7<sup>b</sup>, asmábhyaṁ carṣaṇisaha : 5.35.1<sup>c</sup>, asmábhyaṁ carṣaṇisāham.

9.94.7<sup>c</sup> : 1.23.9<sup>c</sup>, mǎ no duḥcānsa icaṭa ; 2.23.10<sup>c</sup>, mǎ no duḥcānsa abhidipsúr  
icaṭa ; 10.25.7<sup>d</sup>, mǎ no duḥcānsa icaṭa vívakṣase.

7.94.8<sup>b</sup> : 1.18.3<sup>b</sup>, dhūrtiḥ prāṇaṁ mǎtyasya.

7.94.8<sup>c</sup> : 1.21.6<sup>c</sup>, indrāgni cārma yachatam.

7.95.4<sup>a</sup>, utá syá naḥ sárasvatí juṣānú : 6.61.7<sup>a</sup>, utá syú naḥ sárasvatí.

7.96.2<sup>d</sup> : 1.48.2<sup>d</sup>, cōda rádho maghónām.

7.96.3<sup>c</sup>, gr̥ṇanǎ jamadagnivát : 3.62.18<sup>a</sup> ; 8.101.8<sup>d</sup>, gr̥ṇanǎ jamádagnina ;  
9.62.24<sup>c</sup> ; 65.25<sup>b</sup>, gr̥ṇanó jamádagnina.

[7.96.5<sup>c</sup>, tébhir no 'vitá bhava : 1.91.9<sup>c</sup>, túbhir no 'vitá bhava.]

Cf. 1.81.8<sup>c</sup>, áthā no, &c.

7.96.6<sup>c</sup> (Vasiṣṭha ; to Sarasvant)

pṛivánsaṁ sárasvata stánam yó viçvadarçataḥ,  
bhakṣimáhi prajám iṣam.

9.8.9<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)  
nr̥cākṣasaṁ tvā vayám indrapītaṁ svarvidam,  
bhakṣimáhi prajám iṣam.

For 7.96.6 cf. Hillebrandt, *Ved. Myth.* i. 382.

7.97.1<sup>b</sup> : 1.154.5<sup>b</sup>, náro yátra devayávo mādanti.

7.97.9<sup>c</sup> : 4.50.11<sup>c</sup> : 7.64.5<sup>c</sup> = 7.65.5<sup>c</sup>, aviṣṭám dhíyo jigṛtám pūramdhīḥ.

7.97.9<sup>d</sup> : 4.50.11<sup>d</sup>, jajastám aryó vanúṣam áratīḥ.

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Brhaspati)

bḥaspate yuvám indraç ca vásvo divyásyeçāthe utá párthivasya,

[dhattám rayím stuvaté kiráye cid,] yūyám pāta svastibhiḥ sádā naḥ.  
c : cf. 6.23.3<sup>d</sup> ; d : refrain, 7.1.20<sup>d</sup> ff.

For kīri see Pischel, *Ved. Stud.* i. 217, and my criticism under 6.23.3.

- 7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [384  
 [7.97.10<sup>c</sup>, dhattām rayīm stuvaté kīráye oit: 6.23.3<sup>d</sup>, dātā vāsu stuvaté, &c.]  
 [7.98.1<sup>b</sup>, juhótana vṛṣabhāya kṣitnām: 10.187.1<sup>b</sup>, vṛṣabhāya kṣitnām.]  
 7.98.3<sup>d</sup>: 1.59.5<sup>d</sup>, yudhā devébhyo várivaç cakārtha.  
 7.98.5<sup>ab</sup>, prēndrasya vocam̐ prathamā kṛtāni prā nūtana maghāva yā cakāra:  
 5.31.6<sup>ab</sup>, prā te pūrvāni kāraṇāni vocam̐ prā nūtana maghavan yā  
 cakārtha.  
 7.98.10 = 7.97.10.  
 7.99.4<sup>a</sup>: 1.93.6<sup>d</sup>, urūm yajñāya çakrathur u lokām.  
 7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)  
 vāṣaṭ te viṣṇav āsā ā kṛṇomi tām me juṣasva çipiviṣṭa havyām,  
 vārdhantu tvā suṣṭutāyo giro me 1yūyām pāta svastibhiḥ sādā naḥ.]  
 ☞ refrain, 7.1.20<sup>d</sup> ff.  
 7.100.7 = 7.99.7.  
 [7.101.1<sup>a</sup>, tisró vācaḥ prā vada jyótiragraḥ: 7.33.7<sup>b</sup>, tisráḥ prajā ārya jyótiragraḥ.]  
 7.101.3<sup>b</sup>: 3.48.4<sup>b</sup>, yathavaçam̐ tanvām cakra eṣāḥ.  
 7.101.4<sup>a</sup> (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)  
 yāsmiṇ viçvāni bhūvanāni tasthūs tisró dyāvas tredhā sastrūr āpaḥ,  
 trāyaḥ kōçāsa upasēcanāso 1mādhva çcotanty abhito virapçām.] ☞ 4.50.3<sup>d</sup>  
 10.82.6<sup>d</sup> (Viçvakarman Bhāuvana; to Viçvakarman)  
 tām id gārbhaṁ prathamām dadhra āpo yātra devāḥ samūgachanta viçve,  
 ajāsyā nābhāv ādhy ekam̐ ūrpitaṁ yāsmiṇ viçvāni bhūvanāni tasthūḥ.  
 7.101.4<sup>d</sup>: 4.50.3<sup>d</sup>, mādhva çcotanty abhito virapçām.  
 7.101.6<sup>a</sup>: 3.56.3<sup>d</sup>, sā retodhā vṛṣabhāḥ çaçvatnām.  
 7.101.6<sup>b</sup>, tāsminn atmā jāgatas tasthūsaç ca: 1.115.1<sup>c</sup>, sūrya atmā, &c.  
 7.103.10<sup>d</sup>: 3.53.7<sup>d</sup>, sahasrasālvē prā tiranta ūyuh.  
 [7.104.1<sup>a</sup>, indrásomā tāpataṁ rākṣa ubjātam: 1.21.5<sup>b</sup>, indragñi rākṣa ubjātam.]  
 7.104.3<sup>b</sup>, anārambhaṇē tāmasi prā vidhyatam: 1.182.6<sup>b</sup>, . . . tāmasi prā-  
 viddham.  
 [7.104.7<sup>b</sup>, hatūn druho rakṣāso bhaṅgurāvataḥ: 10.76.4<sup>a</sup>, āpa hata rakṣāso, &c.]

[7.104.7<sup>o</sup>, *indrāsomaṁ duṣkṛte mā sugām bhūt: 10.86.5<sup>d</sup>, nā sugām duṣkṛte bhuvam.]*

7.104.16<sup>d</sup>, *viṣvasya jantōr adhamās padīṣṭa: 5.32.7<sup>d</sup>, viṣvasya jantōr adhamām cakāra.*

7.104.19<sup>c</sup> (Vasiṣṭha; to Indra)

*prā vartaya divo ācmanam indra sómacitam maghavan sám ciṣādhi,  
prāktād āpāktād adharād údaktād abhī jahi rakṣasaḥ pārvatena.*

10.87.21<sup>a</sup> (Pāyū Bhāradvāja; to Agni Rakṣohan)

*paççāt purastād adharād údaktāt kavīḥ kāvyaena pári páhi rajan,  
sákhe sákhyam ajáro jarimñé 'gne martān ámartyas tvām nah.*

Cf. 7.72.5; 10.36.14; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pádas may be found in the AV. versions of the repeated pádas, 8.3.20<sup>a</sup> and 8.4.19<sup>o</sup>.

7.104.20<sup>d</sup>, *nūnām srjad açanīm yātumádbhyah: 7.104.25<sup>d</sup>, açanīm yātumádbhyah.*

7.104.23<sup>cd</sup> (Vasiṣṭha; to Pṛthivī and Antarikṣa)

*mú no rákṣo abhī naç yātumávatām ápochatu mithuná yá kimīdina,  
pṛthiví nah pāṛthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmán.*

10.53.5<sup>cd</sup> (Agni Sāucika; to Devāḥ)

*pāñca jána máma hotráṁ jusantām gójātā utá yé yajñīyasaḥ, 7.35.14<sup>d</sup>  
pṛthiví nah pāṛthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmán.*

7.104.24<sup>d</sup>, *mú té dṛçan sūryam uccárantam: 4.25.5<sup>b</sup>, jyók paçyāt sūryam uccárantam; 6.52.5<sup>b</sup>; 10.59.4<sup>b</sup>, páçyema nú sūryam uccárantam; 10.59.6<sup>c</sup>, jyók paçyema sūryam uccárantam.*

## REPEATED PASSAGES BELONGING TO BOOK VIII

**8.1.3<sup>b</sup>** (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)  
yác cid dhi tva jána imé nánā hávanta útáye,  
**asmákam** bráhmédám indra bhútu té 'há víçva ca várdhanam.

8.15.12<sup>b</sup> (Goṣūktin Kāṇvāyana, and Aṇvasūktin Kāṇvāyana ; to Indra)  
yád indra manmaçás tva nánā hávanta útáye,  
**asmákebhīr** nṛbhir átrā svār jaya.

8.68.5<sup>c</sup> (Priyamedha Āṅgīrasa ; to Indra)  
abhīṣṭāye sadávrđham svārmīlheṣu yám nárah,  
**nánā hávanta útáye.**

For the idea of the repeated páda see p. viii, line 6 from bottom.

**8.1.4<sup>cd</sup>** (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)  
vi tartūryante maghavan vipaçcīto 'ryó vípo jánānām,  
**úpa kramasva pururúpam á bhara vájaṁ nédiṣṭham útáye.**

8.60.18<sup>cd</sup> (Bhargava Prāgātha ; to Agni)  
kétena çárman sacute suṣámāny ágne túbhyaṁ cikítvánā,  
**iṣanyáyā naḥ pururúpam á bhara vájaṁ nédiṣṭham útáye.**

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

**8.1.12<sup>d</sup>** (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)  
yá rté cid abhiçriṣaḥ purú jatrúbhya útfdah,  
**sámđhata sámđhīm maghava purúvāsuv iṣkartā vihrutaṁ púnah.**

8.20.26<sup>d</sup> (Sobhari Kāṇva ; to Maruta)  
víçvaṁ páçyānto bibhṛthā tanūsv ā [ténā no ádhi vocata,] ~~8.20.26<sup>b</sup>~~  
**kṣamā rápo maruta áturasya na iṣkartā vihrutaṁ púnah.**

The repeated páda is not of the same grammatical value in both ; iṣkartā in 8.1.12 is nomen agentis governing the accusative ; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12<sup>ab</sup> is obscure ; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17<sup>a</sup>, sōta hí sōmam ádribhiḥ : 9.34.3<sup>b</sup>, sunvānti sōmam ádribhiḥ.]

[8.1.22<sup>b</sup>, devó mártaya daçúṣe : 1.45.8<sup>d</sup>, ágne mártaya daçúṣe : 1.84.7<sup>b</sup> ; 9.98.4<sup>b</sup>,  
vāsu mártaya daçúṣe.]



8.1.24<sup>d</sup> : 4.46.3<sup>c</sup>, vāhantu sōmapṭaye.

8.1.25<sup>d</sup> (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)  
 á tva ráthe hiraṇyáye hárí mayúraçepya,  
 çitipṛsthá yataśm mādhu āndhaso vivákṣaṇasya pītāye.

8.35.23<sup>b</sup> (Çyavaçva Ātreya ; to Açvins)  
 namováké prāsthite adhvaré narā vivákṣaṇasya pītāye,  
 á yatam açviná gatam ávasyúr vām ahám huve dhattám rátñani daçuše.]  
 or refrain, 8.25.22<sup>cde</sup>—24<sup>ode</sup>

8.1.26<sup>a</sup> : 3.51.10<sup>c</sup>, pība tv āsyá girvanah.

[8.1.30<sup>b</sup>, mánhiṣṭhāso maghónām : 5.39.4<sup>a</sup>, mánhiṣṭham vo maghónām.]

[8.1.33<sup>b</sup>, āsaṅgó agne daçábhīḥ sahásraīḥ : 5.27.1<sup>c</sup>, tráivṛṣṇó agne, &c.]

8.2.15<sup>c</sup>, çikṣa çacvāḥ çácībhīḥ : 1.62.12<sup>d</sup>, çikṣa çacvas táva nah çácībhīḥ.

8.2.32<sup>bc</sup> (Medhatithi Kāṇva, and Priyamedha Āṅgirasas ; to Indra)  
 hanta vṛtrám dáksinenéndraḥ purú puruhūtáḥ,  
 mahán mahībhiḥ çácībhīḥ.

8.16.7<sup>bc</sup> (Irimbiṭhi Kāṇva ; to Indra)  
 indro brahméndra fṣir índraḥ purú puruhūtáḥ,  
 mahán mahībhiḥ çácībhīḥ.

Both Ludwig and Grassmann render purú inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, i. 390, 'Indra schlägt, der vielgerufene, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purú with puruhūtáḥ is the same in both passages: either, 'in many places (Sāyaṇa, puruṣa deçesu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41<sup>b</sup>, catvāry ayutā dādat : 8.21.18<sup>d</sup>, sahásram ayutā dādat.]

8.3.1<sup>c</sup> (Medhyatithi Kāṇva ; to Indra)  
 pība sūtāsa rasāno mātṣvā in dra gómataḥ,  
 āpir no bodhi sadhamādyo vṛdhē 'smān avantu te dhīyaḥ.

8.54 (Val. 6).5<sup>c</sup> (Mātariçvan Kāṇva ; to Indra)  
 yád indra rádho ásti te mághonām maghavattama,  
 téna no bodhi sadhamādyo vṛdhé bhágo danúya vṛtrahan.

[8.3.4<sup>b</sup>, samudrá iva paprathe : 10.62.9<sup>d</sup>, ví síndhur iva paprathe.]

8.3.5<sup>b</sup> : 1.16.3<sup>b</sup>, indram prayaty adhvaré.

[8.3.8<sup>c</sup>, indre ha víçvā bhūvanāni yemire : 8.12.28<sup>c</sup>–30<sup>c</sup>, ād it te víçvā bhūvanāni yemire ; 9.86.30<sup>d</sup>, túbhyemā víçvā bhūvanāni yemire ; 10.56.5<sup>e</sup>, tanūṣu víçvā bhūvanā nī yemire.]

8.3.7<sup>a</sup> : 1.19.9<sup>a</sup>, abhī tvā pūrvāpitaye.

8.3.7<sup>c</sup> (Medhyatithi Kaṇva ; to Indra)

ḷabhi tvā pūrvāpitaya, indra stómebhir āyāvah,  
samioināsa r̥bhāvaḥ sām asvaran rudrā gr̥nanta pūrvyam.

8.1.19.1<sup>a</sup>

8.12.32<sup>b</sup> (Parvata Kaṇva ; to Indra)  
yād asya dhāmāni priyé samioināso āsvaran,  
nābhā yajñāsyā dohanā prūdhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlii. 161.

8.3.8<sup>d</sup> (Medhyatithi Kaṇva ; to Indra)

asyéd indro vāvṛdhe víṣṇyam cávo máde sutāsyā víṣṇavi,  
adyú tám asya mahimānam āyāvó 'nu ṣṭuvanti pūrvāthā.

8.15.6<sup>b</sup> (Goṣuktin Kaṇvayana, and Açvasūktin Kaṇvayana ; to Indra)  
tád adyú cit ta ukthínó 'nu ṣṭuvanti pūrvāthā,  
víṣapatnir apó jayā divé-dive.

8.3.12<sup>a</sup>, çagdhī no asyā yád dha paurām āvitha : 2.13.9<sup>b</sup>, ékasya çruṣṭāu yád dha  
codām āvitha.

8.3.15<sup>b+d</sup> (Medhyatithi Kaṇva ; to Indra)

úd u tyé mādhumattamā gīra stómāsa irate,  
satrajīto dhanasā áksitotayo vājayānto ráthā iva.

8.43.1<sup>c</sup> (Virūpa Āngirasa ; to Agni)  
imé víprasya vedhāso 'gnór ástṛtayaivanah,  
gīra stómāsa irate.

9.67.17<sup>b</sup> (Jamadagni ; to Pavamana Soma)  
ḷásrgran devāvitaye, vājayānto ráthā iva.

9.46.1<sup>a</sup>

8.3.17<sup>d</sup> (Medhyatithi Kaṇva ; to Indra)

yukṣvā hí vītrahantama hārī indra parāvátah,  
arvācinó maghavan sómapitaya ugrá ṣṣvébhir á gahi.

8.49 (Val. 1).7<sup>abd</sup> (Praskaṇva Kaṇva ; to Indra)  
yád dha nūnám yád vā yajñé yád vā prthivyám édhi,  
áto no yajñām āçúbhir mahemata ugrá ugrébhir á gahi.

8.50(Vāl. 2).7<sup>ab</sup> (Puṣṭigu Kāṇva ; to Indra)

yád dha nūnám parāvátī yád vā prthivyaṁ diví,  
yujáná indra hárībhir mahemata řvā řvébhir á gahi.

8.50.7 seems decidedly the better of the two Vāḷakhilya stanzas ; the parallel between parāvátī and prthivyaṁ is well balanced, whereas the relation of the first two pádas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For páda b of both stanzas cf. 5.83.9<sup>d</sup>, yát kíñ ca prthivyaṁ ádhi, which is metrically inferior (endence — — ∪ ∪).

8.3.20<sup>d</sup> (Medhyatithi Kāṇva ; to Indra)

nir agnáyo rurucur nír u sūryo niṣ sōma indriyó rásah,  
nir antárikṣād adhamo mahám áhiñ kṛṣé tát indra páuṇsyam.

8.32.3<sup>c</sup> (Medhatithi Kāṇva ; to Indra)

ny árbudasya viśtāpañ varṣmānañ brhatás tira,  
kṛṣé tát indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated páda cf. 4.30.23<sup>b</sup>, kariṣyá indra páuṇsyam.

[8.3.23<sup>c</sup>, ástam váyo ná tūgryam : 8.74.14<sup>d</sup>, vākṣan váyo ná tūgryam.]

8.4.1<sup>ab</sup> (Devatithi Kāṇva ; to Indra)

yád indra prág ápāg údañ nyāg vā hūyāse nřbhīḥ,  
símā purú nřsūto asy ánavé 'si praçardha turváçe.

8.65.1<sup>ab</sup> (Pragātha Kāṇva ; to Indra)

yád indra prág ápāg údañ nyāg vā hūyāse nřbhīḥ,  
á yahi túyam aḡubhīḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12<sup>a</sup> with 8.64.10<sup>c</sup> (next item but one).

[8.4.2<sup>b</sup>, indra mādayase sácā : 8.52(Vāl. 4).1<sup>d</sup>, áyáu mādayase sácā.]

8.4.12<sup>b+d</sup> (Devatithi Kāṇva ; to Indra)

svayám cit sá manyate dāçurir jáno yátrā sómasya tṛmpási,  
idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Vāl. 5).4<sup>d</sup> (Medhya Kāṇva ; to Indra)

viçvā dvōgāñsi jahi cāva cú kṛdhi viçve sanvantv á vásu,  
çīṣteṣu cit te madirāso aḡçavo yátrā sómasya tṛmpási.

8.64.10<sup>c</sup> (Pragātha Kāṇva ; to Indra)

ayám te mánuse jáne sómah purúṣu sūyate,  
tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12<sup>ab</sup>, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst'; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou dost partake of the soma'. In 8.53 (Val. 5).4<sup>od</sup> the connexion of the two pādas is tolerable if we take tṛmpāsi in subjunctive (future) sense; we should really expect tātrā sōmasya tṛmpāsi in pāda d, 'with the Çistas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14<sup>od</sup>, arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa: 1.47.8<sup>ab</sup>,  
arvāñca vañ sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa.

8.4.18<sup>d</sup>: 8.88.6<sup>d</sup>, mánhiṣṭho vājasātaye: 1.130.1<sup>8</sup>, mánhiṣṭham vājasātaye.

8.5.2<sup>b</sup>: 4.46.5<sup>a</sup>, ráthena prthupájasa.

8.5.4<sup>b</sup> (Brahmatithi Kāṇva; to Açvins)  
purupriyá ña útāye purumandrā purūvásū,  
stuṣe káṇvaso açvínā.

8.8.12<sup>a</sup> (Sadhvañsa Kāṇva; to Açvins)  
purumandrā purūvásū, manotārā rayīñām, cf. 1.46.2<sup>b</sup>  
stómanī me açvínāv imám abhí váhni anūṣātām.

Note the correspondences of 8.5.11<sup>bc</sup> with 8.8.12<sup>a</sup>, and 8.5.30<sup>c</sup> with 8.8.6<sup>d</sup>.

8.5.5<sup>c</sup> (Brahmatithi Kāṇva; to Açvins)  
mánhiṣṭhā vājasātameśāyanta çubhás páti,  
gántārā dāçūṣo grhám.

8.13.10<sup>c</sup> (Nārada Kāṇva; to Indra, here his Hári)  
stuhí çrutām vipaçcítam hári yásya prasakṣīñā,  
gántārā dāçūṣo grhám namasvínāḥ.  
8.22.3<sup>d</sup> (Sobhari Kāṇva; to Açvins)  
ihā tyá purubhútama, devá námobhir açvínā, cf. 5.73.2<sup>a</sup>  
arvācínā sv ávase karāmahe, gántārā dāçūṣo grhám. cf. 8.22.3<sup>c</sup>

The extra umbic dipody, namasvínāḥ, marks 8.13.10<sup>c</sup> as composite and secondary; namasvínāḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28<sup>ab</sup> = 8.22.5<sup>ab</sup>. For the repeated pāda cf. 8.85.6<sup>a</sup>, gáchatam dāçūṣo grhám.

8.5.6<sup>c</sup>, ghṛtáir gávyūtim ukṣatam: 3.62.16<sup>ab</sup>, á no mitrávaruṇā ghṛtáir gávyūtim  
ukṣatam; 7.65.4<sup>ab</sup>, á no mitrávaruṇā havyájusṭim ghṛtáir gávyūtim  
ukṣatam ilābhīḥ.

8.5.7<sup>a</sup> (Brahmatithi Kāṇva; to Açvins)  
á na stómam ūpa dravát túyam çyenébhir açubhīḥ,  
yātām açvebhīr açvínā.

8.49(Vāl. 1).5<sup>a</sup> (Praskaṇva Kāṇva ; to Indra)

á na stómam úpa dravád dhíyānó açvo ná sotr̥bhīh,  
yañ te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyah.

☞ 8.50(Vāl. 2).5<sup>c</sup>

Translate 8.5.7. 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Açvins'. The stanza is faultless ; not so its Vāṅkhyā mate : 'To our song of praise (come thou) on the run, as a horse let loose by the pressors (of the soma) ; (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl. 1).5 (q. v.) in its turn is repeated in an inferior version at 8.50(Vāl. 2).5.—Cf. Geldner, *Ved. Stud.* iii. 40.

8.5.9<sup>a</sup> : 5.79.8<sup>a</sup> ; 9.62.24<sup>a</sup>, utā nō gomatīr īṣaḥ.

8.5.11<sup>b</sup> : 1.92.18<sup>b</sup> ; 5.75.2<sup>c</sup> ; 8.8.1<sup>c</sup>, dāsra hiraṇyavartani ; 8.87.5<sup>a</sup>, dāsra hiraṇyavartani çubhas pati.

8.5.11<sup>c</sup> : 6.60.15<sup>d</sup> ; 7.74.2<sup>d</sup> ; 8.8.1<sup>d</sup> ; 35.22<sup>b</sup>, pibatañ sómyaṁ madhu ; 8.24.13<sup>b</sup>, pibati sómyaṁ mādhu.

8.5.12<sup>c</sup> (Brahmatithi Kāṇva ; to Açvins)

asmābhyāñ vājintvasu maghāvadbhyaç ca saprāthaḥ,  
chardir yantam ādābhyam.

8.85.5<sup>a</sup> (Kṛṣṇa Āṅgirasa ; to Açvins)

chardir yantam ādābhyāñ viprāya stuvato narā,

mādhvaḥ sōmasya pitāye. ☞ refrain, 8.85.1<sup>c</sup>—9<sup>c</sup> ; also 1.47.9<sup>d</sup>

8.5.15<sup>c</sup> (Brahmatithi Kāṇva ; to Açvins)

asmé á vahatañ rayiñ çatāvantañ sahasrīṇam,  
puruṣūñ viçvādhāyasam.

8.7.13<sup>b</sup> (Puruṇvatsa Kāṇva ; to Maruts)

á no rayiñ madacyūtañ puruṣūñ viçvādhāyasam,

iyartā maruto divāḥ.

8.5.17<sup>a</sup> : 5.23.3<sup>b</sup> ; 35.6<sup>b</sup> ; 8.6.37<sup>b</sup>, jānaso vṛktābarhiṣaḥ ; 3.59.9<sup>b</sup>, jānāya vṛktābarhiṣe.

8.5.17<sup>b</sup> : 1.14.5<sup>c</sup>, hāviṣmanto aranīkṛtaḥ.

8.5.17<sup>c</sup> : 1.47.4<sup>d</sup>, yuvām havante açvinā.

8.5.18<sup>b</sup> : 6.45.30<sup>b</sup>, stōmo vāhiṣṭho āntamaḥ.

8.5.18<sup>c</sup> (Brahmatithi Kāṇva ; to Açvins)

asmākam adyā vām ayāñ stōmo vāhiṣṭho āntamaḥ,

yuvābhyāñ bhūtv açvinā.

☞ 6.45.30<sup>b</sup>

8.5.18—] *Part 1: Repeated Passages belonging to Book VIII* [342

8.26.16<sup>c</sup> (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)  
vāhiṣṭho vām hāvānaṁ stōmo dutó huvaṇ nara,  
yuvābhyaṁ bhūtv açvinā.

See under 6.45.30<sup>b</sup>.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20<sup>a</sup>, 30<sup>a</sup>, téna no vājiniṣasū.

8.5.22<sup>c</sup>: 1.46.3<sup>c</sup>, yád vām rátho víbhiṣ pátat.

8.5.28<sup>a</sup>: 4.46.4<sup>a</sup>, rátham hiraṇyavandhuram.

8.5.28<sup>b</sup> (Brahmatithi Kaṇva; to Açvins)  
[rátham hiraṇyavandhuram] hiraṇyābhīṣum açvinā,  
[á hí sthātho divispṛcam.]

68 4.46.4<sup>a</sup>

68 4.46.4<sup>c</sup>

8.22.5<sup>b</sup> (Sobhari Kaṇva; to Açvins)  
rátho yó vām trivandhuró hiraṇyābhīṣur açvinā,  
pári dyāvāpṛthiví bhūṣati çrutás [téna nāsatyā gatam.]

68 1.47.9<sup>a</sup>

Almost identical. Note that 8.5.5<sup>c</sup> = 8.22.3<sup>a</sup>.—For 8.5.28 as a whole see under 4.46.4.

8.5.28<sup>c</sup>: 4.46.4<sup>c</sup>, á hí sthātho divispṛcam.

8.5.30<sup>c</sup> (Brahmatithi Kaṇva; to Açvins)  
[téna no vājiniṣasū] parāvátac cid á gatam,  
úpemām suṣṭutīm máma.

68 8.5.20<sup>a</sup>

8.8.6<sup>d</sup> (Sadhvāṁsa Kaṇva; to Açvins)  
[yác cid dhí vām purá ṣṣayo juhuré 'vase nara,]  
á yatam açvinā gatam úpemām suṣṭutīm máma.

68 1.48.14<sup>ab</sup>

[8.5.35<sup>a</sup>, hiraṇyáyena ráthena: 1.35.2<sup>c</sup>, hiraṇyáyena savitá ráthena; 4.44.5<sup>b</sup>,  
hiraṇyáyena suvṛtá ráthena.]

8.5.37<sup>c</sup> (Kaçoç Caḍiyasya danastutiḥ)  
tá me açvinā saninám vidyútam návānaṁ,  
yúthā cie caḍiyáḥ kaçúḥ çatām úṣṭraṇām dádat sahásrá dáça gónām.

8.6.47<sup>b</sup> (Tirindirasya Paṛçavyasya danastutiḥ)  
trīṇi çatāny árvatām sahásrá dáça gónām,  
dadúṣ pajrāya sámne.

8.6.1<sup>b</sup> (Vatsa Kaṇva; to Indra)  
mahān indro yá ójaś parjáno vṛṣṭimān iva,  
stómair vatsásya vāvṛdhe.

9.2.9<sup>b</sup> (Medhatithi Kaṇva; to Soma Pavamāna)  
aamūbhyam indav indrayūr mādhvah pavasva dhārāya,  
parjáno vṛṣṭimān iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the *pāda* is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6; 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated *pāda* in 8.6.1 is secondary.

8.6.3<sup>b</sup>, *stómair yajñásya sádhanam* : 1.44.11<sup>a</sup>, *ní tvā yajñásya sádhanam*; 3.27.2<sup>b</sup>, *girá yajñásya sádhanam*; 8.23.9<sup>b</sup>, *yajñásya sádhanam girá*.

8.6.4<sup>c</sup> (Vatsa Kāṇva; to Indra)

*sám asya manyāve víḥo víḥvā namanta kṛṣṭáyah,*  
*samudráyeva síndhavaḥ.*

8.44.25<sup>b</sup> (Virupa Āṅgirasa; to Agni)

*ágne dhrtávratāya te samudráyeva síndhavaḥ, gíro vācṛśa írat.*

For the repeated *pāda* cf. *samudrām íva síndhavaḥ* under 8.6.35<sup>b</sup>, and see p. ix, line 9.

8.6.6<sup>b</sup> : 1.80.6<sup>b</sup>; 8.76.2<sup>c</sup>; 89.3<sup>d</sup>, *vājreṇa śatáparvaṇā*.

8.6.9<sup>b</sup> (Vatsa Kāṇva; to Indra)

*prá tám indra naçimahi rayīm gómantam açvínam,*  
*prá bráhma púrvácittaye.*

9.62.12<sup>b</sup> (Jamadagni Bhārgava; to Soma Pavamāna)

*íḥ pavasva sahasríṇam rayīm gómantam açvínam,*  
*puruścandrām puruspṛham.*

607 9.40.3<sup>c</sup>

9.63.12<sup>b</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)

*abhy ūṣa sahasríṇam rayīm gómantam açvínam,*  
*íabhi vājam utá çrávaḥ.*

608 9.1.4<sup>c</sup>

Cf. 10.156.3<sup>b</sup>, (*rayīm*) *pṛthúh gómantam açvínam*.

8.6.13<sup>b</sup> (Vatsa Kāṇva; to Indra)

*yád asya manyúr ádhvanid ví vṛtrám parvaçó ruján,*  
*apáh samudrám ūirayat.*

8.7.23<sup>a</sup> (Punarvatsa Kāṇva; to Maruts)

*ví vṛtrám parvaçó yayur ví párvatañ arājínah,*  
*cakrāná vṛṣṇi páuṇsyam.*

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26<sup>a</sup> with 8.7.2<sup>a</sup>.

8.6.14<sup>c</sup> (Vatsa Kāṇva; to Indra)

*ní çuṣṇa indra dharṇasīm vājram jaghantha dásyavi,*  
*vṛṣā hy ūgra çṛṇviṣé.*

8.6.14—] *Part 1: Repeated Passages belonging to Book VIII* [344

8.33.10<sup>a</sup> (Medhyatithi Kāṇva ; to Indra)  
 satyām itthā vṛśéd asi vṛśajutir nó 'vṛtaḥ,  
 vṛśā hy ūgra ṛṇviśé parāvátī vṛśo arvāvátī ṛutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṛśa hy ūgra ṛṇviśé into the insipid distich 8.33.10<sup>ad</sup>. Cf. 5.73.1; 8.13.15; 97.4. For 8.33.10<sup>a</sup> cf. 9.64.2<sup>a</sup>; 10.153.2<sup>a</sup>.

8.6.15<sup>b</sup> (Vatsa Kāṇva ; to Indra)  
 ná dyāva indram ójasā nāntárikṣāṇi vajrīṇam,  
 ná vivyāsanta bhūmayāḥ.

8.12.24<sup>b</sup> (Parvata Kāṇva ; to Indra)  
 ná yām vivitá ródasī nāntárikṣāṇi vajrīṇam,  
 amād id asya titviśe sám ójasāḥ.

8.6.17<sup>a</sup>: 9.18.5<sup>a</sup>, yá imé ródasi mahí; 3.53.12<sup>a</sup>, yá imé ródasi ubhé.

8.6.19<sup>b</sup>, ghṛtām duhata aṣṭram : 1.134.6<sup>a</sup>, ghṛtām duhrata aṣṭram.

8.6.21<sup>b</sup>, 43<sup>c</sup>, kāṇva ukthéna vāvṛdhuḥ.

8.6.23<sup>a</sup> (Vatsa Kāṇva ; to Indra)  
 á na indra māmim iśam púram ná darṣi gomatim,  
 utā prajām suvīryam.

9.65.13<sup>a</sup> (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 á na indo mahim iśam pāvasva viçvadarçataḥ, 9.65.13<sup>b</sup>  
 asmābhyaṁ soma gātuvit. 9.46.5<sup>c</sup>

Interesting modulation of the Indra-Indu idea ; indra : indo = darṣi : pāvasva ; see p. xi, middle ('Indra and Soma').

8.6.24<sup>a</sup>: 5.6.10<sup>d</sup>; 8.31.18<sup>b</sup>, utā tyád āçvāçvyam.

8.6.24<sup>b</sup>: 6.46.7<sup>a</sup>, yad indra náhuṣiṣv á.

8.6.25<sup>c</sup> (Vatsa Kāṇva ; to Indra)  
 abhi vrajām ná tatniṣe súra upākácakṣasam,  
 yád indra mṛláyāsi naḥ.

8.45.33<sup>c</sup> (Triçoka Kāṇva ; to Indra)  
 táved u tīḥ sukirtáyó 'sann utā prāçastayaḥ,  
 yád indra mṛláyāsi naḥ.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii, 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28<sup>c</sup>–30<sup>c</sup>.



8.6.26<sup>a</sup> (Vatsa Kāṇva ; to Indra)  
yád aṅgá taviṣṭiyássa indra prarájasi kṣitíh,  
mahán apará ójasa.

8.7.2<sup>a</sup> (Punarvatsa Kāṇva ; to Maruts)  
yád aṅgá taviṣṭiyavo yámaṁ cūbhra ácidhvam,  
ní párvatā ahāsata.

8.7.2<sup>b</sup>

For 8.7.2 cf. 5.55-7, and Geldner, *Ved. Stud.* iii. 46.

8.6.29<sup>b</sup>, cikityān áva paçyati : 7.25.11<sup>b</sup>, cikityān abhi paçyati.

[8.6.32<sup>a</sup>, imām ma indra suṣṭutim : 8.12.31<sup>a</sup>, imām ta indra suṣṭutim.]

8.6.34<sup>b</sup> (Vatsa Kāṇva ; to Indra)  
abhi kāṇva anuṣatāpo ná pravatā yatíh,  
indram vānanvati matíh.

8.13.8<sup>b</sup> (Nārada Kāṇva ; to Indra)  
krīlanty asya sūnṛtā ápo ná pravatā yatíh,  
ayá dhiyá yá ucyáte pátir diváh.

9.24.2<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavaināna)  
abhi gávo adhanviṣur ápo ná pravatā yatíh,  
punānā indram áçata.

9.6.4<sup>o</sup>

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schliessende wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girah, 'songs', implied in anuṣata, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2<sup>d</sup>. In páda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girah. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated páda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ánu drapása indava ápo ná pravatāsan, punānā indram áçata; see also 9.17.1. Not less certain is the relative date of the same páda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spülend, wie wasser auf abschüssiger ban gehnd, er der in diesem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelshehn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīlanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated páda most likely originated in 9.24.2.—(Cf. nimnām ná yanti síndhavaḥ, 5.51.7<sup>o</sup>, in sense if not in form, a repetition of the páda here treated.

8.6.35<sup>a+b</sup> (Vatsa Kāṇva ; to Indra)  
indram uktháni vāvṛdhuḥ samudráṁ iva síndhavaḥ,  
ánuttamanyum ajáram.

8.95.6<sup>b</sup> (Tiraçoi Āṅgīrasa ; to Indra)

tām u śṭavāma yām gira indram ukthāni vāvṛdhūh,

purūṇy asya pāuṇsya [sisāsanto vanāmahe.]

8.95.6<sup>d</sup>

8.92.22<sup>b</sup> (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

[ā tvā viçantv indavaḥ] samudrām iva sindhavaḥ,

8.115.1<sup>b</sup>

nā tvām indrāti ricyate.

9.108.16<sup>b</sup> (Çakti Vasiṣṭha ; to Pavamana Soma)

[indrasya hārdi somadhānam ā viça] samudrām iva sindhavaḥ,

9.70.9<sup>b</sup>

juṣṭo mitrāya vārunāya vāyāve [divo viṣṭambhā uttamāh.]

9.86.35<sup>d</sup>

The sense of 8.6.35<sup>ab</sup> is rather awkward as compared with 8.92.22; the two pādas seem patchwork; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sindhavaḥ cf. samudrāyeva sindavaḥ, under 8.6.4<sup>c</sup>; for indram ukthāni vāvṛdhūh cf. agnīm ukthāni vāvṛdhūh, 2.8.5<sup>b</sup>.

8.6.36<sup>c</sup>: 1.84.4<sup>a</sup>, imām indra sutām piba.

8.6.37<sup>a</sup>: 5.35.6<sup>a</sup>, tvām id vṛtrahantama.

8.6.37<sup>b</sup>: 5.23.3<sup>b</sup>; 35.6<sup>b</sup>; 8.5.17<sup>a</sup>, jánaso vṛktábarhiṣaḥ; 3.59.9<sup>b</sup>, jánaya vṛktábarhiṣe.

8.6.37<sup>c</sup>: 5.35.6<sup>d</sup>; 8.34.4<sup>b</sup>, hāvante vājasātaye; 6.57.1<sup>c</sup>, huvéma vājasātaye; 8.9.13<sup>b</sup>, huvéya vājasātaye.

8.6.38<sup>a</sup> (Vatsa Kāṇva ; to Indra)

ānu tvā ródasi ubhé cakráṁ ná varty étaçam,

ānu suvānāsa indavaḥ.

8.76.11<sup>a</sup> (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasi ubhé krákṣamāṇam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu . . . akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff.; Johns Hopkins University Circulars, 1906, p. 1058; Geldner, Glossar s. v. krp; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattern after' for ānu krp: 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6<sup>b</sup> with 8.76.2<sup>b</sup>.

[8.6.39<sup>a</sup>, mándasvā sú svāṛṇare: 8.65.2<sup>b</sup>, mādayāse svāṛṇare; 8.103.14<sup>d</sup>, mādayasva svāṛṇare.]

[8.6.41<sup>b</sup>, óka içana ójasa: 8.40.5<sup>e</sup>, indra içana ójasa.]

8.6.45<sup>c</sup> (Vatsa Kāṇva ; to Indra) =

8.32.30<sup>c</sup> (Medhātithi Kāṇva ; to Indra)

arvāñcam tvā puruṣṭa priyāmedhastutā hāri,

somapéyāya vakṣataḥ.

8.14.12<sup>b</sup> (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)  
 indram it keçīna hārī somapēyāya vakṣataḥ,  
 upa yajñāṁ surādhasam.

8.6.47<sup>b</sup>: 8.5.37<sup>a</sup>, sahāsarā dāça gōnām.

[8.7.1<sup>a</sup>, prā yád vas triṣṭúbham īsam: 8.69.1<sup>a</sup>, prā-pra vas, &c.]

8.7.2<sup>a</sup>, yád aṅgā taviṣṭyavaḥ: 8.6.26<sup>a</sup>, yád aṅgā taviṣṭyase.

8.7.2<sup>b</sup>, 14<sup>b</sup>, yámaṁ çubhrā ácidhvam.

8.7.3<sup>c</sup> (Punarvatsa Kāṇva; to Maruts)  
 ud irayanta vāyubhir vacrāsah pñnimatarah,  
 dhukṣánta pipyúṣim īsam.

8.13.25<sup>c</sup> (Nārada Kāṇva; to Indra)  
 vārdhasva sū puruṣtuta īṣiṣṭutābhīḥ utībhīḥ,  
 dhukṣásva pipyúṣim īsam ávā ca naḥ.

8.54(Val. 6).7<sup>d</sup> (Mātariçvan Kāṇva; to Indra)  
 sánti hy áryā açīṣa indra áyur jánānām,  
 asmān nakasava maghavann upāvase dhukṣásva pipyúṣim īsam.

9.61.15<sup>b</sup> (Amahīyu Āṅgirasa; to Soma Pavamāna)  
 áṛṣā naḥ soma çām gāve dhukṣásva pipyúṣim īsam,  
 vārdhā samudrām ukthiyām.]

60 9.29.3<sup>a</sup>

Though the iambic dipody cadence ávā ca naḥ does not occur elsewhere in the RV., páda 8.13.25<sup>c</sup> is nevertheless obviously composite and secondary.—For 8.54(Val. 6).7<sup>d</sup> see Geldner, Ved. Stud. iii, 95.—Cf. also ádhukṣat pipyúṣim īsam, 8.72.16<sup>a</sup>.

8.7.4<sup>b</sup>: 1.39.5<sup>a</sup>, prā vepayanti párvatān.

8.7.8<sup>c</sup>, 36<sup>c</sup>, té bhānubhir ví tasthire.

8.7.10<sup>b</sup> (Punarvatsa Kāṇva; to Maruts)  
 tríṇi sárāṇai pñnayo duduhré vajriṇe mādhu,  
 útsam kāvandham udriṇam.

8.69.6<sup>b</sup> (Priyamedha Āṅgirasa; to Indra)  
 indrāya gāva açirāṇ duduhré vajriṇe mādhu,  
 yát sim upahvaré vidát.

Cf. Geldner, Ved. Stud. iii, 49.

8.7.11<sup>a</sup>, māruto yád dha vo divāḥ; 1.37.12<sup>a</sup>, māruto yád dha vo bálam.

8.7.12<sup>a</sup>: 1.15.2<sup>c</sup>; 6.51.15<sup>a</sup>; 8.83.9<sup>b</sup>, yuyām hí ṣṭhā sudānavāḥ.

8.7.13<sup>b</sup>: 8.5.15<sup>c</sup>, purukṣūṁ viçvādhayasam.

8.7.15<sup>b</sup> (Punarvatsa Āṅgīrasa; to Maruta)  
etāvataḥ cid eṣāṁ sumnām bhikṣeta mārtyaḥ,  
ādābhyasya mánmabhiḥ.

8.18.1<sup>b</sup> (Irimbiṭhi Kaṇva; to Adityas)  
idām ha nūnām eṣāṁ sumnām bhikṣeta mārtyaḥ,  
adityānām āpūrvaṁ sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dieses ihres so grossen, unaufhaltsamen [marches] glück möge der sterbliche in seinen liedern fliehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erliehe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ~~as~~ a share'. This is indicated in 8.49(Vāl. 1).9, etāvatas ta Imaha indra sumnāsyā gómataḥ.

8.7.20<sup>c</sup> (Punarvatsa Kaṇva; to Maruta)  
kvā nūnām sudānavo mādatha vṛktabarhiṣaḥ,  
brahmā kó vaḥ saparyati.

8.64.7<sup>c</sup> (Pragātha Kaṇva; to Indra)  
kvā syā vṛṣabhó yúvā tuvigṛīvo ānānataḥ,  
brahmā kās tām saparyati.

8.7.22<sup>b</sup> (Punarvatsa Kaṇva; to Maruta)  
sām u tyé mahatír apāḥ sām kṣoṇí sām u sūryam,  
sām vájraṁ parvaçó dadhuḥ.

8.52(Vāl. 4).10<sup>b</sup> (Āyu Kaṇva; to Indra)  
sām indro ráyo bṛhatír adhūnuta sām kṣoṇí sām u sūryam,  
sām çukrásaḥ çucayaḥ sām gāvāçiraḥ sómā índram amandiṣuḥ.

For kṣoṇí cf. Geldner, Bezz. Beitr. xi 327; Ved. Stud. i. 276 ff.; Max Müller, SBE. xxxii. 308 ff.; Ludwig, Neueste Arbeiten, p. 30; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Valakhilya stanza is tessellated and secondary.

8.7.23<sup>a</sup>, ví vṛtrām parvaçó yayuḥ: 8.6.13<sup>b</sup>, ví vṛtrām parvaçó ruján.

8.7.25<sup>b</sup>, çiprah çirṣān hiranyáyīḥ: 5.54.11<sup>d</sup>, çiprah çirṣāsu vítata hiranyáyīḥ.

8.7.26<sup>a</sup>: 1.130.9<sup>d</sup>, uçānā yát parāvātaḥ.

8.7.28<sup>b</sup>, praṣṭīr váhati rōhitaḥ: 1.39.6<sup>b</sup>, praṣṭīr vahati rōhitaḥ.

8.7.81<sup>a</sup>: 1.38.1<sup>a</sup>, kád dha nūnām kadhapriyaḥ.

8.7.35<sup>b</sup>, antárikṣeṇa pátataḥ: 1.25.7<sup>b</sup>, antárikṣeṇa pátatām; 10.136.4<sup>a</sup>, antárikṣeṇa patati.

8.8.1<sup>a</sup>, á no víçvabhir utíbhīḥ : 8.8.18<sup>a</sup>; 87.3<sup>a</sup>, á vām víçvabhir utíbhīḥ ; 7.24.4<sup>a</sup>,  
á no víçvabhir utíbhīḥ sajósah.]

8.8.1<sup>b</sup> : 5.75.3<sup>b</sup> ; 8.85.1<sup>b</sup>, áçvinā gáchatam yuvám.

8.8.1<sup>c</sup> : 1.92.18<sup>b</sup> ; 5.75.2<sup>c</sup> ; 8.5.11<sup>b</sup>, dásrā hiraṇyavartani ; 8.87.5<sup>c</sup>, dásrā hiraṇyavartani çubhas pati.

8.8.1<sup>d</sup> : 6.60.15<sup>d</sup> ; 7.74.2<sup>d</sup> ; 8.5.11<sup>c</sup> ; 35.22<sup>b</sup>, pibatam somyám mádhu ; 8.24.13<sup>b</sup>,  
pibati somyám mádhu,

8.8.2<sup>a</sup> (Sadhvaṇsa Kāṇva ; to Açvins)

á nūnám yātam açvinā [ráthena sūryatvacā,]  
bhují hiraṇyapeçasā kávi gambhīracetasā.

cf. 1.47.9<sup>b</sup>

8.9.14<sup>a</sup> (Çaçakarna Kāṇva ; to Açvins)

á nūnám yātam açvinemá havyáni vām hitá,  
imé somāso ádhi turváçe yadāv imó káṇveṣu vām atha.

8.87.5<sup>a</sup> (Dyumnika Vasiṣṭha, or others ; to Açvins)

á nūnám yātam açvinā çvebhīḥ prusitápsubhīḥ,  
[dásrā hiraṇyavartani çubhas pati,] pātām somam ṛtāvṛdhā.

cf. 8.13.11<sup>b</sup>

cf. c : 1.92.18<sup>b</sup> ; d : 1.47.1<sup>b</sup>

8.8.2<sup>b</sup> : 1.47.9<sup>b</sup>, ráthena sūryatvacā.

8.8.4<sup>c</sup>, 8c, putráḥ káṇvasyā vām ihá (8<sup>c</sup>, fñih).

8.8.5<sup>a</sup> (Sadhvaṇsa Kāṇva ; to Açvins)

á no yātam úpaçrutý [áçvinā sómapitayc.]

cf. 8.8.5<sup>b</sup>

sváhá stómasya vardhanā prá kavi dhítíbhīr narā.

8.34.11<sup>a</sup> (Nīpatithi Kāṇva ; to Indra)

á no yāhy úpaçrutý ukthéṣu raṇayā ihá,

[divó amúṣya çūsato divám yayá divavaso.]

cf. refrain, 8.34.1<sup>cd</sup>—15<sup>ed</sup>

[8.8.5<sup>b</sup>, áçvinā sómapitaye : 8.42.6<sup>c</sup>, nūsatyā sómapitaye (see 8.38.9).]

8.8.6<sup>ab</sup>, yác cid dhí vām purá fṣayo juhūrā 'vase narā : 1.48.14<sup>ab</sup>, yó cid dhí tvám  
fṣayah púrva utáye juhūre 'vase mahi.

8.8.6<sup>c</sup>, á yātam açvinā gatam = refrain, 8.35.22<sup>c</sup>—24<sup>c</sup>.

8.8.6<sup>d</sup> : 8.5.30<sup>c</sup>, úpemám suṣṭutím máma.

8.8.7<sup>a</sup> : 1.49.1<sup>b</sup> ; 5.56.1<sup>d</sup>, diváç cid rocanád ádhi.

8.8.7<sup>d</sup> : 6.59.10<sup>b</sup>, stómebhīr havanaçrutā : 8.12.23<sup>b</sup>, stómebhīr havanaçrutam.

8.8.8<sup>d</sup>, 15<sup>b</sup>, 19<sup>d</sup>, gṛrbhīr vatsó avivṛdhat (15<sup>b</sup>, 19<sup>d</sup>, ávivṛdhat).

8.8.10<sup>a</sup>, á yád vām yóṣaṇā rátham : 5.73.5<sup>a</sup>, á yád vām suryá rátham.

8.8.11<sup>ab</sup>: 8.8.14<sup>cd</sup>, átaḥ sahásranirñija ráthená yātam açvinā : 1.47.2<sup>b</sup>, ráthená yātam açvinā. See under 1.47.2<sup>b</sup>.

8.8.12<sup>a</sup>: 8.5.4<sup>b</sup>, purumandrā purūvasu.

8.8.12<sup>b</sup>: 1.46.2<sup>b</sup>, manotārā rayṇām.

8.8.13<sup>d</sup>: 7.94.3<sup>c</sup>, má no rīradhatam nidé.

8.8.14<sup>ab</sup>, yān nāsatyā parāvāti yád vā sthó ádhy ámbare : 1.47.7<sup>ab</sup>, yān nāsatyā parāvāti yád vā sthó ádhi turváce.

8.8.14<sup>cd</sup>: 8.8.11<sup>ab</sup>, átaḥ sahásranirñija ráthená yātam açvinā : 1.47.2<sup>b</sup>, ráthená yātam açvinā. See under 1.47.2<sup>b</sup>.

[8.8.16<sup>d</sup>, vastuyád danunas patī : 1.136.3<sup>e</sup> ; 2.41.6<sup>b</sup>, adityá dánunas pátī.]

8.8.17<sup>a</sup>: 5.71.1<sup>a</sup>, á no gantam riçādasā.

8.8.18<sup>a</sup>: 8.87.3<sup>a</sup>, á vām viçvābhīr ūtibhīh ; 7.24.4<sup>a</sup>, á no viçvābhīr ūtibhīh sajoṣāh ; 8.8.1<sup>a</sup>, á no viçvābhīr ūtibhīh.

8.8.18<sup>b</sup>: 1.45.4<sup>b</sup> ; 8.87.3<sup>b</sup>, priyāmedhā ahūṣata.

8.8.18<sup>c</sup>, rājantāv adhvarāṇām : 1.1.8<sup>a</sup> ; 45.4<sup>c</sup>, rājantam adhvarāṇām ; 1.27.1<sup>c</sup>, samrājantam adhvarāṇām.

8.9.1<sup>c</sup>, prāsmāi yachatam avrkām prthū chardiḥ : 1.48.15<sup>c</sup>, prá ṇo yachatad avrkāni, &c.

8.9.9<sup>c</sup> (Çaçakarna Kaṇva ; to Açvins)

yé vām dānsāṇsy açvinā viprasāḥ parimāmṛcūh,

evét kāṇvāsya bodhatam.

8.9.9<sup>d</sup> (The same)

yád adyá vām nāsatyoktháir acucyavimáhi,

yád vā vāṇibhīr açvinevét kāṇvāsya bodhatam.

8.10.2<sup>b</sup> (Pragātha Kaṇva ; to Açvins)

yád vā yajñām mánave saṁmimikṣáthur evét kāṇvāsya bodhatam,

bḥhaspatim viçvān devān ahām huva indráviṣṇu açvīnāv açuhéṣasā.

For the saṁdhi of açvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13<sup>b</sup>: huvéya vájasātaye : 5.35.6<sup>d</sup> ; 8.6.37<sup>c</sup> ; 34.4<sup>b</sup>, hávante vájasātaye ; 6.57.1<sup>a</sup>, huvéma vájasātaye.

8.9.14<sup>a</sup>: 8.8.2<sup>a</sup>; 87.5<sup>a</sup>, ā nūnām yātam aṇvina.

8.9.18<sup>b</sup> (Çacakarna Kāṇva ; to Aṇvins)  
yād uṣo yāsi bhanūna sām sūryeṇa rocace,  
ā hayām aṇvino rātho vartir yāti nr̥ṇūyyam.

9.2.6<sup>c</sup> (Aṣita Kaṣyapa, or Devala Kaṣyapa ; to Soma Pavamāna)  
ācikradad vṛṣa hārīr, mahūn mitrō nā darṣatāh, cf. 9.2.6<sup>c</sup>  
sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.18. But see Hiltebrandt, Ved. Myth. i. 466 note.

8.10.2<sup>b</sup>: 8.9.3<sup>c</sup>, 9<sup>d</sup>, evēt kāṇvāsyā bodhatam.

8.10.3<sup>d</sup>, devēṣv ādhy ūpyam : 1.105.13<sup>b</sup>, devēṣv asty ūpyam.

[ 8.11.1<sup>c</sup>, tvām yajñēṣv īdyah : 10.21.6<sup>a</sup>, tvām yajñēṣv īlate.]

8.11.2<sup>c</sup>: 1.44.2<sup>b</sup>, āgne rathīr adhvarāṇam.

8.11.5<sup>c</sup>: 5.11.8<sup>c</sup>, viprāso jatāvedasaḥ.

8.11.6<sup>b</sup>: 3.9.1<sup>b</sup>; 5.22.3<sup>b</sup>, devām mātāsa utāye ; 1.144.5<sup>b</sup>, devām mātāsa utāy  
havāmahe.

8.11.6<sup>c</sup> (Vatsa Kāṇva ; to Agni)  
vipraṁ viprāso 'vase devām mātāsa utāye, cf. 1.144.5<sup>b</sup>  
agnīm gīrbhīr havāmahe.

10.141.3<sup>b</sup> (Agni Tapasa ; to Viçve Devāḥ)  
sōman rājānam āvase 'gnīm gīrbhīr havāmahe,  
ādityān viṣṇum sūryam brahmāṇam ca bṛhaspatim.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahman or Purohita.

8.11.8 (Vatsa Kāṇva ; to Agni) =

8.43.21 (Virupa Āṅgirasa ; to Agni)  
purutrā hī sadfñ āsi viço viçvā ānu prabhūh,  
samātsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7<sup>a</sup>.

8.11.9<sup>b</sup> (Vatsa Kāṇva ; to Agni)  
samātsv agnīm āvase vājayānto havāmaha,  
vājeṣu citrārādhasam.

8.53 (Val. 5).2<sup>d</sup> (Medhya Kāṇva ; to Indra)  
yā ayūm kūtsam atithigvām ārdayo vāvṛdhanó divā-dive, cf. 8.12.28<sup>b</sup>  
tām tvā vayām hāryaṇam çatākratum vājayānto havāmahe.

8.12.4<sup>b</sup> ghr̥tām ná putām adriṇaḥ : 5.86.6<sup>c</sup>, ghr̥tām ná putām ádribhiḥ.

8.12.5<sup>b</sup> : 1.8.7<sup>b</sup>, samudrá iva pinvate.

8.12.5<sup>c</sup> (Parvata Kaṇva ; to Indra)

imám juṣasva girvaṇaḥ samudrá iva pinvate,

1.8.7<sup>b</sup>

indra viçvābhīr ūtibhīr vavākṣitha.

8.32.12<sup>c</sup> (Medhatithi Kaṇva ; to Indra)

sá naḥ çakráç cid á çakad dánavañ antarabharāḥ,  
indro viçvābhīr ūtibhiḥ.

8.61.5<sup>b</sup> (Pragatha Kaṇva ; to Indra)

çagdhī ū sū çacipata indra viçvābhīr ūtibhiḥ,  
bhágam ná hí tvā yaçasam vasuvidam ánu çūra cāramasi.

10.134.3<sup>d</sup> (Mandhātā Yauvanāçva ; to Indra)

avā tyā bṛhatīr iṣo viçvāçcandrā amitrahan,

çacibhiḥ çakra dhunuhindra viçvābhīr ūtibhīr devī jānītry ajtjanad  
bhadrā jānītry ajtjanat.

refrain, 10.134.1<sup>de</sup>—6<sup>de</sup>

The pāda, indra viçvābhīr ūtibhiḥ, is refrain in 8.37.1<sup>a</sup>, 2<sup>b</sup>, 6<sup>c</sup>. Cf. under 1.8.7<sup>b</sup>.

[8.12.8<sup>a</sup>, yādi pravṛddha satpate : 8.93.5<sup>a</sup>, yād vā pravṛddha satpate.]

8.12.9<sup>b</sup> : 1.130.8<sup>c</sup>, ny arçasānām oṣati.

[8.12.10<sup>a</sup>, iyām ta ṛtvīyāvati (dhīḥ) : 8.80.7<sup>c</sup>, iyām dhīr ṛtvīyāvati.]

8.12.11<sup>b</sup> (Parvata Kaṇva ; to Indra)

gārbho yajñasya devayūḥ krātuṃ punīta ānuṣāk,  
stómair indrasya vāvṛdhe mīmīta it.

8.53(Vāl. 5).6<sup>d</sup> (Medhya Kaṇva ; to Indra)

ajitūram sūpatim viçvācarṣam kṛdhi prajāsv ābhagam,  
prā sū tirā çacibhīr yé ta ukthīnaḥ krātuṃ punatá ānuṣāk.

Cf. krātuṃ punīta ukthīyam, 8.13.1<sup>b</sup>.—Note the correspondence of 8.12.28<sup>b</sup> with 8.53(Vāl. 5).2<sup>b</sup>.

8.12.12<sup>b</sup>, indraḥ sómasya pitāye : 1.55.2<sup>c</sup>, indraḥ sómasya pitāye vṛṣāyate.

8.12.14<sup>a</sup>, utā svarāje áditiḥ : 7.66.6<sup>a</sup>, utā svarājo áditiḥ.

8.12.14<sup>c</sup> (Parvata Kaṇva ; to Indra)

utā svarāje áditi, stómam indrāya jtjanat,  
purupraçastām ūtāya ṛtāsyā yāt.

7.66.6<sup>a</sup>

8.71.10<sup>d</sup> (Suditi Āṅgīrasa, and Purumīḷha Āṅgīrasa ; to Agni)

ācha naḥ çirāçociṣam giro yantu darçatām,

ācha yajñāso nāmasā puruvāsum purupraçastām ūtāye.

The longer pāda is extended by the refrain dipody ṛtāsyā yāt, 8.12.13—15, but without prejudice to the sense as far as 8.12.14<sup>c</sup> is concerned ; see under 7.66.6<sup>a</sup>, and cf. Part 2, chapter 2, class B 3.



8.12.19<sup>ab</sup> (Parvata Kāṇva ; to Indra)

devāṁ-devaṁ vó 'vase indram-indram gr̥ṇīṣāṇi,  
ádha yajñāya turvāpe vy ānaçuḥ.

8.27.13<sup>ab</sup> (Manu Vāivasvata ; to Viṣve Devāḥ)

devāṁ-devaṁ vó 'vase devāṁ-devam abhiṣṭaye,

[devāṁ-devam huvema vājasātaye, gr̥ṇānto devyā dhiyā. ~~cf.~~ cf. 5.35.6<sup>d</sup>

Cf. Ludwig, 590, and the note to the stanza.

8.12.20<sup>b</sup>: 6.42.2<sup>b</sup>, sómebhiḥ somapátamam.

8.12.21<sup>ab</sup>: 6.45.3<sup>ab</sup>, mahír asya prāṇīṭtayaḥ pūrvír utá prācāstayah; 8.40.9<sup>b</sup>,  
pūrvír utá prācāstayah.

8.12.22<sup>a</sup>: 3.37.5<sup>a</sup>; 9.61.22<sup>b</sup>, indram vṛtráya hāntave.

[8.12.22<sup>b</sup>: 1.131.1<sup>a</sup>, devāso dadhire purāḥ; 5.16.1<sup>d</sup>, mártaso dadhire purāḥ;  
8.12.25<sup>b</sup>, devús tvā dadhiré purāḥ.]

8.12.22<sup>c</sup>, indram vāṇīr anūṣata sām ōjase: 7.31.12<sup>a</sup>, indram vāṇīr anutta-  
manyum evā.

8.12.23<sup>b</sup>, stómebhir havanaçrútam: 6.59.10<sup>b</sup>; 8.8.7<sup>d</sup>, stómebhir havanaçruta.

8.12.24<sup>b</sup>: 8.6.15<sup>b</sup>, nāntárikṣāṇi vajrīṇam.

[8.12.25<sup>b</sup>: see under 8.12.22<sup>b</sup>.]

8.12.25<sup>c</sup>—27<sup>c</sup>, ád ít te haryatá hárí vavakṣatuḥ.

[8.12.26<sup>ab</sup>, yadā vṛtrám nadivṛtam çávasa vajrinn ávadhīḥ: 1.52.2<sup>a</sup>, indro yád  
vṛtram ávadhīm nadivṛtam.]

8.12.27<sup>b</sup>: 1.22.18<sup>a</sup>, trīṇi padā ví cakrame (8.12.27<sup>b</sup>, vicakramé).

8.12.28<sup>b</sup> (Parvata Kāṇva ; to Indra)

yadā te haryatá hárí vāvṛdhâte divé-dive,

[ád ít te viçvā bhúvanāni yemire.]

~~cf.~~ refrain, 8.12.28<sup>c</sup>—30<sup>c</sup>

8.53(Val. 5).2<sup>b</sup> (Medhya Kāṇva ; to Indra)

yá ayúm kútsam atithigvám árdayo vāvṛdhānó divé-dive,

tām tvā vayám háryaçvam çatákratam [vājayānto havāmah.] ~~cf.~~ 8.11.9<sup>b</sup>

8.12.28<sup>c</sup>—30<sup>c</sup>, ád ít te viçvā bhúvanāni yemire.

Cf. under 8.3.6<sup>a</sup>.

[8.12.31<sup>a</sup>, imām ta indra suṣṭutīm: 8.6.32<sup>a</sup>, imām ma indra suṣṭutim.]

8.12.32<sup>b</sup>, samicínāso ásvaran: 8.3.7<sup>c</sup>, samicínāsa ṛbhávaḥ sām asvaran.

8.12.33—] *Part 1: Repeated Passages belonging to Book VIII* [354

[8.12.33<sup>a</sup>, *suvíryaṁ sváçvyam*: 3.26.3<sup>c</sup>, *sá no agníḥ suvíryaṁ sváçvyam*.]

[8.13.1<sup>b</sup>, *krátuṁ punīta ukthyam*: 8.12.11<sup>b</sup>, *krátuṁ punīta anuśák*; 8.53(Val.5).6<sup>d</sup>, *krátuṁ punīta anuśák*.]

8.13.4<sup>c</sup> (Nārada Kaṇva; to Indra)  
*iyáṁ ta indra girvaṇo rātiḥ kṣarati sunvatāḥ*,  
*mandānó asyá barhiṣo ví rājasi*.

8.15.5<sup>c</sup> (Goṣūktin Kaṇvāyana and Açvasūktin Kaṇvāyana; to Indra)  
*yéna jyótiṅgy áyāve mánave ca vivéditha*,  
*mandānó asyá barhiṣo ví rājasi*.

8.13.6<sup>c</sup>, *vayá ivānu rohate juṣānta yát*: 2.5.4<sup>d</sup>, *vayá ivānu rohate*.

8.13.7<sup>b</sup>, *çṛṇudhí jaritúr hávam*: 7.94.2<sup>a</sup>; 8.85.4<sup>a</sup>, *çṛṇutám jaritúr hávam*.

8.13.8<sup>b</sup>: 8.6.34<sup>b</sup>; 9.24.2<sup>b</sup>, *ápo ná praváta yatíḥ*.

8.13.10<sup>c</sup>, *gántāra daçúṣo grháṁ namasvínah*: 8.5.5<sup>c</sup>; 22.3<sup>d</sup>, *gántāra daçúṣo grháṁ*.

8.13.11<sup>b</sup> (Nārada Kaṇva; to Indra)  
*tñtujanó mahemató 'çvebhiḥ prūṣitápsubhiḥ*,  
*á yāhi yajñám açúbhiḥ çām id dhi te*.

8.87.5<sup>b</sup> (Dyumnika Vasiṣṭha; to Açvins)  
*á nūnám yatam açvin áçvebhiḥ prūṣitápsubhiḥ*, 8.8.2<sup>a</sup>  
*á dāsrá hírunyavartani çubhas patiḥ pātām sómam rtavṛdhā*,  
c: 1.92.18<sup>b</sup>; d: 1.47.3<sup>b</sup>

The repeated páda is probably secondary in the hackneyed stanza 8.87.5; see under 1.92.18<sup>b</sup>.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12<sup>a</sup> (Nārada Kaṇva; to Indra)  
*indra çaviṣṭha sátpate rayiṁ grñátsu dhārāya*, 5.86.6<sup>c</sup>  
*çrávaḥ sūribhyo amṛtām vasutvanám*, 7.81.6<sup>c</sup>

8.68.1<sup>d</sup> (Priyamedha Āṅgīrasa; to Indra)  
*á tvā rátham yáthotāye sumnāya vartayāmasi*,  
*tuvikūrmīm rtiśāham indra çaviṣṭha sátpate*.

8.13.12<sup>b</sup>, *rayiṁ grñátsu dhārāya*: 5.86.6<sup>c</sup>, *rayiṁ grñátsu didhṛtam*.

8.13.12<sup>c</sup>: 7.81.6<sup>c</sup>, *çrávaḥ sūribhyo amṛtām vasutvanám*.

8.13.13<sup>c</sup>, *juṣāṇá indra sáptibhir na á gahi*: 3.44.1<sup>c</sup>, *juṣāṇá indra háribhir na á gahi*.

8.13.14<sup>b</sup> (Nārada Kāṇva ; to Indra)

á tú gahi prá tú drava mātēsvā sūtāsya gómataḥ,  
tántum tanuṣva pūrvyām yāthā vidé,<sub>1</sub>

cf. 1.142.1<sup>o</sup>

8.92.30<sup>c</sup> (Ṛṣṭakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)  
mó sú brahméva tandrayúr bhūvo vajānam pate,  
mātēsvā sūtāsya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i. 95.—The cadence sūtāsya gómataḥ also at 8.82.6 ; 94.6.

8.13.14<sup>c</sup>, tántum tanuṣva pūrvyām yāthā vidé : 1.142.1<sup>c</sup>, tántum tanuṣva  
pūrvyām.

8.13.15<sup>ab</sup> (Nārada Kāṇva ; to Indra)

yáo chakrási parāvāti yád arvāvāti vṛtrahan,  
yád vā samudré āndhaso 'vitéd asi.

8.97.4<sup>ab</sup> (Rebha Kaçyapa ; to Indra)

yáo chakrási parāvāti yád arvāvāti vṛtrahan,

átas tvā grbhlír dyugád indra keçibhiḥ sūtāivān á vivasati,<sub>1</sub> cf. 1.84.9<sup>b</sup>

Of the very similar distich, 5.73.1<sup>ab</sup>, yád adya sthūh parāvāti yád arvavatv açvínā, . . .  
8.12.17. See also under 3.37.11.

[8.13.17<sup>a</sup>, tám id víprā avasyávaḥ : 9.17.7<sup>b</sup> ; 63.20<sup>b</sup>, dhtlbhír víprā, &c.]

8.13.18<sup>c</sup> (Parvata Kāṇva ; to Indra) =

8.92.21<sup>c</sup> (Ṛṣṭakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

trikadrūkeṣu cétanam devāso yajñám atnata,  
tám id vardhantu no girāḥ sadāvrdham.

9.61.14<sup>a</sup> (Amahiyu Āṅgirasa ; to Soma Pavamāna)

tám id vardhantu no giro vatsām samēçvarir iva,<sub>1</sub>

cf. 8.69.11<sup>c</sup>

yá indrasya hrdamsāniḥ.

For the repeated páda see under 1.5.8, and cf. also 8.13.16<sup>a</sup>.—Note the correspondence of  
8.13.14<sup>b</sup> with 8.92.30<sup>c</sup>.

8.13.19<sup>c</sup>, çucih pávaká ucyate só ádbhutaḥ : 1.142.3<sup>n</sup> ; 9.24.6<sup>a</sup>, çucih pávakó  
ádbhutaḥ ; 9.24.7<sup>a</sup>, çucih pávaká ucyate.

8.13.25<sup>c</sup> dhukṣásva pipyúṣim ísam ávā ca naḥ : 8.7.3<sup>c</sup>, dhukṣánta pipyúṣim ísam ;  
8.54 (Val. 6).7<sup>d</sup> ; 9.61.15<sup>b</sup>, dhukṣásva pipyúṣim ísam.

8.13.27<sup>a</sup> (Nārada Kāṇva ; to Indra)

ihá tyá sadhamádyā yujanāḥ somapítaye,  
hári indra pratádvasu abhí svāra.

8.32.29<sup>a</sup> (Medhatithi Kaṇva; to Indra) =8.93.24<sup>a</sup> (Sukakṣa Āṅgiraśa; to Indra)

ihá tyā sadhamādīyā hāri hiraṇyakeçyā,

|volhām abhī prayo hitām.

8.32.29<sup>b</sup>8.32.9<sup>c</sup>8.13.31<sup>abc</sup> (Narada Kaṇva; to Indra)

vṛṣāyām indra te rátha utó te vṛṣaṇā hāri,

vṛṣā tvām çatakrato vṛṣā hávaḥ.

8.33.11<sup>cd</sup> (Medhatithi Kaṇva; to Indra)

vṛṣaṇas te abhīçavo vṛṣā káçā hiraṇyáyi,

vṛṣā rátho maghavan vṛṣaṇā hāri vṛṣā tvām çatakrato.

Either stanza 8.33.31 in relation to 8.33.11<sup>cd</sup> is an extension, or, vice versa, 8.33.11<sup>cd</sup> is a contraction of 8.33.31. The development of the theme in 8.33.11—abhīçavaḥ, káçā, ráthaḥ, hāri—is not unartistic. Add to this, that vṛṣā hávaḥ in 8.13.31<sup>a</sup> is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11<sup>cd</sup> were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32<sup>ab</sup>: 5.40.2<sup>ab</sup>, vṛṣa grāvā vṛṣa mádo vṛṣa sómo ayām sutāḥ.8.13.33<sup>ab</sup>: 5.40.3<sup>ab</sup>, vṛṣa tvā vṛṣaṇam huve vājriṇ citrábhīr ūtibhīḥ.8.14.3<sup>b</sup>: 5.26.5<sup>a</sup>; 8.17.10<sup>c</sup>; 10.175.4<sup>c</sup>, yājamānaya sunvaté.8.14.4<sup>c</sup>: 4.32.8<sup>b</sup>, yād dītsasi stutó maghām.8.14.6<sup>b</sup> (Goṣūktin Kaṇvayana and Açvasūktin Kaṇvayana; to Indra)

vāvṛdhānāsya te vayām viçvā dhānāni jigyūṣaḥ,

ūtīm indrá vṛṇīmahe.

9.65.9<sup>b</sup> (Bhrgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsya te vājīno vayām viçvā dhānāni jigyūṣaḥ,

|sakhitvām ā vṛṇīmahe.

9.61.4<sup>c</sup>

The mythic language of Indra-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7<sup>a</sup> (Goṣūktin Kaṇvayana and Açvasūktin Kaṇvayana; to Indra)

vy āntárikṣam atiran máde sómasya rocanā,

indro yād ābhinad valām.

10.153.3<sup>b</sup> (Devajamaya Indramātarāḥ; to Indra)

tvām indrāsi vṛtrahā vy āntárikṣam atirāḥ,

ud dyām astabhna ójaś.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last drops of ineptitude in the manufacture of hieratic ṛks.—Geldner's comment on 8.14.7<sup>a</sup> (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3<sup>b</sup>.

8.14.12<sup>b</sup>: 8.6.45<sup>e</sup> = 8.32.30<sup>c</sup>, somapēyāya vakṣataḥ.

8.15.1<sup>a+b</sup> (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana; to Indra)  
tām v abhi prā gāyata puruhūtām puruṣtutām,  
indram gīrbhīs taviṣām ū vivāsata.

8.92.5<sup>a</sup> (Ḫrutakakṣa Āṅgirasas, or Sukakṣa Āṅgirasas; to Indra)  
tām v abhi prārcatē indram sōmasya pitāye, 1.16.3<sup>c</sup>  
tād id dhy asya vārdhanam.

8.92.2<sup>a</sup> (Ḫrutakakṣa Āṅgirasas, or Sukakṣa Āṅgirasas; to Indra)  
puruḥūtām puruṣtutām gāthānyāni sūnacrutam. indra iti bravītana.

Note that the two pādas 8.15.1<sup>ab</sup> are repeated in two stanzas of the same hymn (8.92).

[8.15.3<sup>b</sup>. ōko vītrāṇi jighnase: 8.95.9<sup>c</sup>. cūddhō vītrāṇi jighnase]

8.15.5<sup>c</sup>: 8.13.4<sup>c</sup>, mandāno asyā barhiṣo vī rājasi.

8.15.6<sup>b</sup>: 8.3.8<sup>d</sup>, ānu ṣṭuvanti pūrvātha.

8.15.12<sup>b</sup>: 8.1.3<sup>b</sup>; 68.5<sup>c</sup>, nūnā hāvanta utāye.

8.15.13<sup>b</sup>: 7.55.1<sup>b</sup>; 9.25.4<sup>a</sup>, viṣvā rūpāny āviṣan.

8.15.13<sup>c</sup> (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana; to Indra)  
āram kṣāyāya no mahē [viṣvā rūpāny āviṣan,] 7.55.1<sup>b</sup>  
indram jāitrāya harṣayā ṣācīpātīm.

9.111.3<sup>c</sup> (Ananata Pārucchepi; to Pavamāna Soma)  
pūrvām ānu pradīcāni yāti cēkitat sām raṣmibhir yatate darṣatō rātho  
dāivyo darṣatō rāthah,  
āgmann ukthāni pāuhsyēndram jāitrāya harṣayan,  
vājraṣ ca yād bhavātho ānapacyutā samātsv ānapacyutā.

For the relation of these two stanzas see under 7.55.1<sup>b</sup>.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310; ii. 236; Geldner, Ved. Stud. iii. 13.

[8.16.1<sup>a</sup>. prā samrājāni carṣaṇīnām: 3.10.1<sup>b</sup>; 10.134.1<sup>d</sup>, samrājāni carṣaṇīnām.]

8.16.7<sup>bc</sup>: 8.2.32<sup>bc</sup>, indrah purū puruhūtāh, mahān mahābhiḥ ṣācibhiḥ.

8.16.11<sup>c</sup> (Irimbiṭhi Kāṇva; to Indra)  
sā naḥ pāpriḥ pārayāti svasti nāvā puruhūtāh.  
indro viṣvā āti dvīṣaḥ.

8.69.14<sup>b</sup> (Priyamedha Āṅgīrasa ; to Indra)  
 ātīd u cakrá ohata indro víqṡā āti dvīṣaḥ,  
 bhīnāt kanīna odanām pacyāmanām paró girá.

The primary connexion of the repeated páda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, *Bezz. Beitr.* xviii. 315 ; Hillebrandt, *Ved. Myth.* lii. 350 ; Geldner, *Ved. Stud.* iii. 65.

[8.17.1<sup>b</sup>, indra sómam píba imám : 10.24.1<sup>a</sup>, indra sómam imám píba.]

Cf. under 1.84.4.

8.17.1<sup>c</sup> : 3.24.3<sup>c</sup>, édām barhīḥ sado máma.

8.17.2<sup>b</sup> : 3.41.9<sup>b</sup>, váhatām indra kecīnā.

8.17.3<sup>c</sup> (Irimbiṭhi Kāṇva ; to Indra)  
 brahmāṇas tvā vayām yujá somapām indra somīnaḥ,  
 sutāvanto havāmahe.

8.51 (Val. 3).6<sup>d</sup> (Çruṣṭigu Kāṇva ; to Indra)  
 yāsmāi tvām vaso dānūya cikṣasi sá rāyās poṣam açnute,  
 tam tvā vayām maghavann indra girvaṇaḥ, sutāvanto havāmahe.  
 8.51 (Val. 3).6<sup>a</sup>  
 8.51 (Val. 3).6<sup>c</sup>

8.61.14<sup>d</sup> (Bharga Pragātha ; to Indra)  
 tvām hi rādhaspate rādhaso mahāḥ kṣāyasyāsi vidhatāḥ,  
 tam tvā vayām maghavann indra girvaṇaḥ, sutāvanto havāmahe.  
 8.51 (Val. 3).6<sup>c</sup>

8.93.30<sup>b</sup> (Sukakṣa Āṅgīrasa ; to Indra)  
 tvām id vṛtrahantama sutāvanto havāmahe,  
 yād indra mṛīyāsi naḥ. refrain, 8.93.28<sup>c</sup>—30<sup>c</sup> ; see also under 8.6.25<sup>c</sup>

In 8.17.3<sup>a</sup> read, perhaps, yújam for yujá. The corruption might be due to brahmayujá in stanza 2. Translate : ' We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujá = sómena.

[8.17.4<sup>b</sup>, asmākani suṣtutīr ūpa : 1.84.2<sup>c</sup>, řṣṇām ca stutīr ūpa.]

SV. 2.380 reads řṣṇām suṣtutīr ūpa, as its version of 1.84.2.

8.17.8<sup>c</sup> : 6.56.2<sup>c</sup>, indro vṛtrāṇi jighnate.

8.17.10<sup>c</sup> : 5.26.5<sup>a</sup> ; 8.14.3<sup>b</sup> ; 10.175.4<sup>c</sup>, yājamānāya sunvaté.

8.17.11<sup>c</sup> (Irimbiṭhi Kāṇva ; to Indra)  
 ayām ta indra sómo nīpūto ādhi barhīṣi,  
 éhīm asyá drāvā píba.

8.64.12<sup>c</sup> (Pragātha Kāṇva ; to Indra)  
 tam adyá rādhaso mahé cārum mādāya ghṣvaye,  
 éhīm indra drāvā píba.

359] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.18.12

8.17.15<sup>d</sup>: 1.16.3<sup>e</sup>; 3.42.4<sup>a</sup>; 8.92.5<sup>b</sup>; 97.11<sup>b</sup>; 9.12.2<sup>e</sup>, indraṁ sómasya pítāye.

8.18.1<sup>b</sup>: 8.7.15<sup>b</sup>, sumnám bhikṣeta mártyaḥ.

8.18.3<sup>ab</sup>: 4.55.10<sup>ab</sup>, tát sú naḥ savitá bhágo váruṇo mitró aryamā.

8.18.3<sup>b</sup>: 1.26.4<sup>b</sup>; 41.1<sup>b</sup>; 4.55.10<sup>b</sup>; 5.67.3<sup>b</sup>; 8.28.2<sup>a</sup>; 83.2<sup>b</sup>; 10.126.3<sup>b-7</sup><sup>b</sup>,  
váruṇo mitró aryamā.

8.18.3<sup>c</sup> (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ savitá bhágo váruṇo mitró aryamā,  
çárma yachantu saprátha yád ímahe.

4.55.10<sup>ab</sup>

10.126.7<sup>c</sup> (Kulmalabarhiṣa Çailuṣi, or Āñhomuc Vamadevya; to Viçve  
Devāḥ)

çunám asmábhyam útāye váruṇo mitró aryamā,

1.26.4<sup>b</sup>

çárma yachantu saprátha adityáso yád ímahe áti dvīṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuna, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third páda is metrically composite (Oldenberg, *Prol.*, p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form çárma yachāti ... sapráthaḥ (MSS. sapráthāḥ), occurs AV. 1.26.3<sup>c</sup>. Curiously enough 8.18.3<sup>c</sup>, itself composite, has been expanded, yet more secondarily, into two full pádas, by tacking on some rather indifferent words in 10.126.7<sup>cd</sup>. Here áti dvīṣaḥ is a mechanical refrain cadence of stanza 1-7, and adityáso summarizes a second time váruṇo mitró aryamā of páda b.

8.18.5<sup>e</sup>, añhóç cid urucákrayo 'nehásaḥ : 5.67.4<sup>d</sup>, añhóç cid urucákrayaḥ.

8.18.10<sup>b</sup> (Irimbiṭhi Kāṇva; to Ādityas)

ápāmiṽam ápa srídham ápa sedhata durmatim,  
ádityaso yuyótanā no añhasaḥ.

10.175.2<sup>b</sup> (Ūrdhvagrāvan Ārbudi; to Press-stones)

grāvāṇo ápa duchúnām ápa sedhata durmatim,  
usrāḥ kartana bhesajām.

Presumably the repeated páda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12<sup>b</sup> (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ çárma yachatáditýā yán múmocati,  
énavantaṁ cid énaṣaḥ sudānavaḥ.

8.67.18<sup>b</sup> (Matsya Saṁmata, or others; to Ādityas)

tát sú no návyam sányasa áditýā yán múmocati,  
bandhád baddhám ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányase* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19<sup>b</sup>, *návyam* *kṛṇomi sányase purājám*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (purājám) for the good old (sányase) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmái . . . indrāya . . . pratnáya pátaye dhiyo marjayanta*; and still more clearly 10.91.13, *imám pratnáya susṭutim návtyasām vooṣyam asmā ucaté ṣṛṇótu nah*. These passages show *pratnáya* (sc. *deváya*) as the true synonym of *sányase*. The expression *návyam sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O Ādityas, shall release us, as one who is bound is released from a fetter, O Aditi.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyam* (sc. *bráhma*) seems a fitter subject of *mūmocati* than *ṣárma*; still the point, perhaps, is subjective.

8.18.14<sup>b</sup> *duḥṣānsam mártyaṁ ripúm* : 2.41.8<sup>c</sup>, *duḥṣānsa mártyo ripuḥ*.

8.18.16<sup>c</sup> (Irimbiṭhi Kāṇva ; to Ādityas)  
 á ṣárma párvatānām ótápām vṛṇímahe,  
 dyávakṣāmāre asmád rápas kṛtam.

8.31.10<sup>a</sup> (Manu Vāivasvata ; Dampatyor āciṣaḥ)  
 á ṣárma párvatānām vṛṇímáhe nadínām,  
 ū viṣṇoḥ sacābhúvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21<sup>b</sup>, *nṛvād varuṇa ṣánsyam* : 8.83.4<sup>b</sup>, *vāmām varuṇa ṣánsyam*.]

[8.18.22<sup>c</sup>, *prá sú na áyur jivāse tīretana* : 10.59.5<sup>b</sup>, *jivátave sú prá tirā na áyuh*.]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4<sup>d</sup>.

8.19.1<sup>c</sup>, *devatrū havyám óhire* : 1.128.6<sup>c</sup>, *devatrū havyám óhiṣe*.

8.19.3<sup>c</sup> : 1.12.1<sup>c</sup>, *asyá yajñásya sukrátum*.

[8.19.4<sup>ab</sup>, *urjó nápatām subhāgam sudíditim agním ṣṛeṣṭhaḥociṣam* : 8.44.13<sup>ab</sup>,  
*urjó nápatām ū huve 'gním pávakāociṣam*.]

8.19.6<sup>c</sup>, *ná tám áṇho devákṛtām kútaḥ caná* : 2.23.5<sup>a</sup>, *ná tám áṇho ná duritām kútaḥ caná* ; 10.126.1<sup>b</sup>, *ná tám áṇho ná duritām*.

8.19.7<sup>c</sup> : 7.15.8<sup>c</sup>, *suvíras tvám asmayūḥ*.

8.19.8<sup>b</sup> (Sobhari Kāṇva ; to Agni)  
*praṣānsamāno átithir ná mitriyo 'gní rátho ná védyah*,  
*tvé kṣomāso ápi santi sādhasas tvám rūjā rayitām*.



8.84.1<sup>a</sup> (Uṇasas Kāvya; to Agni)

préṣṭhaṁ vo ástithiṁ, stuṣé mitráṁ iva priyám,  
agníṁ rátham ná védyam.

see 1.186.3<sup>a</sup>

Cf. Pischel, *Ved. Stud.* i. 93, and see under 1.186.3.

8.19.9<sup>c</sup>: 4.37.6<sup>a</sup>, sá dhīrbhír astu sánita.

[8.19.16<sup>a</sup>, yéna cáṣṭe várūṇo mitró aryamā: see under 1.36.4<sup>a</sup>.]

8.19.17<sup>a</sup> (Sobhari Kāvya; to Agni)

té ghéd agne svādhyó yé tvā vipra nidadhíre nṛcákṣasam,  
viprāso deva sukrátum.

8.43.30<sup>a</sup> (Virupa Āṅgirasa; to Agni)

té ghéd agne svādhyó 'há víçvā nṛcákṣasaḥ,  
tárantāḥ syāma durgáha.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his *Lexicon*: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, *JAOS.* xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stets durchdrungen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the páda, tvām agne svādhyāḥ, 6.16.7<sup>a</sup>.

8.19.20<sup>a</sup>: 2.26.2<sup>b</sup>, bhadráṁ mánāḥ kṛṇuṣva vṛtratúrýe.

8.19.21<sup>a</sup>, yájiṣṭhaṁ havyaváhanam: 1.36.10<sup>b</sup>; 44.5<sup>d</sup>, yájiṣṭhaṁ havyaváhana;  
7.15.6<sup>a</sup>, yájiṣṭho havyaváhanah.

8.19.24<sup>d</sup>: 3.27.7<sup>a</sup>, hótā devó ámartyah.

8.19.25<sup>c</sup>: 3.24.3<sup>b</sup>; 8.75.3<sup>b</sup>, sáhasaḥ sunav áhuta.

[8.19.32<sup>c</sup>, samrújam trāsadasyavam: 10.33.4<sup>b</sup>, rájānam trāsadasyavam:.]

[8.19.35<sup>d</sup>, syáméd ṛtasya rathyah: 7.66.12<sup>d</sup>; 8.83.3<sup>c</sup>, yūyám ṛtasya, &c.]

[8.20.5<sup>c</sup>, bhúmir yámeṣu rejate; 1.37.8<sup>c</sup>, bhiyá yámeṣu rejate (sc. pṛthiví).]

**8.20.8** (Sobhari Kaṇva ; to Maruts)  
góbhir vāpó ajyate sóbharīṇāṃ ráthe kóce hiraṇyáye,  
góbāndhavaḥ sujātāsa iṣé bhujé mahānto na spárāse nū.

8.22.9<sup>b</sup> (Sobhari Kaṇva ; to Aṇvins)  
á hí ruhátam aṇvīṇá ráthe kóce hiraṇyáye vṛṣaṇvasū,  
yuñjáthāṃ pívarīr iṣāḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404. I believe that the first páda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇá and vāṇí are synonyms for vāk, 'speech') ; góbāndhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pṛṇi. The chariot is the chariot upon which the Maruts stand ; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated páda in its obviously different connexions.

**8.20.14<sup>d</sup>** : 5.87.2<sup>d</sup>, dānū mahnū tát eṣāṃ.

**8.20.26<sup>b</sup>** (Sobhari Kaṇva ; to Maruts)  
viṣvaṃ pácyanto bibhṛthā tanúṣv á tēnā no ádhi vocata,  
kṣamū rápo maruta áturasya na iṣkartā víhruṭaṃ pūṇaḥ.

8.1.12<sup>d</sup>

8.67.6<sup>c</sup> (Matsya Saṃmāda, or others ; to Ādityas)  
yád vaḥ ṇrāntāya sunvaté várūtham ásti yác chardīḥ,  
tēnā no ádhi vocata.

Cf. tá u no ádhi vocata, 8.30.3<sup>b</sup>.

**8.20.26<sup>d</sup>** : 8.1.12<sup>d</sup>, iṣkartā víhruṭaṃ pūṇaḥ.

**8.21.3<sup>c</sup>** : 5.40.1<sup>b</sup>, sómaṃ somapate piba.

**8.21.4<sup>d</sup>** : 2.14.1<sup>b</sup>, viṣvebbhiḥ sómapítaye.

[**8.21.5<sup>c</sup>**, abhí tvām indra nonumaḥ : 7.32.22<sup>a</sup>, abhí tvā ṇura nonumaḥ.]

**8.21.9<sup>c</sup>** : 1.30.7<sup>c</sup>, sákhāya indram ūtāye.

**8.21.11<sup>a</sup>** (Sobhari Kaṇva ; to Indra)  
tváyā ha svid yujā vayám prāti ṇvāsantam vṛṣabha bruvīmahi,  
saṃsthé jānasya gómataḥ.

8.102.3<sup>a</sup> (Prayoga Bhārgava and others ; to Agni)  
tváyā ha svid yujā vayám cōdiṣṭhena yaviṣṭhya,  
abhí ṣmo vūjasātaye.

Cf. 1.8.4<sup>b</sup>, indra tváyā yujā vayám.

**8.21.13<sup>b</sup>**, ānāpir indra janúṣa sanūd asi : 1.102.8<sup>c</sup>, aṇatrúr indra janúṣa sanūd asi ;  
10.133.2<sup>c</sup>, aṇatrúr indra jajñiṣe.

[**8.21.18<sup>d</sup>**, sahāsram ayūtā dādat : 8.2.41<sup>b</sup>, catvāry ayūtā dādat.]

8.22.1<sup>o</sup> (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dánsiṣṭham ntáye,  
yám aṇvínā suhavā rudravartanī á suryáyai tastháthuh.

10.39.11<sup>o</sup> (Ghoṣa Kakṣvati ; to Aṇvins)

ná tám rájánāv adite kútaḥ caná náñho aṇoti duritám nákir bhayám,  
yám aṇvínā suhavā rudravartanī purorathám kṛnuthah pátnya sahá.

Of Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11<sup>d</sup> coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39.11<sup>d</sup> symbolize the Aṇvins and Sūryā.

8.22.2<sup>b</sup> (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūṣam suhavām puruṣp̥ham bhujuṁ vājeṣu pūrvyam,  
sacanūvantam sumatībhiḥ sobhare vídveṣasam anehásam:

8.46.20<sup>d</sup> (Vāca Aṇvya ; to Indra)

sánitah súsanitar ūgra cítra cétisṭha súnṛta,  
prāsáha samrāṭ sáhurim sáhantam bhujuṁ vājeṣu pūrvyam.

An interesting comparison of translations of repeated pádas is furnished by Ludwig's rendering, 63, of 8.22.2<sup>b</sup>, 'den legenden bei den krafttaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20<sup>d</sup>, 'genussreichen, der [selbst] bei taten der kraft die erste bedienung' (supply rayim). Grassmann, 8.22.2<sup>b</sup>, 'der lenksam ist voran im streit'; the same scholar, 8.46.20<sup>d</sup>, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujuṁ, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxv. 5. 39.

8.22.3<sup>a</sup> : 5.73.2<sup>a</sup>, ihá tyá purubhútama.

[8.22.3<sup>c</sup> arvācínā sv ávase karāmahe : 10.38.4<sup>d</sup>, arvāncam indram ávase, &c.]

8.22.3<sup>d</sup> : 8.5.5<sup>c</sup>, gántārā dācūṣo gr̥hām ; 8.13.10<sup>c</sup>, gántārā dācūṣo gr̥hām namas-vínah.

8.22.5<sup>ab</sup>, rátho yó vām trivandhuró hiraṇyābhīṣur aṇvínā : 8.5.28<sup>ab</sup>, ráthani hiraṇyavandhuraṁ hiraṇyābhīṣum aṇvínā.

8.22.5<sup>d</sup> : 1.47.9<sup>a</sup>, téna násatyá gatam.

8.22.8<sup>c</sup> : 4.47.3<sup>d</sup>, á yātari sómapítaye.

8.22.8<sup>d</sup> : 4.46.6<sup>c</sup> ; 49.6<sup>b</sup>, píbatam dācūṣo gr̥he.

8.22.9<sup>b</sup>, ráthe kóḥ hiraṇyáye vṛṣaṇvasu : 8.20.8<sup>b</sup>, ráthe kóḥ hiraṇyaye.

8.22.10<sup>a</sup>, yábhiḥ pakthám ávatho yábhir ádhrigum : 1.112.20<sup>b</sup>, bhujuṁ yábhir ávatho yábhir ádhrigum.

**8.22.14<sup>c</sup>** (Sobhari Kaṇva; to Aṇvīns)

tāv id doṣā tā uṣāsi ṣubhās pāti tā yāman rudrāvartani,  
mā no mārtyāya ripāve vājīnivasū parō rudrāvāti khyatam.

8.60.8<sup>a</sup> (Bhargava Prāgātha; to Agni)

mā no mārtyāya ripāve rakṣasvine māghaṇasāya rīradhaḥ,  
āśredhadbhis tarāṇibhir yaviṣṭhya cīvēbhiḥ pahi pāyūbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated pāda is satisfactory; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

**8.22.18<sup>d</sup>**: 5.82.6<sup>c</sup>; 3.103.5<sup>d</sup>, vīcva vāmāni dhīmahi.

**8.23.4<sup>a</sup>**: 7.16.3<sup>a</sup>, ūd asya cōcīr asthāt.

**8.23.7<sup>b</sup>**: 1.127.2<sup>e</sup>; 8.60.17<sup>d</sup>, hōtāraṁ carṣaṇīmām.

**8.23.9<sup>b</sup>**, yajñāsya sādhanam girā: 1.44.11<sup>a</sup>, nī tvā yajñāsya sādhanam; 3.27.2<sup>b</sup>,  
girā yajñāsya sādhanam; 8.6.3<sup>b</sup>, stōmāir yajñāsya sādhanam.

[**8.23.12<sup>b</sup>**, rayīm rāsva suvīryam: 5.13.5<sup>e</sup>; 8.98.12<sup>c</sup>, sā no rāsva suvīryam;  
9.43.6<sup>c</sup>, sōma rāsva suvīryam.]

**8.23.18<sup>a</sup>**: 5.23.3<sup>a</sup>, vīcve hī tvā sajōsasah; 5.21.3<sup>b</sup>, tvām vīcve sajōsasah.

**8.23.18<sup>b</sup>**: 5.21.3<sup>b</sup>, devūso dūtām akrata.

**8.23.22<sup>b</sup>** (Viṣvamanas Vaiyaṇṣva; to Agni)

prathamām jatāvedasam agnīm yajñēṣu pūrvyām,  
prāti srūg eti nāmasā haviṣmati.

8.39.8<sup>e</sup> (Nabhaka Kaṇva; to Agni)

yō agniḥ saptāmānuṣaḥ cṛitō vīcveṣu sindhuṣu,  
tām āganma tripastyām mandhātūr dasyuhāntamam agnīm yajñēṣu  
pūrvyām nābhantām anyakē same.] ~~or~~ refrain, 8.39.1<sup>f</sup> ff.

8.60.2<sup>d</sup> (Bhargava Prāgātha; to Agni)

āchā hī tvā sahasaḥ sūno āṅgiraḥ srūcaḥ ośranty adhvaré,  
urjō nāpātām ghṛtākecam imahe 'gnīm yajñēṣu pūrvyām.

8.102.10<sup>c</sup> (Prayoga Bhārgava, or others; to Agni)

vīcveṣām ihā stuhi hōtṛpām yaçāstamam,  
agnīm yajñēṣu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two; cf. 8.23.7<sup>b</sup> = 8.60.17<sup>d</sup>; and 8.60.19<sup>b</sup> = 8.102.16<sup>b</sup>.

[**8.23.23<sup>a</sup>**, ābhīr vidhemāgnāye: 8.43.11<sup>c</sup>, stōmāir vidhemāgnāye.]

**8.23.25<sup>a</sup>**: 1.127.8<sup>d</sup>, ātithīm mānuṣāṇām.

8.23.27<sup>a</sup> (Viçvamanas Vaiyaçva ; to Agni)

vāṁsvā no vāryā purī vāṁsva rāyāḥ puruṣp̄fhaḥ,  
suvīryasya prajāvato yāçasvataḥ.

8.60.14<sup>d</sup> (Bhargha Prāgātha ; to Agni)

nahī te agne vṛṣabha pratidhīṣe jāmbhāso yād vitīṣṭhase,  
sā tvām no hotaḥ sūhutaḥ haviṣ kṛdhi vāṁsvā no vāryā purī.

These two stanzas figure also in the preceding item but one and in 8.23.7<sup>b</sup> = 8.60.17<sup>d</sup>.—  
vāryā purī is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[8.23.29<sup>b</sup>, tvām no gómātir īṣaḥ : 5.79.8<sup>a</sup> ; 8.5.9<sup>a</sup> ; 9.62.4<sup>a</sup>, utā no, &c.]

[8.23.30<sup>a</sup>, āgne tvām yaçú asi : 8.90.5<sup>a</sup>, tvām indra yaçú asi.]

8.23.30<sup>c</sup> (Viçvamanas Vaiyaçva ; to Agni)

āgne tvām yaçú asy, ū mitrávaruṇa vaha,  
ṛtāvānā samrājā pūtādakṣasā.

cf. 8.23.30<sup>a</sup>

8.25.1<sup>c</sup> (The same ; to Mitra and Varuṇa)

tā vām víçvasya gopā devā devēṣu yajñīyā,  
ṛtāvānā yajase pūtādakṣasā.

8.24.1<sup>b</sup> : 3.53.13<sup>b</sup>, bráhméndraya vajrīṇe.

8.24.3<sup>a</sup> : 1.12.11<sup>a</sup>, sá na stāvāna ū bhara ; 9.40.5<sup>a</sup> ; 61.6<sup>a</sup>, sá nahī punānā ū bhara.

8.24.8<sup>b</sup> (Viçvamanas Vaiyaçva ; to Indra)

vayām te asyā vṛtrahan vidyāma çūra návyasaḥ,  
vāso spārhāsya puruhuta rādhasaḥ.

8.50 (Vāl. 2).9<sup>b</sup> (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vāso vidyāma çūra návyasaḥ,  
yáthā práva etaçam kṛtvye dhāne, yáthā vāçam daçavraje.

cf. 8.49 (Vāl. 1).9<sup>c</sup>

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, die deine neueste treffliche, ersente gewürung, vilgerufener'. Similarly Grassmann, both correctly. The Vāḷakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halft, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavradacha'. Now 8.50 (Vāl. 2).9 is, as usual, a variation of 8.49 (Vāl. 1).9 :

etāvatas ta imaha indra sumāsyā gómataḥ,  
yáthā právo maghavan médhyaṭithīm yáthā nípāṭithīm dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Médhyaṭithi and Nípāṭithi in their contest (for cattle).' Therefore 8.50 (Vāl. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumāsyā), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumān see under 8.7.15<sup>b</sup>. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Väl.1).9, may bear upon the meaning of a third, 8.50(Väl.2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vaso* in 8.50(Väl.2).9. In both places the word is probably vocative. Grassmann, in his Lexicon, s. v. *nāvyas*, suggests, unnecessarily, the reading *te āvaso* for *te vaso* in 8.50(Väl.2).9<sup>a</sup>, but ignores his own suggestion in his translation. Oldenberg, Prol., p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vaso* in 8.24.8<sup>c</sup>, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Väl.2).9, and again, on account of its more obvious construction, that 8.49(Väl.1).9 is the model after which 8.50(Väl.2).9 was patched up with the aid of 8.24.8<sup>b</sup>.

8.24.13<sup>b</sup>, *pībati sōmyam mādhu*: 6.60.15<sup>d</sup>; 7.74.2<sup>d</sup>; 8.5.11<sup>c</sup>; 8.1<sup>d</sup>; 35.22<sup>b</sup>,  
*pībata.ī sōmyam mādhu*.

8.24.18<sup>b</sup>: 6.45.10<sup>c</sup>, *āhnumahi çravasyāvaḥ*.

8.24.19<sup>a</sup> (Viçvamanas Vaiyaçva; to Indra)

*ēto nv indram stāvāma sākḥaya stōmyam nāram,*  
*kr̥ṣṭīr yō viçvā abhy āsty ēka it.*

8.81.4<sup>a</sup> (Kusidin Kāṇva; to Indra)

*ēto nv indram stāvāmēcānām vāsavaḥ svarājam,*  
*nā rūdhasā mardhiṣan naḥ.*

8.95.7<sup>a</sup> (Tiraçci Āṅgīrasa; to Indra)

*ēto nv indram stāvāma çuddhām çuddhēna sāmna,*  
*çuddhāir ukthāir vāvṛdhvānsam çuddhā açīrvan mamattu.*

8.25.1<sup>c</sup>, *ṛtāvāna yajase putādakṣasa*: 8.23.30<sup>c</sup>, *ṛtāvāna samrāja putādakṣasa*.

8.25.3<sup>b</sup>: 7.66.2<sup>c</sup>, *asuryāya prāmahasa*.

8.25.4<sup>c</sup>: 1.151.4<sup>b</sup>, *ṛtāvanāv ṛtām ā ghoṣato* (1.151.4<sup>b</sup>, *ghoṣatho*) *bṛhāt*.

[8.25.7<sup>ab</sup>: see under 4.2.18<sup>ab</sup>.]

8.25.8<sup>b</sup>, *sāmrajjaya sukrātu*: 1.25.10<sup>c</sup>, *sāmrajjaya sukrātuḥ*.

8.25.11<sup>c</sup>, *ārisyanto nī pāyūbhiḥ sacemahi*: 2.8.6<sup>c</sup>, *ārisyantah sacemahi*.

8.25.18<sup>c</sup>: 3.54.15<sup>b</sup>; 4.16.5<sup>b</sup>, *ubhē ā papṛau ródasi mahitvá*.

8.25.24<sup>b</sup>: 1.82.2<sup>d</sup>, *vīprā naviṣṭhayaḥ matī*.

8.26.9<sup>a</sup> (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)

*vayām hí vām hāvāmaha ukṣanyānto vyaçvavát,*  
*sumatibhir upa viprāv ihā gatam.*

8.87.6<sup>a</sup> (Dyumnika Vāsiṣṭha, or others; to Açvins)

*vayām hí vām hāvāmaha vipanyāvo vipṛaso vājasataye,*  
*tū valguḥ dasrā purudānsasā dhiyāçvinā çruṣṭy ā gatam.*

[8.26.11<sup>o</sup>, sajóṣasā várūṇo mitró ayamá : see under 1.36.4<sup>a</sup>.]

8.26.16<sup>o</sup> : 8.5.18<sup>o</sup>, yuvábhyaṁ bhūtv aṣvina.

8.26.21<sup>o</sup> (Viṣvamanas Vaiyaṣva, or Vyaṣva Āṅgirasa ; to Vāyu)  
tāva vāyav ṛtaspatē tvāṣṭur jamātar adbhuta,  
āvāṁsy á vṛṇīmahe.

8.67.4<sup>o</sup> (Matsya Sāmhada, or others ; to Ādityas)

māhi vo mahatām ávo, várūṇa mītrāryaman, ~~av~~ a : 8.47.1<sup>a</sup> ; b : 5.67.1<sup>o</sup>  
āvāṁsy á vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvāṣṭar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1) :

māhi vo mahatām ávo várūṇa mītra dācūse,  
yām ādityā abhi druho rákṣathā nēm aghām naçat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Adityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit : 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman ; (your) helps do we implore.' The tautology of āvāṁsy and āvāṁsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda várūṇa mītrāryaman occurs also in 5.67.1 ; 10.126.2.

8.26.22<sup>b</sup> : 6.54.8<sup>o</sup> ; 8.46.6<sup>o</sup> ; 53(Val.5).1<sup>d</sup>, íçānam rāyā imahe.

8.27.3<sup>d</sup> : 4.1.3<sup>o</sup>, maruṭsu viçvábhanuṣu.

[8.27.4<sup>d</sup>, yánta no 'vṛkām chardīh : see under 1.48.15<sup>c</sup>.]

8.27.10<sup>b</sup>, dévaso ásty ūpyam : 1.105.13<sup>b</sup>, dévesu ūsty ūpyam.]

8.27.13<sup>ab</sup>, devām-devaṁ vó 'vase devām-devam abhistāye : 8.12.19<sup>ab</sup>, devām-devaṁ vó 'vase indram-indraṁ gr̥ṣīṣāni.

[8.27.13<sup>c</sup>, devām-devaṁ huvema vūjasātaye : see under 5.35.6<sup>a</sup>.]

8.27.16<sup>ab</sup> : 7.59.2<sup>od</sup>, prá sá kṣáyaṁ tirate ví mahír īṣo yó vo várāya dūçati.

8.27.16<sup>c</sup> : 6.70.3<sup>c</sup> ; 10.63.13<sup>b</sup>, prá prajúbhir jayate dhármanas pári.

8.27.16<sup>d</sup> : 1.41.2<sup>o</sup>, áriṣṭaḥ sárva edhate ; 10.63.13<sup>a</sup>, áriṣṭaḥ sá mūrto viçva edhate.

8.27.17<sup>c</sup>, aryamá mitró várūṇaḥ sáratayaḥ : 1.79.3<sup>c</sup> ; 10.93.4<sup>b</sup>, aryamá mitró várūṇaḥ párijmā.

8.27.19<sup>a</sup>, yád adyá súrya udyatí : 7.66.4<sup>a</sup> : 8.27.21<sup>a</sup>, yád adyá súra údite.

8.27.21<sup>a</sup> : 7.66.4<sup>a</sup>, yád adyá súra údite ; 8.27.19<sup>a</sup>, yád adya súrya udyatí.

8.28.2—] *Part 1: Repeated Passages belonging to Book VIII* [868

8.28.2<sup>a</sup>: 1.26.4<sup>b</sup>; 4.1.1<sup>b</sup>; 4.55.10<sup>b</sup>; 5.67.3<sup>b</sup>; 8.18.3<sup>b</sup>; 83.2<sup>b</sup>; 10.126.3<sup>b-7b</sup>,  
várupo mitró aryamá.

[8.28.5<sup>c</sup>, saptó ádhi grīyo dhire: see under 2.8.5<sup>c</sup>.]

[8.29.2<sup>b</sup>, antár devēṣu médhiraḥ: 1.105.14<sup>d</sup>; 142.11<sup>d</sup>, devó devēṣu médhiraḥ.]

[8.29.9<sup>b</sup>, samrāja sarpirāsuti: 1.136.1<sup>d</sup>; 2.41.6<sup>a</sup>, tá samrāja ghr̥tāsuti.]

[8.30.1<sup>b</sup>, (arbhakó) dévāso ná kumārakāḥ: 8.69.15<sup>a</sup>, arbhakó ná kumārakāḥ.]

[8.30.8<sup>b</sup>, tá u no ádhi vocata: 8.20.26<sup>b</sup>; 67.6<sup>a</sup>, téna no ádhi, &c.]

8.31.5<sup>b</sup>, sunutá ū ca dhāvataḥ: 7.32.6<sup>d</sup>, sunóty á ca dhāvati.

8.31.8<sup>b</sup>, viṣvam áyur vy açnutāḥ: 1.93.3<sup>c</sup>, viṣvam áyur vy açnavat; 10.85.42<sup>b</sup>,  
viṣvam áyur vy açnutam.

8.31.10<sup>a</sup>: 8.18.16<sup>a</sup>, ū çarma párvatanām.

8.31.11<sup>a</sup> (Manu Vāivasvata; Daṁpatyor açiṣaḥ)  
áitu pūṣā rayir bhágaḥ svastí sarvadhūtamaḥ,  
urúr ádhvā svastáye.

9.101.7<sup>a</sup> (Nahuṣa Mānava; to Pavamāna Soma)  
ayám pūṣā rayir bhágaḥ sómaḥ punāno arṣati,  
pátir viṣvasya bhūmano vy ákhyad ródasi ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, urúr ádhvā svastáye, and rayir bhágaḥ are his attributes. In 9.101.7 the entire expression pūṣā rayir bhágaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11<sup>a</sup>, 'Komm Puschán, Rayi, Bhaga her'; but 9.101.7<sup>a</sup>, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichum], als Bhaga kommt dieser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15<sup>ode-18ode</sup>, devūnām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat.

8.31.17<sup>a</sup> (Manu Vāivasvata; Daṁpatyor açiṣaḥ)  
nákiṣ táṁ kármanā naçan ná prá yosan ná yosati,  
,devūnām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat.]

~~refrain~~, 8.31.15<sup>ode-18ode</sup>

8.70.3<sup>a</sup> (Puruhanman Āṅgīrasa; to Indra)  
nákiṣ táṁ kármanā naçad yác cakára sadāvrdham,  
indram ná yajñáir viçvágurtam f̥bhvasam ádhṛṣṭam dhṛṣṇvòjasam.

Grassmann, i. 445, to 8.31.17<sup>a</sup> renders the repeated páda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3<sup>a</sup>, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.



8.31.18<sup>b</sup> : 5.6.10<sup>d</sup> ; 8.6.24<sup>a</sup>, utā tyād āṇvāṇyam.

8.32.2<sup>c</sup> (Medhatithi Kāṇva ; to Indra)  
yāḥ sṛbindam ānarṇaniṁ pīpruṁ dāsām ahiṇivam,  
vādhid ugró riṇānn apāḥ.

9.109.22<sup>b</sup> (Agnayo Dhiṣṇyā Āiṇvarayaḥ ; to Pavamāna Soma)  
indur indrāya toṇate nī toṇate ṇriṇānn ugró riṇānn apāḥ.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2<sup>c</sup>, substituting for vādhid the word ṇriṇānn which belongs regularly to the diction of the Pavamānyaḥ ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3<sup>c</sup> : 8.3.20<sup>d</sup>, kṛṣé tād indra pāuṇsyam.

8.32.7<sup>b</sup>, stotāra indra girvaṇaḥ : 4.32.8<sup>c</sup>, stotfbhya indra girvaṇaḥ.

8.32.12<sup>c</sup>, indro viṇvabhīr utibhiḥ : 8.12.5<sup>c</sup>, indra viṇvabhīr utibhiḥ vavāksitha ;  
8.61.5<sup>b</sup> ; 10.134.3<sup>d</sup>, indra viṇvabhīr utibhiḥ. See also under 8.37.1.

8.32.13<sup>ab</sup> : 1.4.10<sup>ab</sup>, yó rāyò 'vánir mahān supārāḥ sunvatāḥ sākha.

8.32.13<sup>c</sup>, tām indram abhi gayata ; 1.4.10<sup>c</sup> ; 5.4<sup>c</sup>, tasmā indrayu gayata.

8.32.18<sup>b</sup> : 1.133.7<sup>c</sup>, sahāsra vāḥ āvṛtaḥ.

[8.32.22<sup>c</sup>, dhēnā indravacākaṇat : 10.43.6<sup>b</sup>, jānanām dhēnā avacākaṇad vṛṣā.]

8.32.23<sup>c</sup> : 4.47.2<sup>d</sup>, nimnām āpo nā sadhryak.

8.32.24<sup>b</sup>, sōmam virāya cīprīṇe : 6.44.14<sup>d</sup>, sōmam virāya cīprīṇe pibadhyai.

8.32.27<sup>c</sup> : 1.37.4<sup>c</sup>, devāttam brāhma gayata.

8.32.29 (Medhatithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa ; to Indra)  
ihā tyā sadhamādyā hārī hiraṇyakegyā,  
volhām abhi prāyo hitām.

8.32.29<sup>a</sup> = 8.93.24<sup>a</sup> : 13.27<sup>a</sup>, ihā tyā sadhamādyā.

8.32.30 = 8.6.45.

8.32.30<sup>c</sup> = 8.6.45<sup>c</sup> : 8.14.12<sup>b</sup>, somapēyāya vaksataḥ.

8.33.3<sup>d</sup> (Medhyatithi Kāṇva ; to Indra)  
kāṇvebhir dhr̥ṣṇav á dhr̥ṣád vājañ darṣi sahasrīṇam,  
piçāṅgarūpañ maghavan vicarsaṇe makṣū gómantam imahe.

8.88.2<sup>d</sup> (Nodhas Gāutama ; to Indra)  
dyukṣāñ sudānuñ táviṣṭbhir ávṛtañ girim ná purubhójasam,  
kṣumāntañ vājañ çatināñ sahasrīṇañ makṣū gómantam imahe.

For kṣumāntam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpañ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10<sup>a</sup> (Medhyatithi Kāṇva ; to Indra)  
satyām itthā vṣṣéd asi vṣṣajūtir nó 'vṛtaḥ,  
[vṣṣa hy ūgra çṛṇviṣé parāvāti] vṣṣo arvāvāti çrutāḥ.

8.6.14<sup>c</sup>

9.64.2<sup>c</sup> (Kaçyapa Mārīca ; to Pavamāna Soma)  
vṣṣas te vṣṣnyañ çávo vṣṣa vānañ vṣṣa mādah,  
satyām vṣṣan vṣṣéd asi.

Cf. 10.153.2<sup>c</sup>, tvām vṣṣan vṣṣéd asi.

8.33.10<sup>c</sup>, vṣṣa hy ūgra çṛṇviṣé parāvāti : 8.6.14<sup>c</sup>, vṣṣa hy ūgra çṛṇviṣé.

8.33.11<sup>cd</sup>, vṣṣa rátho maghavan vṣṣaṇā hári vṣṣa tvām çatakrato : 8.13.31<sup>abc</sup>,  
vṣṣayām indra te rátha utó te vṣṣaṇā hári, vṣṣa tvām çatakrato vṣṣa  
hávaḥ.

8.33.15<sup>d</sup> (Medhyatithi Kāṇva ; to Indra)  
asmúkam adyántamañ stómañ dhiṣva mahāmaha,  
asmúkam te sávanā santu çántamā mádāya dyukṣa somapāḥ.

8.66.6 (Kali Pragātha ; to Indra)  
sácā sómeṣu puruhūta vajrivo mádāya dyukṣa somapāḥ,  
tvām id dhi brahmakṛte kāmyañ vásu dēṣṭhaḥ sunvaté bhūvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god); *our* soma-pressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vāyāñ tát ta indra sām bharāmasi yajñāñ ukthām turām vācaḥ, to wit: ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).' The looser dependence of mádāya upon sómeṣu, as compared with asmúkam te sávanā santu mádāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1<sup>cd</sup>–15<sup>cd</sup>, divó amúṣya çísato divām yayá divāvaso.

8.34.4<sup>b</sup>: 5.35.6<sup>d</sup> ; 8.6.37<sup>c</sup>, hávante vājasṭaye ; 6.57.1<sup>c</sup>, huvóma vājasṭaye ;  
8.9.13<sup>b</sup>, huvéya vājasṭaye.

8.34.7<sup>b</sup> (Nīpātithi Kāṇva ; to Indra)

á no yahi mahemate sáhasrote gátāmagha,

ḷdivó amúṣya gátato divám yayá divāvaso.]

☞ refrain, 8.34.8<sup>cd</sup>—13<sup>cd</sup>

9.62.14<sup>a</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

sahásroṭiḥ gátāmagho vimāno rájasah kavīḥ,

ḷindrāya pavate mādah.]

☞ 9.6.7<sup>b</sup>

[8.34.8<sup>a</sup>, á tva hótā mánurhitaḥ : 1.13.4<sup>c</sup>, ási hótā mánurhitaḥ ; 1.14.11<sup>a</sup> ; 6.16.9<sup>a</sup>,  
tvám hótā mánurhitaḥ.]

8.34.11<sup>a</sup>, á no yahy úpaçruti : 8.8.5<sup>a</sup>, á no yatam úpaçruti.

8.34.13<sup>b</sup> (Nīpātithi Kāṇva ; to Indra)

á yahi párvatebhyah samudráśyádhi viṣṭápaḥ,

ḷdivó amúṣya gátato divám yayá divāvaso.]

☞ refrain, 8.34.1<sup>cd</sup>—15<sup>cd</sup>

8.97.5<sup>b</sup> (Rebha Kāçyapa ; to Indra)

yád vúsi rocané diváh samudráśyádhi viṣṭápi,

yát párthive sádane vṛtrahantama ḷyád antárikṣa á gahi.]

☞ 5.73.1<sup>d</sup>

9.12.6<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ḷprá vácam índur iṣyati samudráśyádhi viṣṭápi,

☞ 9.12.6<sup>a</sup>

jínvan kóçam madhuçútam.

9.107.14<sup>c</sup> (Sapta Ṛṣayah ; to Soma Pavamāna)

ḷabhi sómāsa áyávaḥ pávante mádyam mādām,

☞ 9.23.4<sup>ab</sup>

samudráśyádhi viṣṭápi maníṣiṇo ḷmatsarásaḥ svarvidāḥ.]

☞ 9.21.1<sup>c</sup>

Note that 8.97.11<sup>b</sup> = 9.12.2<sup>c</sup>.

8.35.1<sup>b</sup> : 2.31.1<sup>b</sup>, adityái rudráir vásubhiḥ sacābhuvā.

8.35.1<sup>c</sup>—21<sup>c</sup>, sajósasā uśásā sūryeṇa ca.

8.35.1<sup>d</sup>—3<sup>d</sup>, sómam pibatam açvinā.

[8.35.3<sup>a</sup>, viçvāir deváis tribhir ekadaçúir ihá : 1.34.11<sup>a</sup>, á nasatyā tribhir, &c.]

8.35.4<sup>b</sup>—6<sup>b</sup>, viçvehá devāu sávanāva gachatam.

8.35.4<sup>d</sup>—6<sup>d</sup>, ísam no volham açvinā.

8.35.7<sup>b</sup>—9<sup>b</sup>, sómam sutám mahiṣévúva gachathaḥ.

8.35.7<sup>d</sup>—9<sup>d</sup>, trír vartir yatam açvinā.

8.35.10<sup>b</sup>—12<sup>b</sup>, prajám ca dhattám dráviṇam ca dhattam.

8.35.10<sup>d</sup>—12<sup>d</sup>, úrjam no dhattam açvinā.

8.35.13<sup>b</sup>—15<sup>b</sup>, marútvantā jaritúr gachatho hávam.

8.35.13—] *Part 1: Repeated Passages belonging to Book VIII* [372

8.35.13<sup>d</sup>–15<sup>d</sup>, adityāir yātam açvinā.

8.35.16<sup>b</sup>–18<sup>b</sup>, hatām rākṣāṁsi sódhatam āmivāh.

8.35.16<sup>d</sup>–18<sup>d</sup>, sōmaṁ sunvató açvinā.

8.35.19<sup>b</sup>–21<sup>b</sup>, çyāvāçvasya sunvató madacyuta.

Cf. çyāvāçvasya sunvatāḥ 8.36.7<sup>a</sup>; 38.8<sup>a</sup>.

8.35.19<sup>d</sup>–21<sup>d</sup>, açvinā tirōahnyam.

8.35.22<sup>a</sup>, arvāg rāvaṁ nī yachatam : 1.92.16<sup>c</sup>; 7.74.2<sup>c</sup>, arvāg rātham sāmānaś nī yachatam.

8.35.22<sup>b</sup> : 6.60.15<sup>d</sup>; 7.74.2<sup>d</sup>; 8.8.1<sup>d</sup>; 5.11<sup>c</sup>, pibatām sōmyaṁ mādhu; 8.24.13<sup>b</sup>, pibati sōmyaṁ mādhu.

8.35.22<sup>ode</sup>–24<sup>ode</sup>, ā yātam açvinā gatam avasyūr vām ahām huve dhattām rātnāni dāçuṣe.

The pāda, ā yātam açvinā gatam, also at 8.8.6<sup>c</sup>; the pāda, dhattām rātnāni dāçuṣe, also at 1.47.1<sup>d</sup>.

8.35.23<sup>b</sup> : 8.1.25<sup>d</sup>, vivākṣaṇasya pītāye.

8.36.1<sup>b-e</sup>–6<sup>b-e</sup>, pibā sōmaṁ mādāya kām çatakrato, yām te bhāgām ādhārayan viçvāḥ sehanāḥ pītanā urū jṛāyaḥ sām apsuḥ in marūtvaṁ indra satpate.

Cf. 8.95.3<sup>a</sup>, pibā sōmaṁ mādāya kām.

8.36.4<sup>a</sup> (Çyāvāçva Ātreya; to Indra)

janitā divó janitā prthivyaḥ pibā sōmaṁ mādāya kām çatakrato,

☞ refrain : see prec. item

yām te bhāgām ādhārayan viçvāḥ sehanāḥ pītanā urū jṛāyaḥ sām apsuḥ in marūtvaṁ indra satpate,

☞ refrain : see prec. item

9.96.5<sup>b</sup> (Pratardana Daivodāsi; to Pavamāna Soma)

sōmaḥ pavate janitā matīnām janitā divó janitā prthivyaḥ,  
janitāgnér janitā sūryasya janiténdrasya janitóta viṣṇoḥ.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, Ved. Myth. i. 415. For 8.36.4 cf. Geldner, Ved. Stud. ii. 262 ff. For the repeated pāda cf. 2.40.1<sup>b</sup>, jānanā divó jānanā prthivyaḥ.

8.36.7<sup>a</sup> = 8.37.7<sup>a</sup> (Çyāvāçva Ātreya; to Indra)

çyāvāçvasya sunvatās (8.37.7, rébhataś) tātā ṛṇu yāthāṛṇor ātreḥ  
karmāṇi kṛvatāḥ,

prā trasādasyum āvitha tvām éka in nṛṣāhya indra brāhmāṇi (8.37.7, kṣa-  
trāṇi) vardhayān.

8.38.8<sup>a</sup> (Çyāvaçva Ātreya ; to Indra and Agni)  
 çyāvāçvasya sunvató 'trīṇām çṛṇutam hāvam,  
 indrāgni sómapiṭaye.

Cf. the refrain, çyāvāçvasya sunvató madacyutā, 8.35.19<sup>b</sup>–21<sup>b</sup>.—On the relation between 8.36 and 37 see p. 16.

8.37.1<sup>ode</sup>, 2<sup>bed-6bed</sup>, indra viçvābhīr ūtibhiḥ, mādhyamīdinasya sávanasya vṛtrahann anedya pibā sómasya vajrivah.

For the first of these pádas see also under 8.32.12<sup>c</sup>.

8.37.7 = 8.36.7.

8.37.7<sup>a</sup> = 8.36.7<sup>a</sup>, çyāvāçvasya rébhatas (8.36.7<sup>a</sup>, sunvatás) tātā çṛṇu : 8.38.8<sup>a</sup>, çyāvāçvasya sunvatāḥ.

8.38.1<sup>c</sup>–8<sup>c</sup>, indrāgni tāsya bodhatam.

8.38.2<sup>b</sup>, vṛtrahánāparājita : 3.12.4<sup>b</sup>, sajítvanāparājita.

8.38.3<sup>ab</sup> (Çyāvaçva Ātreya ; to Indra and Agni)  
 idám vām madiráṁ mádhv ádhukṣann ádribhir nárah,  
 [indrāgni tāsya bodhatām.] ☞ refrain, 8.38.1<sup>c</sup>–3<sup>c</sup>

8.65.8<sup>ab</sup> (Pragātha Kāṇva ; to Indra)  
 idám te somyám mádhv ádhukṣann ádribhir nárah,  
 juṣaná indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1<sup>b</sup>.

8.38.4<sup>a</sup> : 5.78.3<sup>b</sup>, juṣétham yajñám iṣṭāye ; 5.72.3<sup>b</sup>, juṣétham yajñám iṣṭāye.

8.38.4<sup>a</sup>–8<sup>c</sup>, indrāgni á gatam narā.

Cf. 3.12.1<sup>a</sup>, indrāgni á gatam sutām.

8.38.7<sup>a</sup>, prātaryāvabhir á gatam : 5.51.3<sup>b</sup>, prātaryāvabhir ū gahi.

8.38.7<sup>a</sup>–9<sup>c</sup> : 6.60.9<sup>c</sup>, indrāgni sómapiṭaye.

8.38.8<sup>a</sup>, çyāvāçvasya sunvatāḥ : 8.36.7<sup>a</sup> = 8.37.7<sup>a</sup>, çyāvāçvasya sunvatás (8.37.7<sup>a</sup>, rébhatas) tātā çṛṇu.

8.38.9<sup>abc</sup> (Çyāvaçva Ātreya ; to Indra and Agni)  
 evá vām ahva ūtāye yáthāhuvanta médhirāḥ,  
 [indrāgni sómapiṭaye.] ☞ refrain, 8.38.7<sup>c</sup>–9<sup>c</sup>

8.42.6<sup>abc</sup> (Arcanānas, or Nābhāka Kāṇva ; to Açvins)

evá vām ahva ūtāye yáthāhuvanta médhirāḥ,

[násatyá sómapiṭaye] [nābhantām anyaké same.]

☞ c : cf. 8.8.5<sup>b</sup> ; d : refrain, 8.39.1<sup>f</sup> ff.

Páda 8.38.9<sup>c</sup> is refrain in 8.38.7<sup>c</sup>–9<sup>c</sup> ; páda 8.42.6<sup>c</sup> in 8.42.4<sup>c</sup>–6<sup>c</sup> (cf. áçvinā sómapiṭaye, 8.8.5<sup>b</sup>) ; páda 8.42.6<sup>d</sup> in 8.39.1<sup>f</sup> ff. ; see the next item but one.

8.38.10—] *Part 1: Repeated Passages belonging to Book VIII* [874

[8.38.10<sup>b</sup>, indragñyór ávo vṛṇe: 8.94.8<sup>b</sup>, devānam ávo vṛṇe.]

8.39.1<sup>f</sup>–40.11<sup>f</sup>; 41.1<sup>f</sup>–10<sup>f</sup>; 42.4<sup>d</sup>–6<sup>d</sup>, nábhantām anyaké same.

8.39.6<sup>d</sup>, agnir dvāra vy ūṛṇute: 1.128.6<sup>e</sup>, agnir dvāra vy ūṛvati.

8.39.8<sup>e</sup>: 8.23.22<sup>b</sup>; 60.2<sup>d</sup>; 102.2<sup>a</sup>, agnīm yajñēsu pūrvyam.

[8.40.5<sup>e</sup>, indra ūcāna ójasā: 1.11.8<sup>a</sup>; 8.76.1<sup>b</sup>, indram ūcānam ójasā.]

Cf. also 8.6.41<sup>b</sup>, éka ūcāna ójasā.

[8.40.6<sup>e</sup>, ójo dāsāsyā dambhaya: 10.22.8<sup>d</sup>, vādhā dāsāsyā dambhaya.]

8.40.7<sup>d</sup>: 1.8.4<sup>c</sup>; 9.61.29<sup>c</sup>, sāsahyāma pṛtanyatāḥ.

8.40.7<sup>de</sup>, sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ: 1.132.1<sup>bc</sup>, indratvotāḥ  
sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ.

8.40.9<sup>b</sup>, pūrvīr utā prācāstayāḥ: 6.45.3<sup>ab</sup>; 8.12.21<sup>ab</sup>, mahīr asya prāṇitayāḥ  
pūrvīr utā prācāstayāḥ.

8.40.10<sup>c</sup>, 11<sup>c</sup>, utō nū cid yā ójasā (11<sup>c</sup>, óhate).

Cf. under 1.10.8, and see p. 15.

8.40.10<sup>d</sup>, cūṣṇasyaṇḍāni bhédati: 8.40.11<sup>d</sup>, āṇḍā cūṣṇasya bhédati.

8.40.10<sup>e</sup>, jūṣat svārvatīr apāḥ: 8.40.11<sup>e</sup>, ājāḥ svārvatīr apāḥ; 1.10.8<sup>c</sup>, jēṣaḥ  
svārvatīr apāḥ.

8.40.12<sup>d</sup>: 4.50.6<sup>d</sup>; 5.55.10<sup>d</sup>; 8.48.13<sup>d</sup>; 10.121.10<sup>d</sup>, vayām syāma pātayo rayiṇām.

8.41.1<sup>b</sup> (Nābhaka Kāṇva; to Varuṇa)

asmā u sū prābhūtaye vāruṇāya marūdbhyō 'reā viduṣṭarebhyāḥ,  
yō dhītā mānuṣāṇām paçvō gā iva rākṣati [nábhantām anyaké same.]

☞ refrain, 8.39.1<sup>f</sup> ff.

9.61.12<sup>b</sup> (Amahyu Āṅgīrasa; to Soma Pavamāna)

sā na indrāya yājyave vāruṇāya marūdbhyāḥ,  
varivovīt pári srava.

This repeated páda also at 9.33.3<sup>b</sup>; 34.2<sup>b</sup>; 65.25<sup>b</sup>: see under 5.51.7.

8.41.2<sup>b</sup> (Nābhaka Kāṇva; to Varuṇa)

tām u sū samanā girā pitṛṇām ca mánmabhiḥ,

nābhakāsyā prācāstibhir yāḥ síndhūnām ūpodayé saptāsvasā sá madhyamō  
[nábhantām anyaké same.] ☞ refrain, 8.39.1<sup>f</sup> ff.

10.57.3<sup>o</sup> (Bandhu Gaupayana and others; to Viṣve Devaḥ)  
 máno nv á huyāmahe naraṇasóna sómena,  
 pitṛṇām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4<sup>o</sup>—6<sup>o</sup>, násatyā sómapitaye.

Cf. 8.8.5<sup>b</sup>, ścvinā sómapitaye.

8.42.6<sup>abc</sup>: 8.38.9<sup>abc</sup> (with the ūha, násatyā, in 8.42.6<sup>c</sup>, for indragñi in 8.38.9<sup>c</sup>).

8.43.1<sup>o</sup>: 8.3.15<sup>b</sup>, gíra stómāsa Irate.

8.43.2<sup>b</sup>: 1.78.1<sup>b</sup>; 6.16.29<sup>b</sup>, 36<sup>a</sup>, jātavedo vicarṣaṇe.

8.43.11<sup>b+c</sup> (Virūpa Āngirasa; to Agni)  
 ukṣānnāya vaçānnāya sómapṛṣṭhāya vedhāse,  
 stómāir vidhemāgnāye.

10.91.14<sup>c</sup> (Aruṇa Vaitahavya; to Agni)  
 yásmiṇ ścvasa ṛsabhāsa ukṣāno vaçā meṣā avasṛtāsa áhutāḥ,  
 kilālapé sómapṛṣṭhāya vedhāse hṛdā matīm janaye cārum agnāye.  
 8.44.27<sup>c</sup> (Virūpa Āngirasa; to Agni)  
 yajñānaṁ rathye vayāṁ tigmajambhāya vīḷave,  
 stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24<sup>c</sup> with 8.44.6<sup>c</sup>.— Cf. 8.23.23<sup>c</sup>, ábhir vidhemāgnāye.

[8.43.15<sup>c</sup>, ágne virávatīm iṣam: 1.12.11<sup>c</sup>; 9.61.6<sup>b</sup>, rayīm virávatīm iṣam.]

8.43.16<sup>c</sup>: 1.12.12<sup>c</sup>, imām stómaṁ juṣasva me: 1.12.12<sup>c</sup>, imām stómaṁ juṣasva naḥ.

8.43.18<sup>b</sup>, 29<sup>b</sup>, viçvāḥ suksitāyaḥ pṛthak.

[8.43.20<sup>c</sup>, váhniṁ hótāram ṛlate: 6.14.2<sup>c</sup>; agniṁ hótāram ṛlate.]

Cf. 3.10.2<sup>b</sup>, ágne hótāram ṛlate.

8.43.21 = 8.11.8.

8.43.22<sup>c</sup> (Virūpa Āngirasa; to Agni)  
 tám ṛiṣva yá áhuto 'gnír vibhrájate ghr̥tāiḥ,  
 imām naḥ ṛṇṇavad dhāvam.

10.26.9<sup>d</sup> (Vimada Āindra, or others; to Pūṣan)  
 asmákam ūrjá rátham pūṣā aviṣṭu máhinaḥ,  
 bhūvad vājanāṁ vṛdhá imām naḥ ṛṇṇavad dhāvam.

Cf. ṛṇṇutá (and ṛṇṇutám) ma imām dhāvam, under 2.41.13.

8.43.23<sup>a</sup>: 4.32.13<sup>c</sup> = 8.65.7<sup>c</sup>, tám tvā vayāṁ havāmahe.

**8.43.24<sup>c</sup>** (Virūpa Āṅgīrasa ; to Agni)  
viçāṁ rájanam ádbhutam ádhyakṣaṁ dhármanam imám,  
agním ile sá u çravat.

8.44.6<sup>c</sup> (The same)  
mandráṁ hótāram ṛtvijam citrábhanuṁ vibhāvasuṁ,  
agním ile sá u çravat.

Cf. the correspondence of 8.43.11<sup>c</sup> with 8.44.27<sup>a</sup>.

**8.43.30<sup>a</sup>** : 8.19.17<sup>a</sup>, té ghéd agne svādhyāḥ.

**8.43.31<sup>b</sup>** : 3.9.8<sup>b</sup> ; 8.102.11<sup>a</sup>, çitrāṁ pavakāçociṣam ; 10.21.1<sup>d</sup>, çitrāṁ pavakāçociṣam  
vívakṣase.

**8.43.32<sup>c</sup>** (Virūpa Āṅgīrasa ; to Agni)  
sá tvám agne vibhāvasuḥ sṛjān sūryo ná raçmībhiḥ,  
çárdhan támāṁsi jighnase.

9.100.8<sup>c</sup> (Rebhasanu Kāçyapāu ; to Pavamāna Soma)  
pāvamāna máhi çrāvaç, citrébhir yaṣi raçmībhiḥ, 65 9.4.1<sup>b</sup>  
çárdhan támāṁsi jighnase víçvāni daçúṣo grhé.

Cf. 9.66.24<sup>c</sup>, kṛṣṇá támāṁsi jāñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1<sup>b</sup>.

**8.44.6<sup>c</sup>** : 8.43.24<sup>c</sup>, agnīm ile sá u çravat.

**8.44.9<sup>c</sup>** : 6.52.12<sup>c</sup>, cikitvān dáivyaṁ jánam.

**8.44.10<sup>a</sup>**, vípraṁ hótāram adrúham : 6.15.7<sup>c</sup>, vípraṁ hótāram puruvāram adrúham.

**8.44.11<sup>b</sup>** : 7.15.13<sup>b</sup>, prāti śma deva rīṣataḥ.

**8.44.13<sup>a</sup>** : 7.16.1<sup>b</sup>, urjó nápatam á huve.

**8.44.14<sup>b</sup>** : 1.12.12<sup>a</sup> ; 10.21.8<sup>a</sup>, āgne çukréṇa çociṣa.

**8.44.14<sup>c</sup>** : 1.12.4<sup>c</sup> ; 5.26.5<sup>c</sup>, deváir á satsi barhīsi.

**8.44.19<sup>a</sup>** : 3.10.1<sup>a</sup>, tvám agne manīṣīṇaḥ.

**8.44.19<sup>c</sup>** : 1.5.8<sup>c</sup>, tvám vardhantu no girāḥ.

**8.44.25<sup>b</sup>** : 8.6.4<sup>c</sup>, samudrāyeva sīndhavāḥ.

**8.44.27<sup>c</sup>**, stómair iṣemāgnāye : 8.43.11<sup>c</sup>, stómair vidhemāgnaye.

**8.44.28<sup>a</sup>** : 2.5.8<sup>c</sup>, ayám agne tvé ápi.



8.44.28<sup>c</sup>: 1.10.9<sup>c</sup>, tāsmai pavaka mṛṣaya.

8.45.1<sup>b</sup>, stṛpānti barhīr anuṣāk : 1.13.5<sup>a</sup>, stṛpitā barhīr anuṣāk : 2.41.2<sup>b</sup>, tisṛā  
barhīr anuṣāk.

8.45.1<sup>a</sup>—3<sup>c</sup>, yéṣām indro yúva sákha.

8.45.4<sup>bc</sup> (Triṣoka Kāṇva ; to Indra)

á bundám vṛtrahá dade jātāḥ pṛchad ví mātáram,  
ká ugrāḥ ké ha ṛṇvire.

8.77.1<sup>bc</sup> (Kurusuti Kāṇva ; to Indra)

jajñānó nú çatákratur ví pṛchad iti mātáram,  
ká ugrāḥ ké ha ṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5<sup>a</sup> with  
práti tvā çavast vadad : in 8.77.2<sup>a</sup> with ád im çavasy ábravid. See Aufrecht in the Preface to  
his second edition of the R̥g-Veda, p. xxiv. ; Bergaigne, iii. 105 ; Pischel, Ved. Stud. i. 310 ff.  
(Cf. also ibid. ii. 246.)

8.45.7<sup>c</sup>, rathítamo rathínām : 1.11.10, rathítamam rathínām.

8.45.10<sup>b</sup> (Triṣoka Kāṇva ; to Indra)

vṛjyāma te pári dvísó 'ram te çakra dāvāne,  
gaméméd indra gómataḥ.

8.92.26<sup>c</sup> (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

āram hí śma sutéṣu naḥ sómeṣv indra bhúṣasi,  
āram te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities ; ready, O Çakra, for the gift of thee, that  
hast cattle (to give), would we come !' As regards 8.92.26 Ludwig, 623, renders, 'bereit  
stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.'  
This translation makes Indra the subject of both distichs ; unlikely, because the pāda āram  
te çakra dāvāne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready  
for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same  
difficulty : 'Denn passend, Indra, mühest du dich für uns bei dem gebrauten Trank, o Indra,  
deiner Gab' gemässe.' We must translate : 'Ready, forsooth, O Indra, thou dost attend our  
pressed soma drinks ; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical :  
supply the verb gachāmaḥ, or the like, and observe 8.92.27<sup>c</sup>, āram gamāma te vayām. The  
elliptical construction of the repeated pāda in 8.92.26<sup>c</sup> is certainly secondary and after-born,  
as compared with its expressed construction in 8.45.10<sup>b</sup>.

[8.45.11<sup>a</sup>, çánāṣ cid yānto adrivaḥ : 8.61.4<sup>d</sup>, maksú cid, &c.]

8.45.13<sup>a</sup> : 3.42.6<sup>a</sup>, vidmā hí tvā dhanamjayām.

8.45.15<sup>c</sup>, tāsya no véda á bhara : 1.81.9<sup>c</sup>, téṣām no véda á bhara.

[8.45.21<sup>a</sup>, stotráṁ indráya gāyata : 8.89.1<sup>a</sup>, bṛhád indráya gāyata.]

[8.45.21<sup>b</sup>, purunṛpnāya sátvane : 6.45.22<sup>b</sup>, puruhutāya sátvane.]

8.45.29<sup>c</sup>: 1.5.2<sup>c</sup>, indram sóme sácā suté.

8.45.33<sup>c</sup>: 8.6.25<sup>c</sup>, yád indra mṛláyasi naḥ ; also refrain in 8.93.28<sup>c</sup>–30<sup>c</sup>.

8.45.40<sup>c</sup>–42<sup>c</sup>, vásu sparhám tād á bhara.

8.46.3<sup>b+c</sup> (Vāṇa Aṇya ; to Indra)  
ú yasya te mahimūnam gātamūte gātakrato,  
gīrbhīr grṇānti kārāvah.

8.99.8<sup>b</sup> (Nṛmedha Āṅgīrasa ; to Indra)  
iṣkartārā ʾniṣkṛtām sāsakṛtām gātamūtiṁ gātakratum,  
samānām indram āvase havāmahe vāsavānam vasujvām.

8.54 (Val. 6).1<sup>b</sup> (Matarīṣvan Kāva ; to Indra)  
etát ta indra viryam gīrbhīr grṇānti kārāvah,  
té stobhanta ūjam āvan ghṛtaçūtām pūráso nakṣan dhṛtibhiḥ.

The accent of grṇānti in 8.54.1<sup>b</sup> seems to imitate 8.46.3<sup>c</sup>, secondarily and improperly.—  
Further instances of the cadence, grṇānti kārāvah under 6.45.33.

8.46.6<sup>c</sup>: 6.54.8<sup>c</sup> ; 8.26.22<sup>b</sup> ; 53 (Val. 5).1<sup>d</sup>, íṣanam rāyā imahe.

8.46.8<sup>a+b</sup> (Vāṇa Aṇya ; to Indra)  
yás te mádo váreṇyo yá indra vṛtrahántamaḥ,  
yá adadīḥ svar nṛbhīr yāḥ pñtanāsu duṣṭarāḥ.

9.61.19<sup>a</sup> (Amahiyu Āṅgīrasa ; to Soma Pavamāna)  
yás te mádo váreṇyas tenā pavasvīndhasā,  
devāvīr aghaṇasahā.

9.24.7<sup>c</sup>

8.92.17<sup>b</sup> (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)  
yás te citráçravastamo yá indra vṛtrahántamaḥ,  
yá ojadātamo mādah.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svā), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12<sup>c</sup>, asmākebhīr nṛbhīr átrā svar jāya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭáro viçvavāra çravāyyah), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19 ; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing motifs.—Cf. the pādas, vṛṣā mádo váreṇyah, 1.175.2<sup>b</sup>, and (for 8.46.8<sup>d</sup>), sá çūro ástā pñtanāsu duṣṭarāḥ, 4.36.6<sup>b</sup>.

8.46.9<sup>d</sup> (Vāṇa Aṇya ; to Indra)  
yó duṣṭáro viçvavāra çravāyyo vájeçv ásti tarutá,  
sá naḥ çaviṣṭha sávanā vaso gahi gaméma gómati vrajé.

8.51 (Val. 3).5<sup>d</sup> (Çruṣṭigu Kāva ; to Indra)  
yó no datā vásunām indram tām hūmahe vayām,  
vidmā hy āsya sumatīm nāvīyasīm gaméma gómati vrajé.

6.46.3<sup>b</sup>

Cf. 1.86.3<sup>a</sup>, sá gántā gómati vrajé ; and 7.32.10<sup>d</sup>, gamat sá gómati vrajé.

379] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.47.18

[8.46.13<sup>b</sup>, purasthatā maghāva vṛtrahā bhuvat: 10.23.2<sup>b</sup>, indro maghāir maghāva, &c.]

8.46.20<sup>d</sup>: 8.22.2<sup>b</sup>, bhujyūm vājeṣu pūrvyam.

8.47.1<sup>a</sup> (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dācūse,] 6<sup>a</sup> 5.71.3<sup>b</sup>  
yām aditya abhi druho rākṣatha nēm aghām naçad [anehāso va utāyaḥ suutāyo  
va utāyaḥ.] 6<sup>a</sup> refrain, 8.47.1<sup>ef</sup>—18<sup>ef</sup>

8.67.4<sup>a</sup> (Matsya Saṁmāda, or others; to Adityas)

māhi vo mahatām āvo [vāruṇa mitrāryaman,] 6<sup>a</sup> 5.67.1<sup>c</sup>  
[āvānsy ā vṛṇmahe.] 6<sup>a</sup> 8.26.1<sup>c</sup>

See the estimate of 8.67.4 under 8.26.21<sup>c</sup>.

8.47.1<sup>b</sup>, vāruṇa mitra dācūse: 5.71.3<sup>b</sup>, vāruṇa mitra dācūsaḥ.

8.47.1<sup>ef</sup>—18<sup>ef</sup>, anehāso va utāyaḥ suutāyo va utāyaḥ.

Cf. 5.65.5<sup>a</sup>, anehāsas tvótayaḥ.

8.47.5<sup>c</sup>: 1.4.6<sup>c</sup>, syāméd indrasya çarmaṇi.

8.47.9<sup>b</sup>: 6.75.12<sup>d</sup>, 17<sup>d</sup>, āditiḥ çārma yachatu.

8.47.9<sup>c</sup> (Trita Āptya; to Ādityas)

āditir na uruṣyatv [āditiḥ çārma yachatu,] 6<sup>a</sup> 6.75.12<sup>d</sup>  
mātā mitrāsya revāto [ryamṇó vāruṇasya cānehāso va utāyaḥ suutāyo va  
utāyaḥ.] 6<sup>a</sup> d: 1.136.2<sup>e</sup>; ef: refrain, 8.47.1<sup>ef</sup>—18<sup>ef</sup>

10.36.3<sup>b</sup> (Luça Dhānaka; to Viçve Devaḥ)

viçvasmān no āditiḥ pātva ānhaso mātā mitrāsya vāruṇasya revātāḥ,  
svārvaj jyōtir avṛkāṁ naçimahi [tād devūnām āvo adyū vṛṇmahe.]

6<sup>a</sup> refrain, 10.36.2<sup>d</sup>—12<sup>d</sup>

8.47.9<sup>d</sup>: 1.136.2<sup>e</sup>, aryamṇó vāruṇasya ca.

8.47.15<sup>c</sup>, 17<sup>c</sup>, tritē (17<sup>c</sup>, evā) duṣvāpnayām sārvaṁ.

8.47.18<sup>ab</sup> (Trita Āptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma oābhūmānāgasō vayām,  
uṣo yāsmād duṣvāpnayād ābhāiṣmāpa tād uchativ [anehāso va utāyaḥ suutāyo va  
utāyaḥ.] 6<sup>a</sup> refrain, 8.47.1<sup>ef</sup>—18<sup>ef</sup>

10.164.5<sup>ab</sup> (Pracetās Āṅgirasas; Duṣvapnaghnam)

ājāiṣmādyāsanāma oābhūmānāgasō vayām,

jāgratsvapnāḥ saṁkalpāḥ pāpō yām dvīsmās tām sā vchatu yō no dvēṣṭi  
tām vchatu.

The repeated distich fits best, we may suppose, in 8.47.18<sup>ab</sup>. On the metre of 10.164.5<sup>c</sup> see Oldenberg, Prol. p. 39.

**8.48.2<sup>c</sup>** (Pragātha Kāṇva ; to Soma)

antāc ca prāga āditir bhavāsy avayātā hāraso dāivyasya,  
indav indrasya sakhyām juṣāṇāḥ crāuṣṭiva dhūram ānu rayā r̥dhyāḥ.

9.97.11<sup>c</sup> (Manyu Vāsistha ; to Pavamāna Soma)

ādha dhārāya mādhvā prcānās tiró rōma pavate ādrīdugdhaḥ,  
indur indrasya sakhyām juṣāṇó devó devāsyā matsaró mādāya.

[8.48.4<sup>d</sup> : see under 8.18.22<sup>c</sup>.]

[8.48.6<sup>b</sup>, prá cakṣaya kṛṇuhí vásyaso naḥ : 4.2.20<sup>c</sup>, úc chocasva kṛṇuhí, &c.]

**8.48.8<sup>a</sup>** (Pragātha Kāṇva ; to Soma)

sóma rājan mṛlāyā naḥ svastí táva smasi vratyās tāsya viddhi,  
ālartī dākṣa utá manyúr indo mú no aryó anukāmám pára dah.

10.59.6<sup>d</sup> (Bandhu Gāupāyana, &c. ; to Asuntī)

āsunte pūnar asmāsu cākṣuḥ pūnaḥ praṇám ihá no dhehi bhógam,  
jyók paçyema sūryam uccārantam, ānumate mṛlāyā naḥ svastī.

~~68~~ 4.24.5<sup>b</sup>

**8.48.9<sup>c</sup>** (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopá gūtre-gātre niṣasāththā nrcákṣāḥ,  
yát te vayām pramināma vratāni sá no mṛḷa suśakhā deva vásyāḥ.

10.2.4<sup>a</sup> (Trita Aptya ; to Agni)

yád vo vayām pramināma vratāni vidūṣām devā áviduṣṭarāsaḥ,  
agnīṣ tād viçvam á prṇāti vídvān yébhīr devūn ṛtūbhiḥ kalpáyāti.

Cf. 1.25.1.

**8.48.11<sup>d</sup>** : 1.113.16<sup>d</sup>, áganma yātra pratirānta áyulḥ.

[8.48.12<sup>b</sup>, ámartyo mārtyāḥ ávivēça : 4.58.3<sup>d</sup>, mahó devó mārtyāḥ á viveça.]

**8.48.13<sup>d</sup>** : 4.50.6<sup>d</sup> ; 5.55.10<sup>d</sup> ; 8.40.12<sup>d</sup> ; 10.121.10<sup>d</sup>, vayām syāma pátayo rayñám.

**8.48.14<sup>c</sup>**, váyam sómasya viçváha priyāsah : 2.12.15<sup>c</sup>, vayām ta indra viçváha priyūsah.

**8.48.14<sup>d</sup>** : 1.117.25<sup>d</sup> ; 2.12.15<sup>d</sup>, suvīraso vidátham á vadema.

**8.49(Vāl.1).1<sup>b</sup>** (Praskāṇva Kāṇva ; to Indra)

abhí prá vaḥ surádhasam indram arca yáthā vidé,  
yó jarit̥fbhyo magháva purt̥vāsuh sahásreṇeva cīkṣati.

8.69.4<sup>b</sup> (Priyamedha Āṅgīrasa ; to Indra)

abhí prá gópatim giréndram arca yáthā vide,  
sūnūm satyāsyā sátpatim.

See Grassmann's inconsistent renderings, i. 485 ; ii. 435, occasioned by vaḥ in 8.49.1<sup>a</sup> : arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

**8.49(Vāl.1).5<sup>a</sup>** : 8.5.7<sup>a</sup>, á na stómam úpa dravát.

8.49(Vāl.1).5<sup>o</sup> (Praskaṇva Kāṇva ; to Indra)

ā na stómam ūpa dravád, dhiyānó áçvo ná sótrbhīh,

yām te svadhāvan svadāyanti dhenáva indra kāṇveṣu ratāyaḥ.

8.5.7<sup>a</sup>

8.50(Vāl.2).5<sup>o</sup> (Puṣṭigu Kāṇva ; to Indra)

ā naḥ sóme svadhvará iyānó átyo ná toçate,

yām te svadhāvan svādanti gūrtāyaḥ pāure chandayase hāvam.

The repeated pāda in the second Vāḷakhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7<sup>a</sup>.

8.49(Vāl.1).6<sup>o</sup> (Praskaṇva Kāṇva ; to Indra)

ugrām ná virām námasopa sédima vibhūtim áksitāvasum,

udrīva vajrinn avató ná siñcaté kṣārantīndra dhītāyaḥ.

8.50(Vāl.2).6<sup>o</sup> (Puṣṭigu Kāṇva ; to Indra)

prá virām ugrām vívicim dhanaspītam vibhūtim rādhaso mahāh,

udrīva vajrinn avató vasutvaná sádū pīpetha dāçūse.

8.49(Vāl.1).7<sup>ab</sup>, yád dha nūnám yád vā yajñé yád vā prthivyaṁ ádhi . . . ugrá

ugrēbhīr á gahi : 8.50(Vāl.2).7<sup>ab</sup>, yád dha nūnám parāvátī yád vā

prthivyaṁ divi . . . ṛṣvā ṛṣvēbhīr á gahi ; 8.3.17<sup>d</sup>, ugrá ṛṣvēbhīr á gahi.

8.49(Vāl.1).8<sup>o</sup> (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnāsya góinataḥ,

yáthā právo maghavan médhyañtithim yáthā nīpātithim dhāne.

8.50(Vāl.2).9<sup>o</sup> (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyāma çūra návyasaḥ,

yáthā práva étaçam kṛtvye dhāne yáthā váçam dāçavraje.

8.2.24.8<sup>b</sup>

For the relation of these two stanzas see under 8.24.8<sup>b</sup>.

8.49(Vāl.1).10<sup>ao</sup> (Praskaṇva Kāṇva ; to Indra)

yáthā kāṇve maghavan trasýádasyavi yáthā pakthé dāçavraje,

yáthā góçarye ásanor ṛjīçvaníndra gómad dhiraṇyavat.

8.50(Vāl.2).10<sup>ao</sup> (Puṣṭigu Kāṇva ; to Indra)

yáthā kāṇve maghavan médhe adhvaré dirghānthe dāmūnasi,

yáthā góçarye ásiṣāso adrivo máyi gotráṁ hariçríyam.

8.50(Vāl.2).5<sup>o</sup>, yām te svadhāvan svādanti gūrtāyaḥ : 8.49(Vāl.1).5<sup>o</sup>, yām te svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6<sup>o</sup>, udrīva vajrinn avató vasutvaná : 8.49(Vāl.1).6<sup>o</sup>, udrīva vajrinn avató na siñcaté.

8.50(Vāl.2).7<sup>ab</sup>, yád dha nūnám parāvátī yád vā prthivyaṁ divi . . . ṛṣvā ṛṣvēbhīr á gahi : 8.49(Vāl.1).7<sup>ab</sup>, yád dha nūnám yád vā yajñé yád vā prthivyaṁ ádhi . . . ugrá ugrēbhīr á gahi ; 8.3.17<sup>d</sup>, ugrá ṛṣvēbhīr á gahi.

8.50(Vāl.2).9<sup>b</sup>: 8.24.8<sup>b</sup>, vidyāma çura nāvyaṣaḥ.

8.50(Vāl.2).9<sup>c</sup>, yāthā prāva étaçam kṛtvye dhāne: 8.49(Vāl.1).9<sup>c</sup>, yāthā prāvo maghavan médhyātithim.

8.50(Vāl.2).10<sup>ac</sup>, yāthā kāṇve maghavan médhe adhvaré . . . yāthā gōçarye ásisāso adrivah: 8.49(Vāl.1).10<sup>ac</sup>, yāthā kāṇve maghavan trasádasyavi . . . yāthā gōçarye asanor rjiçvani.

8.51(Vāl.3).1<sup>ab</sup> (Çruṣṭigu Kāṇva; to Indra)  
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám,  
nípatithau maghavan médhyātithau puṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1<sup>ab</sup> (Āyu Kāṇva; to Indra)  
yāthā mánāu vívasvati sómam çakrápibaḥ sutám,  
yāthā trté chānda indra jújoṣasy āyāu mādayase sácā. cf. 8.4.2<sup>b</sup>

8.51(Vāl.3).5<sup>b</sup>: 6.46.3<sup>b</sup>, indram tām hūmahe vayám.

8.51(Vāl.3).5<sup>d</sup>: 8.46.9<sup>d</sup>, gamēma gómati vrajé.

For remoter parallels see under 8.46.9<sup>d</sup>.

8.51(Vāl.3).6<sup>ab+cd</sup> (Çruṣṭigu Kāṇva; to Indra)  
yásmāi tvám vaso dānāya çikṣasi sá rāyās pōṣam açnute,  
tām tvā vayám maghavann indra girvanāḥ sutāvanto havāmahe.

8.52(Vāl.4).6<sup>ab</sup> (Āyu Kāṇva; to Indra)  
yásmāi tvám vaso dānāya mánhase sá rāyās pōṣam invati,  
vasūyāvo vásupatim çatakrátum stómair indram havāmahe. cf. 8.52(Vāl.4).6<sup>cd</sup>

8.61.14<sup>cd</sup> (Bharga Prāgātha; o Indra)  
tvám hi rādhaspate rādhaso mahāḥ kṣáyasyāsi vidhatāḥ,  
tām tvā vayám maghavann indra girvanāḥ sutāvanto havāmahe.

For further instances of the pāda, sutāvanto havāmahe, see next item.—Note that 8.52(Vāl.4).6<sup>cd</sup> = 8.61.10<sup>cd</sup>.—The cadence dānāya mánhase also in 8.61.8<sup>b</sup>.

8.51(Vāl.3).6<sup>cd</sup> = 8.61.14<sup>cd</sup>, tām tvā vayám maghavann indra girvanāḥ sutāvanto havāmahe; 8.17.3<sup>c</sup>; 93.30<sup>b</sup>, sutāvanto havāmahe.

8.52(Vāl.4).1<sup>ab</sup>, yāthā mánāu vívasvati sómam çakrápibaḥ sutám: 8.51(Vāl.3).1<sup>ab</sup>,  
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1<sup>d</sup>, āyāu mādayase sácā: 8.4.2<sup>b</sup>, indra mādayase sácā.]

[8.52(Vāl.4).8<sup>c</sup>, yásmāi viṣṇus trīṇi padā vicakramé: 1.22.18<sup>a</sup>; 8.12.27<sup>b</sup>, trīṇi  
padā ví cakrame (1.22.18<sup>a</sup>, vicakramé).]

8.52(Vāl.4).4<sup>cd</sup>, tám tvā vayām sudūghām iva godūho juhūmāsi ṛvasyāvah :  
1.4.1<sup>bc</sup>, sudūghām iva góduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10<sup>o</sup>.

8.52(Vāl.4).5<sup>b</sup> (Āyu Kāṇva ; to Indra)  
yó no datá sá nah pitá mahān ugrá iṇānakft,  
áyamann ugró magháva purúvāsúr gór ácvasya prá datu nah.

8.65.5<sup>b</sup> (Pragātha Kāṇva ; to Indra)  
índra gr̥ṇisá u stuṣé mahān ugrá iṇānakft,  
éhi nah sutām piba.

For 8.65.5<sup>a</sup> cf. 2.20.4<sup>a</sup>, tám u stuṣa índrañ tám gr̥ṇiṣo.

8.52(Vāl.4).6<sup>ab</sup>, yásmāi tvām vaso dānūya mánhase sá rāyās pōsam invati :  
8.51(Vāl.3).6<sup>ab</sup>, yásmāi tvām vaso dānūya cikṣasi sá rāyās pōsam  
aṇnute.

8.52(Vāl.4).6<sup>cd</sup> (Ayu Kāṇva ; to Indra)  
,yásmāi tvām vaso dānūya mánhase sá rāyās pōsam invati,] 8.51(Vāl.3).6<sup>ab</sup>  
vasūyávo vásupatim̐ çatákratuñ stómāir índrañ havāmahe.

8.61.10<sup>cd</sup> (Bhargā Pragātha ; to Indra)  
ugrābhūr mrakṣakftvā purāṇdaró yádi me ṛṇāvad dhávam,  
vasūyávo vásupatim̐ çatákratuñ stómāir índrañ havāmahe.

Note that 8.61.14<sup>cd</sup> = 8.51(Vāl.3).6<sup>cd</sup>.

8.52(Vāl.4).10<sup>b</sup> : 8.7.22<sup>b</sup>, sám kṣoñí sám u sūryam.

8.53(Vāl.5).1<sup>d</sup> : 6.54.8<sup>o</sup> ; 8.26.22<sup>b</sup> ; 46.6<sup>o</sup>, iṇānam rāyá imahe.

8.53(Vāl.5).2<sup>b</sup>, vavṛdhāno divé-dive : 8.12.28<sup>b</sup>, vavṛdhāte divé-dive.

8.53(Vāl.5).2<sup>d</sup> : 8.11.9<sup>b</sup>, vājayānto havāmahe.

[8.53(Vāl.5).3<sup>cd</sup>, yé parāvāti sunviré jánesv á yé arvāvatíndavaḥ : 8.93.6<sup>ab</sup> ;  
9.65.22<sup>ab</sup>, yé sómāsah parāvāti yé arvāvatí sunviré.]

8.53(Vāl.5).4<sup>d</sup> : 8.4.12, yātrā sōmasya tīmpāsī.

8.53(Vāl.5).6<sup>d</sup>, krátuñ punatá ānuṣák : 8.12.11<sup>b</sup>, krátuñ punṛta ānuṣák.

8.53(Vāl.5).7<sup>a</sup> : 5.35.1<sup>a</sup>, yás te sādhiṣṭhó 'vase.

8.54(Vāl.6).5<sup>c</sup>, téna no bodhi sadhamād̐yo vṛdhé : 8.3.1<sup>o</sup>, āpír no bodhi sadha-  
ād̐yo vṛdhé.

8.54(Vāl.6).1<sup>b</sup> : 8.46.3<sup>o</sup>, gr̥bhír gr̥ṇānti karávaḥ.

8.54(Vāl.6).6<sup>d</sup> : 4.8.6<sup>b</sup>, sasavāñso ví ṛṇvire.

8.54.7—] *Part 1: Repeated Passages belonging to Book VIII* [384

8.54(Vāl. 6).7<sup>d</sup>: 9.61.15<sup>b</sup>, dhukṣāsva pipyūṣm iṣam ; 8.7.3<sup>c</sup>, dhukṣánta pipyūṣm iṣam ; 8.13.25<sup>c</sup>, dhukṣāsva pipyūṣm iṣam ávā ca nah.

[8.54(Vāl. 6).8<sup>a</sup>, vayám ta indra stómebhir vidhema : 5.4.7<sup>a</sup>, vayám te agna uktháir vidhema.]

8.55(Vāl. 7).1<sup>c</sup> (Kṛṣa Kāṇva ; Praskāṇvasya danastutiḥ)  
bhúríd indrasya víryām vy ákhyam abhy áyati,  
rádhas te dasyava vṛka.

8.56(Vāl. 8).1<sup>a</sup> (Pṛṣadhra Kāṇva ; Praskāṇvasya danastutiḥ)  
práti te dasyave vṛka rádho adarṣy áhrayam,  
dyáur ná prathinú čávaḥ.]

cf. 1.8.5<sup>c</sup>

For the appraisal of 8.56.1 see under 1.8.5<sup>c</sup>.—For 8.55.1<sup>a</sup> cf. 1.80.8<sup>a</sup>, mahát ta indra víryam.

8.56(Vāl. 8).1<sup>c</sup> : 1.8.5<sup>c</sup>, dyáur ná prathinú čávaḥ.

[8.56(Vāl. 8).5<sup>c</sup>, agníḥ čukréṇa čociṣā : ágne čukréṇa, &c. ; see under 1.12.12.]

[8.57(Vāl. 9).2<sup>a</sup>, yuvám devás tráya ekādaçásah : 9.92.4<sup>b</sup>, víçve devás, &c.]

8.57(Vāl. 9).4<sup>a</sup>, ayám vām bhāgó níhito yajatrā : 1.183.4<sup>c</sup>, ayám vām bhāgó níhita iyám gíḥ.

8.59(Vāl. 11).1<sup>d</sup> (Suparṇa Kāṇva ; to Indra and Varuṇa)  
imáni vām bhāgadhéyaṇi sisrata indrávaruṇa prá mahé sutéṣu vām,  
yajñé-yajñe ha sávanā bhuraṇyátho yát sunvaté yájamānāya čikṣathaḥ.

10.27.1<sup>b</sup> (Vasukra Āindra ; to Indra)  
ásat sú me jaritaḥ sábhivegó yát sunvaté yájamānāya čikṣam,  
ánaçirdām ahám asmi prahantá satyadhvṛtaṁ vṛjināyāntam ābhúm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pádas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3<sup>c</sup>.

[8.59(Vāl. 11).2<sup>b</sup>, indrávaruṇa mahimānam áçata : 1.85.2<sup>a</sup>, tá ukṣitáso mahimānam áçata.]

[8.59(Vāl. 11).3<sup>c</sup>, tábhír dāçvānsam avataṁ čubhas pati : 1.47.5<sup>c</sup>, tábhíḥ év āsmān avataṁ, &c.]

8.59(Vāl. 11).7<sup>b</sup> (Suparṇa Kāṇva ; to Indra and Varuṇa)  
indrāvaruṇa sāumanasām ádṛptaṁ ráyás póṣam yájamāneṣu dhattam,  
prajāṁ puṣṭím bhutím asmāsu dhattam dirghāyutváya prá tirataṁ na áyuh.



10.17.9<sup>d</sup> (Devaprasava Yāmāyana ; to Sarasvatī)  
 sárasvatīm yām pitáro hávante dakṣiṇá yajñám abhinakṣamanāḥ,  
 sahasrārgḥām iló átra bhāgām rāyás pōsam yájamāneṣu **īḥṣi.**

10.122.8<sup>c</sup> (Citramahā Vasiṣṭha ; to Agni)  
 ní tvā vasiṣṭhā ahvanta vājinaṁ gr̥ṇāto agne vidátheṣu vedhásah,  
 rāyás pōsam yájamāneṣu dhārāya yūyam pāta svastibhiḥ sáda nah. ]  
*refrain, 7.1.20<sup>d</sup> ff.*

8.60.1<sup>b</sup>: 5.20.3<sup>a</sup>; 26.4<sup>c</sup>; 10.21.1<sup>b</sup>, hótāraṁ tvā vṛṇīmahe.

8.60.2<sup>d</sup>: 8.23.22<sup>b</sup>; 39.8<sup>e</sup>; 102.10<sup>c</sup>, agnīm yajñēsu pūrvyām.

8.60.3<sup>c</sup>, mandró yájiṣṭho adhvarēṣv ídyah: 4.7.1<sup>b</sup>, hótā yájiṣṭho adhvarēṣv ídyah.

8.60.3<sup>d</sup>: 1.127.2<sup>c</sup>, viprebhiḥ çukra mánmabhiḥ.

8.60.4<sup>d</sup> (Bhargava Prāgātha ; to Agni)  
 ádrogham ū vahoçatō yaviṣṭhya devūn ājasa vitāye,  
 abhī prāyāṁsi súdhitā vaso gahi mándasva dhítibhir hitāḥ.

10.140.3<sup>b</sup> (Agni Pāvaka ; to Agni)  
 ūrjo napaj jātavedaḥ suçastibhir mándasva dhítibhir hitāḥ,  
 tvé iṣaḥ saṁ dadhur bhūrivarpasaç citrótayo vāmājātāḥ.

8.60.8<sup>a</sup>, mū no mātāya ripāve rakṣasvine; 8.22.14<sup>c</sup>, mū no mātāya ripāve  
 vājinvasū.

[8.60.10<sup>a</sup>, pāhī viçvasmād rakṣāso ārāvṇaḥ: see under 1.36.15.]

8.60.12<sup>a</sup>, yéna vānsāma pftanāsu çārdhataḥ: 6.19.8<sup>c</sup>, yéna vānsāma pftanāsu  
 çātrūn.

8.60.14<sup>d</sup>: 8.23.27<sup>a</sup>, vāṁsvā no vāryā purū.

8.60.17<sup>d</sup>: 1.127.2<sup>c</sup>; 8.23.7<sup>b</sup>, hótāraṁ carṣanīnām.

8.60.18<sup>cd</sup>, iṣanyāya nah pururūpam ū bhara vājān nēdiṣṭham utāye: 8.1.4<sup>cd</sup>,  
 ūpa kramasva pururūpam ū bhara vājān nēdiṣṭham utāye.

8.60.19<sup>b</sup> (Bhargava Prāgātha ; to Agni)  
 āgne jārītar viçpātis tepānō deva rakṣásah,  
 āproṣivān gr̥hāpatir mahān asi divās pāyūr duronayūḥ.

8.102.16<sup>b</sup> (Prayoga Bhārgava, or others; to Agni)  
 āgne ghṛtāsya dhítibhis tepānō deva çociśā,  
 ū devān vakṣi yākṣi ca.]

*cf.* 5.26.1<sup>c</sup>

Note that 8.60.2<sup>d</sup> = 8.102.10<sup>c</sup>.

[8.61.4<sup>d</sup>, makṣú cid yánto adrivaḥ: 8.45.11<sup>a</sup>, cānāṣ cid, &c.]

8.61.5<sup>b</sup>: 10.134.3<sup>d</sup>, indra vícṣvabhīr utībhiḥ; 8.12.5<sup>c</sup>, indra vícṣvabhīr utībhir  
vaváksītha; 8.32.12<sup>c</sup>, indro vícṣvabhīr utībhiḥ.

8.61.6<sup>b</sup> (Bharga Prāgātha; to Indra)

páuró ácvasya purukṣd gávām asy úto deva hiranyáyaḥ,  
nákir hí dānaḥ parimārdhisat tvé yád-yad yāmi tād á bhara.

9.107.4<sup>d</sup> (Sapta R̥sayaḥ; to Pavamāna Soma)

punānáḥ soma dhārayāpó vásāno ar̥sasi,

á ratnadhá yónim ṛtása sīdasya úto deva hiranyáyaḥ.

Translate 8.61.6, 'A Paura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word páurá is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression úto deva hiranyáyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this páda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtá, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression úto deva hiranyáyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompátama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4<sup>b</sup> cf. 9.107.26<sup>a</sup>.

8.61.10<sup>cd</sup>: 8.52(Val. 4).6<sup>cd</sup>, vasúyávo vásupatīm catákratuṁ stómāir indraṁ  
havāmahe.

8.61.13<sup>d</sup> (Bharga Prāgātha; to Indra)

yāta indra bhāyāmahe táto no ábhayaṁ kṛdhi,  
māghavañ chagdhí táva tán na utībhir ví dvīṣo ví mṛdho jahi.

10.152.3<sup>a</sup> (Çasa Bhāradvāja; to Indra)

ví rákṣo ví mṛdho jahi ví vṛtrása hánu ruja,

ví manyúm indra vṛtrahann amṛtrasyābhīdīśataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14<sup>cd</sup>: 8.51(Val. 3).6<sup>cd</sup>, tám tvā vayāṁ maghavann indra girvaṇaḥ sutāvantō  
havāmahe: 8.17.3<sup>c</sup>; 8.93.30<sup>b</sup>, sutāvanto havāmahe.

8.62.1<sup>e</sup>—6<sup>e</sup>, 7<sup>d</sup>—9<sup>d</sup>, 10<sup>e</sup>—12<sup>e</sup>, bhadrá indrasya rātāyaḥ.

[8.62.4<sup>b</sup>, indra brāhmāṇi vārdhanā: 5.73.10<sup>a</sup>, imū brāhmāṇi vārdhanā.]

[8.63.2<sup>c</sup>, ukthā brāhma ea cāṁsya: 1.8.10<sup>b</sup>, stōma ukthām ca cāṁsya.]

[8.63.3<sup>c</sup>, stuṣe tād asya páuṁsyam: 1.80.10<sup>c</sup>, mahāt tād, &c.]

[8.63.6<sup>b</sup>, kṛtāni kártvāni ca: 1.25.11<sup>c</sup>, kṛtāni yā ca kártva.]

8.63.9<sup>b</sup>, urū kramiṣṭa jivāse: 1.155.4<sup>d</sup>, urū kramiṣṭorugāyāya jivāse.

8.64.1<sup>b</sup> : 1.10.7<sup>d</sup>, kṛṇuṣvā rādho adriṇaḥ.

[8.64.4<sup>c</sup>, óbhé pṛṇāsi ródasi : 10.140.2<sup>d</sup>, pṛṇākṣi ródasi ubhé.]

Note the blend reading in TS. 4.2.7.3<sup>a</sup>, ubhe pṛṇākṣi ródasi.

[8.64.6<sup>c</sup>, asmákāṁ kāmam á pṛṇa : 1.16.9<sup>a</sup>, sémām naḥ kāmam á pṛṇa.]

8.64.7<sup>c</sup>, brahmá kás tám saparyati : 8.7.20<sup>c</sup>, brahmá kó vaḥ saparyati.

8.64.10<sup>c</sup> : 8.4.12<sup>d</sup>, tásyéhi prá dravā píḥa.

8.64.12<sup>c</sup>, éhim indra dravā píḥa : 8.17.11<sup>c</sup>, éhim asyá dravā píḥa.

8.65.1<sup>ab</sup> : 8.4.1<sup>ab</sup>, yád indra práḡ ápaḡ údañ nyāḡ vā hūyāse nṛbhiḥ.

8.65.2<sup>b</sup> (Pragātha Kāṇva ; to Indra)

yád vā prasrávaṇe divó mādáyāse svāṇṇare,

yád vā samudré ándhasaḥ.

8.103.14<sup>d</sup> (Sobhari Kāṇva ; to Agni and Maruts)

agne yāhi marútsakhā rudrébhiḥ sómapitaye,

sóbharya úpa suṣṭutim mādáyasva svāṇṇare.

Cf. 8.6.39<sup>a</sup>, mándasvā sú svāṇṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4. note 2.

[8.65.3<sup>c</sup>, indra sómasya pítāye : indram sómasya, &c. ; see under 1.16.3.]

8.65.5<sup>b</sup> : 8.52(Val. 4).5<sup>b</sup>, mahūñ ugrá iṣṇakṛt.

8.65.6<sup>b</sup> : 5.20.3<sup>d</sup> ; 7.94.6<sup>b</sup>, práyasvanto havāmahe.

8.65.6<sup>c</sup> : 1.13.7<sup>c</sup> ; 10.188.1<sup>c</sup>, idám no barhir asáde.

8.65.7 = 4.32.13.

8.65.7<sup>c</sup> = 4.32.13<sup>c</sup> ; 8.43.23<sup>a</sup>, tám tvā vayám havāmahe.

8.65.8<sup>ab</sup>, idám te somyám mádhv ádhukṣann ádribhir nárah : 8.38.3<sup>ab</sup>, idám vam madiráñ mádhv ádhukṣann ádribhir nárah.

8.65.9<sup>c</sup> : 1.9.8<sup>a</sup> ; 44.2<sup>d</sup>, asmé dhehi grávo brhát.

8.65.12<sup>c</sup> (Pragātha Kāṇva ; to Indra)

nápato durgáhasya me sahásreṇa surádhasaḥ,

grávo devéṣv akrata.

10.62.7<sup>d</sup> (Nabhanediṣṭha Manava ; to Viṣve Devāḥ)

indreṇa yujá niḥ srjanta vāgháto vṛajāñ gómantam açvinam,

sahásrañ me dádato aṣṭakarnyāḥ grávo devéṣv akrata.

8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.6<sup>b</sup> : 8.33.15<sup>d</sup>, mádaya dyukṣa somapāḥ.

[8.66.8<sup>c</sup>, sémān na stóman jujusāpā á gahi : 1.16.5<sup>a</sup>, sémān na stóman á gahi.]

8.66.12<sup>c</sup>, tiráč cid aryáh sávaná vaso gahi : 4.29.1<sup>c</sup>, tiráč cid aryáh sávanā purúṇi.

[8.66.13<sup>cd</sup>, nahi tvád anyáh puruhūta kác caná mághavann ásti mardítá ; 1.84.19<sup>c</sup>, ná tvád anyó maghavann asti mardítá.]

8.67.1<sup>c</sup>, 10<sup>c</sup>, sumṛīkán (10<sup>c</sup>, sumṛīkām) abhiṣṭaye.

8.67.4<sup>ab</sup>, máhi vo mahatām ávo várūṇa mītráryaman : 8.47.1<sup>ab</sup>, máhi vo mahatām ávo vái ṇa mītra dāṣṭe.

8.67.4<sup>b</sup> : 5.67.1<sup>c</sup> ; 10.126.2<sup>b</sup>, várūṇa mītráryaman.

8.67.4<sup>c</sup> : 8.26.21<sup>c</sup>, ávāṇsy á vṛṇīmahe.

8.67.6<sup>c</sup> : 8.20.26<sup>b</sup>, ténā no údhi vocata.

8.67.18<sup>b</sup> : 8.18.12<sup>b</sup>, áditya yān mūmocati.

8.68.1<sup>d</sup> : indra čaviṣṭha sátpate : 8.13.12<sup>a</sup>, indra čaviṣṭha satpate.

8.68.5<sup>c</sup> : 8.1.3<sup>b</sup> ; 15.12<sup>b</sup>, nānā hávanta utáye.

8.68.7<sup>b</sup>, indram codāmi pítāye : 3.42.8<sup>b</sup>, sóman codāmi pítāye.

8.68.9<sup>c</sup> (Priyamedha Āṅgīrasa ; to Indra)  
tvótasa tvá yujápsú sūrye mahád dhānam,  
jáyema pṛtsú vajrivaḥ.

8.92.11<sup>c</sup> (Črutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)  
áyama dhívalo dhíyo 'rvadbhiḥ čakra godare,  
jáyema pṛtsú vajrivaḥ.

[8.69.1<sup>a</sup>, prá-pṛa vas triṣṭúbham iṣam : 8.7.1<sup>a</sup>, prá yád vas, &c.]

8.69.3<sup>b</sup> : 1.84.11<sup>b</sup>, sóman črīṇanti pṛcṇayaḥ.

8.69.3<sup>d</sup> : 1.105.5<sup>b</sup>, triṣṭ á rocané diváh.

8.69.4<sup>b</sup> : 8.49(Vál. 1).1<sup>b</sup>, indram arca yátha vidé.

8.69.6<sup>b</sup> : 8.7.10<sup>b</sup>, duduhré vajrīṇe mádhū.

8.69.7<sup>b</sup>, grḥám indraç ca gánvahi : 1.135.7<sup>c</sup> ; 4.49.3<sup>b</sup>, grḥám indraç ca gachatam.

8.69.9<sup>d</sup> : 1.80.9<sup>d</sup>, indraya bráhmódyatam.

8.69.10<sup>d</sup> : 9.1.9<sup>c</sup> ; 4.4<sup>b</sup>, sóman indraya pátave ; 9.24.3<sup>b</sup>, sómendraya pátave.  
Added in proof.

8.69.11<sup>b+</sup> (Priyamedha Āṅgirasa ; to Indra)

āpād indro āpād agnīr viçve devā amatsata,

vāruṇa id ihā kṣayat tām āpo abhy anuṣata vatsām saṁçiqvarir iva.

9.14.3<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ād asya çuṣmīṇo rāse viçve devā amatsata,

yādī gōbbhir vaśyāte.

9.61.14<sup>b</sup> (Amahryu Āṅgirasa ; to Soma Pavamāna)

tām id vardhantu no giro vatsām saṁçiqvarir iva,

yā indrasya hr̥daiḥsāniḥ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14<sup>b</sup> : 8.16.11<sup>c</sup>, indro viçvā āti dvīṣaḥ.

[8.69.15<sup>a</sup>, arbhakó ná kumārakāḥ : 8.30.1<sup>b</sup>, (ar)bhakó dévaso ná kumārakāḥ.]

8.69.16<sup>c</sup> : 6.51.16<sup>b</sup>, svastigām anehāsam.

8.69.17<sup>ab</sup> : 1.36.7<sup>ab</sup>, tām ghem itthā namasvīna ūpa svarājām āsate.

8.69.18<sup>a</sup> : 1.30.9<sup>a</sup>, ānu prasnāsytūkasah.

8.70.3<sup>a</sup> : 8.31.17<sup>a</sup>, nákiṣ tām kārmanā neṣat.

8.71.6<sup>c</sup>, prā no naya vāsyo ácha : 6.47.7<sup>b</sup>, prā no naya pratarām vāsyo ácha ;  
10.45-9, prā tām naya pratarām, &c.

8.71.8<sup>c</sup>, tvām içiṣe vāsūnām : 1.170.5<sup>a</sup>, tvām içiṣe vasupate vāsūnām.

8.71.9<sup>c</sup> : 1.30.10<sup>c</sup>, sákhe vaso jaritfbhyaḥ ; 3.51.6<sup>d</sup>, sákhe vaso jaritfbhyo váyo  
dhah.

8.71.10<sup>d</sup>, purupraçastām utāye : 8.12.14<sup>c</sup>, purupraçastām utāya rtāsya yāt.

[8.71.11<sup>a</sup>, agnīm sūnūm sáhaso jātávedasam : 1.127.1<sup>b</sup>, vāsūm sūnūm, &c.]

8.71.11<sup>d</sup> : 5.22.1<sup>d</sup>, hótā mandrátamo viçi.

[8.71.12<sup>a</sup>, agnīm vo devayajyāyā : 5.21.4<sup>a</sup>, devām vo devayajyāyā.]

8.71.12<sup>b</sup> : 5.28.6<sup>b</sup>, agnīm prayaty adhvaré ; 10.21.6<sup>b</sup>, agne prayaty adhvaré.

8.71.13<sup>b</sup>, içe yó váryāpām : 1.5.2<sup>b</sup> ; 24.3<sup>b</sup>, içānām váryāpām ; 10.9.5<sup>a</sup>, içānā  
váryāpām.

8.72.3—] *Part 1: Repeated Passages belonging to Book VIII* [390

[8.72.3<sup>b</sup>, rudrām paró manisāyā : 5.17.2<sup>d</sup>, mandrām paró, &c.]

8.72.15<sup>a</sup>, ūpa srákveṣu bāpsataḥ : 7.55.2<sup>d</sup>, ūpa srákveṣu bāpsato ní sū svapa.

[8.72.16<sup>a</sup>, ádhukṣat pipyūṣm iṣam : see under 8.7.3.]

8.73.1<sup>b</sup> : 1.46.7<sup>c</sup>, yuñjātham aṣvinā rātham.

8.73.1<sup>c</sup>–18<sup>c</sup>, ānti śád bhūtu vām ávah.

8.73.5<sup>ab</sup>, yád adyá kārhi kārhi cic chuṣṭuyátam imám hávam : 5.74.10<sup>ab</sup>, áṣvinā  
yád dhā kārhi cic chuṣṭuyátam imám hávam.

8.73.10<sup>b</sup>, ṛṇutām ma imám hávam : 2.41.13<sup>b</sup> = 6.52.7<sup>b</sup>, ṛṇutá ma imám  
hávam ; 8.85.2<sup>b</sup>, imám me ṛṇutām hávam.

8.73.14<sup>ab</sup>, á no gávyebhir áṣvyāiḥ sahásrāir ūpa gachatam : 6.60.14<sup>ab</sup>, á no  
gávyebhir áṣvyāir vasavyāir ūpa gachatam.

[8.73.18<sup>a</sup>, pūram ná dhṛṣṇav á ruja : 9.108.6<sup>d</sup>, varmīva dhṛṣṇav, &c.]

[8.74.5<sup>a</sup>, amṛtaṁ jātávedasam : 6.48.1<sup>c</sup>, prá-pṛa vayám amṛtaṁ jātávedasam.]

8.74.5<sup>b</sup>, tirás támaṁsi darçatām : 3.27.13<sup>b</sup>, tirás támaṁsi darçatāḥ.

8.74.7<sup>c</sup>, mándra sújata súkrato : 1.144.7<sup>b</sup>, mándra svádhava řtajata súkrato.

8.74.12<sup>b</sup> : 7.94.5<sup>c</sup>, sabádho vājasātaye.

[8.74.14<sup>d</sup>, vākṣan váyo ná tūgryam : 8.3.23<sup>c</sup>, ástaṁ váyo ná tūgryam.]

8.75.3<sup>b</sup> : 3.24.3<sup>b</sup> ; 8.19.25<sup>c</sup>, sáhasaḥ sūnav áhuta.

8.75.12<sup>ab</sup>, má no asmín maháadhané párá varg bhārabhṛd yatha : 6.59.7<sup>cd</sup>, mā no  
asmín maháadhané párá varktaṁ gáviṣṭiṣu.

8.75.16<sup>c</sup> : 3.42.6<sup>c</sup> ; 8.98.11<sup>c</sup>, ádha te sumnám imahe.

8.76.1<sup>b</sup> : 1.11.8<sup>a</sup>, índram řṇanam ójasā.

8.76.2<sup>c</sup> : 1.80.6<sup>b</sup> ; 8.6.6<sup>b</sup> ; 8.9.3<sup>d</sup>, vájreṇa çatáparvaṇā.

8.76.5<sup>c</sup> (Kurusuti Kāṇva ; to Indra)  
marūtvantam řṇiṣīnam ójasvantaṁ virapçīnam,  
índram řīrbhīr havāmahe.

8.88.1<sup>d</sup> (Nodhas Gautama ; to Indra)

tām vo dasmám řṭiṣāham vásor mandānám ándhasaḥ,

abhi vatsām ná svásareṣu dhenáva, índram řīrbhīr navāmahe. 8.2.2.2<sup>b</sup>

891] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.8a.3

8.76.6<sup>a</sup>: 1.23.7<sup>a</sup>, marútvantaṁ havāmahe.

8.76.6<sup>c</sup>: 1.22.1<sup>c</sup>; 23.2<sup>c</sup>; 4.49.5<sup>c</sup>; 5.71.3<sup>c</sup>; 6.59.10<sup>d</sup>; 8.94.10<sup>c</sup>—12<sup>c</sup>. asyá sómasya  
pitáye.

[8.76.7<sup>b</sup>, pibā sómam çatakrato: 3.37.8<sup>c</sup>, indra sómam, &c.]

8.76.9<sup>b</sup>, sutám sómam diviṣṭiṣu: 1.86.4<sup>b</sup>, sutáh sómo diviṣṭiṣu.

8.76.9<sup>c</sup> (Kurusuti Kāṇva; to Indra)

pibéd indra marútsakhā [sutám sómam diviṣṭiṣu,]

cf. 1.86.4<sup>b</sup>

vájraṁ çiqāna ójasā.

10.153.4<sup>c</sup> (Devajāmaya Indramātarah; to Indra)

tvám indra sajóśasam arkám bibharsī bāhvoḥ,

vájraṁ çiqāna ójasā.

8.76.11<sup>a</sup>: 8.6.38<sup>a</sup>, ánu tvā ródasi ubhé.

8.77.1<sup>bc</sup>, ví prchad íti mātáram, ká ugráh ké ha çṛṇvire: 8.45.4<sup>bc</sup>, jatáh prchad  
ví mātáram, ká ugráh ké ha çṛṇvire.

[8.77.8<sup>a</sup>, téna stotṛbhya á bhara: see under 5.6.1<sup>c</sup>.]

8.78.8<sup>b</sup> (Kurusuti Kāṇva; to Indra)

tvé vásūni sámgaṭā víqṡā ca soma sáubhagā,

sudátv áparihvṛta.

9.4.2<sup>b</sup> (Hiranyastūpa Āṅgirasa; to Soma Pavamāna)

[sánā jyótiḥ sánā svāḥ] víqṡā ca soma sáubhagā,

cf. 9.9.9<sup>c</sup>

áthā no vásyasas kṛdhi.]

cf. refrain, 9.4.1<sup>c</sup>—10<sup>c</sup>

9.55.1<sup>c</sup> (Avatsāra Kāçyapa: to Soma Pavamāna)

yávam-yavam no ándhasā puṣṭám-puṣṭám pári srava,

sóma víqṡā ca sáubhagā.

8.80.2<sup>c</sup>: 6.45.17<sup>c</sup>, sá tvám na indra mṛlaya; cf. also 8.80.1<sup>c</sup>.

8.80.3<sup>a</sup>, kím aṅgá radhracódanaḥ: 6.44.10<sup>d</sup>, kím aṅgá radhracódanaṁ tvāhuḥ.

[8.80.7<sup>c</sup>, iyám dhír ṛtvíyavatī: 8.12.10<sup>a</sup>, iyám ta ṛtvíyavatī (sc. dhíḥ).]

8.81.4<sup>a</sup>: 8.24.19<sup>a</sup>; 95.7<sup>a</sup>, éto nv indram stāvāma.

8.82.2<sup>a</sup>: 1.23.1<sup>a</sup>, tivráḥ sómāsa á gahi.

[8.82.3<sup>c</sup>, bhúvat ta indra çám hṛdé: 10.86.15<sup>c</sup>, manthás ta indra çám hṛdé.]

8.82.5<sup>a</sup>, túbhyāyám ádribhiḥ sutáḥ: 1.135.2<sup>a</sup>, túbhyāyám sómah páripato ádribhiḥ.

8.82.7<sup>a</sup>–9<sup>c</sup>, píbed asya tvám iṣiṣe.

8.82.9<sup>b</sup> (Kustidin Kaṇva; to Indra)

yám te cyeṇáh padábharaṭ tīró rájáñsy áspṛtam,

ṽpíbed asya tvám iṣiṣe.]

ear refrain, 8.82.7<sup>a</sup>–9<sup>c</sup>

9.3.8<sup>b</sup> (Çunahçepa Ājigarti; to Soma Pavamāna)

eṣá dívaṁ vy ásarata tīró rájáñsy áspṛtaḥ,

pávamānaḥ svadhvaráh.

8.83.2<sup>b</sup>: 1.26.4<sup>b</sup>; 4.1.1<sup>b</sup>; 4.55.10<sup>b</sup>; 5.67.3<sup>b</sup>; 8.18.3<sup>b</sup>; 28.2<sup>a</sup>; 10.126.3<sup>b</sup>–7<sup>b</sup>,  
várūṇo mitró aryamā.

8.83.3<sup>c</sup>: 7.66.12<sup>d</sup>, yūyám ṛtāsya rathyaḥ.

[8.83.4<sup>b</sup>, vāmám várūṇa çáñsyam; 8.18.21<sup>b</sup>, nṛvād varuṇa çáñsyam.]

8.83.9<sup>a</sup>: 1.15.2<sup>o</sup>; 6.51.15<sup>a</sup>; 8.7.12<sup>a</sup>, yūyám hí ṣṭhā sudānavah.

8.83.9<sup>b</sup>: 6.51.15<sup>b</sup>, indrajyeṣṭhā abhidyavaḥ.

8.84.1<sup>a</sup>, prēṣṭham vo átithim (stuṣé): 1.186.3<sup>a</sup>, prēṣṭham vo átithim gr̥ṇiṣe.

8.84.1<sup>c</sup>, agnīm rátham ná védyam: 8.19.8<sup>b</sup>, agní rátho ná védyah.

[8.84.3<sup>c</sup>, rákṣa tokám utá tmānā: 1.41.6<sup>b</sup>, víçvaṁ tokám utá tmānā.]

8.84.8<sup>b</sup>: 5.35.7<sup>b</sup>, puroyávānam ājisu.

8.85.1<sup>a</sup>, ā me hávaṁ nāsatyā: 1.183.5<sup>d</sup>, ū me hávaṁ nāsatyópa yātam.

8.85.1<sup>b</sup>: 5.75.3<sup>b</sup>; 8.8.1<sup>b</sup>, áçvina gáchataṁ yuvám.

8.85.1<sup>c</sup>–9<sup>c</sup>: 1.47.9<sup>d</sup>, mádhvaḥ sómasya pítāye.

[8.85.2<sup>b</sup>, imám me çṛṇutaṁ hávam: 8.73.10<sup>b</sup>, çṛṇutaṁ ma imám hávam; cf.  
under 2.41.13.]

8.85.4<sup>a</sup>: 7.94.2<sup>a</sup>, çṛṇutaṁ jaritúr hávam; 8.13.7<sup>b</sup>, çṛṇudhí jaritúr hávam.

8.85.5<sup>a</sup>: 8.5.12<sup>c</sup>, chardir yantam ádabhyam.

[8.85.6<sup>a</sup>: gáchataṁ daçúṣo gr̥hám: 8.5.5<sup>c</sup>; 22.3<sup>d</sup>, gántārā daçúṣo gr̥hám.]

8.86.1<sup>c</sup>–3<sup>c</sup>, tá vaṁ víçvako havate tanúkṛthé.

8.86.1<sup>d</sup>–5<sup>d</sup>, má no ví yāuṣṭam sakhyá mumócatam.



8.87.2<sup>ab+c</sup> (Dyumnika Vasiṣṭha, or others; to Aṇvins)

pībataṁ gharmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ narā,  
tā mandasānā mānuṣo duroṇā ā ni pātāṁ vedaṣā vāyah.

8.87.4<sup>ab</sup> (The same)

pībataṁ sōmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,  
tā vavṛdhanā ūpa suṣṭutīm divo gantām gaurīv ivōriṇam.

10.40.13<sup>a</sup> (Ghoṣa Kākṣivati; to Aṇvins)

tā mandasānā mānuṣo duroṇā ā dhattām rayīm sahāvīraṁ vacasyāve,  
kṛtām tīrthām suprapāṇām çubhas patī sthāpūm pathesṭhām āpa durma-  
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2<sup>b</sup>: 1.47.8<sup>d</sup>; 8.87.4<sup>b</sup>, ā barhiḥ sīdataṁ narā (8.87.4<sup>b</sup>, sumāt); 1.142.7<sup>d</sup>,  
sīdataṁ barhīr ā sumāt.

8.87.3<sup>a</sup>: 8.8.18<sup>a</sup>, ā vām viçvābhīr utībhīḥ; 8.8.1<sup>a</sup>, ā no viçvābhīr utībhīḥ; 7.24.4<sup>a</sup>,  
ā no viçvābhīr utībhīḥ sajōṣāḥ.

8.87.3<sup>b</sup>: 1.45.4<sup>b</sup>; 8.8.18<sup>b</sup>, priyāmedhā ahūṣata.

8.87.4<sup>b</sup>, ā barhiḥ sīdataṁ sumāt: 1.47.8<sup>d</sup>; 8.87.2<sup>b</sup>, ā barhiḥ sīdataṁ narā;  
1.142.7<sup>d</sup>, sīdataṁ barhīr ā sumāt.

8.87.5<sup>a</sup>: 8.8.2<sup>a</sup>; 9.14<sup>a</sup>, ā nūnām yātam aṇvinā.

8.87.5<sup>b</sup>: 8.13.11<sup>b</sup>, āçvebhīḥ prūṣitāpsubhiḥ.

8.87.5<sup>c</sup>, dāsra hīraṇyavartanī çubhas patī: 1.92.18<sup>b</sup>; 5.75.2<sup>c</sup>; 8.5.11<sup>b</sup>; 8.1<sup>c</sup>,  
dāsra hīraṇyavartanī.

8.87.5<sup>d</sup>: 1.47.3<sup>b</sup>, 5<sup>d</sup>; 3.62.18<sup>c</sup>; 7.66.19<sup>c</sup>, patām sōmam ṛtavṛdha.

8.87.6<sup>a</sup>: 8.26.9<sup>a</sup>, vayām hī vām hāvāmahe.

8.88.1<sup>c</sup>, abhī vatsām nā svāsareṣu dhenāvaḥ: 2.2.2<sup>b</sup>, āgne vatsām, &c.

8.88.1<sup>d</sup>, indram gīrbhīr navāmahe: 8.76.5<sup>c</sup>, indram gīrbhīr havāmahe.

8.88.2<sup>d</sup>: 8.33.3<sup>d</sup>, makṣū gōmantam imahe.

8.88.6<sup>d</sup>: 8.4.18<sup>d</sup>, mánhiṣṭho vūjasātaye: 1.130.1<sup>a</sup>, mánhiṣṭham vūjasātaye.

[8.89.1<sup>a</sup>, brhād indrāya gāyata: 8.45.21<sup>a</sup>, stotrām indrāya gāyata.]

8.89.2<sup>c</sup> (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa; to Indra)

āpādhmad abhiçastīr aṣastihūthéndro dyumny ābhavat,  
devās ta indra sakhyāya yemire bṛhadbhāno mārudgaṇa.

**8.89.2—] Part 1 : Repeated Passages belonging to Book VIII [894**

8.98.3<sup>c</sup> (Nṛmedha Āṅgīrasa ; to Indra)

ṽibhrájañ jyótiṣa svar ágacho rocanám diváh,  
devás ta indra sakhyáya yemire.

**8.98.3<sup>ab</sup>**

Cf. Bergaigne ii. 187.

**8.89.3<sup>d</sup> :** 1.80.6<sup>b</sup> ; 8.6.6<sup>b</sup> ; 76.2<sup>c</sup>, vājreṇa ṣatáparvaṇa.

**8.89.7<sup>b</sup> :** 9.107.7<sup>d</sup> ; 10.156.4<sup>b</sup>, á súryam rohaya diví ; 1.7.3<sup>b</sup>, á súryam rohaya diví.

[**8.90.5<sup>a</sup>**, tvám indra yaçá asi : 8.23.30<sup>a</sup>, ágne tvám yaçá asi.]

**8.91.2<sup>de</sup> :** 3.52.1<sup>ab</sup>, dhánávantam karambhinam apúpavantam ukthīnam.

**8.91.3<sup>d</sup>** (Apala Ātreya ; to Indra)

á caná tvā cikitsāmó 'dhi caná tvā némasi,  
ṣanāir iva ṣanakāir ivēndrāyendo pári srava.

9.106.4<sup>b</sup> (Cakṣus Mānava ; to Pavamāna Soma)

prá dhanvā soma jágrvir indrāyendo pári srava,  
dyumántam ṣuṣmam á bhara svarídam.]

**8.9.29.6<sup>c</sup>**

The repeated páda is refrain in 9.112.1<sup>a</sup> ff. ; cf. also 9.56.4<sup>b</sup>, svádūr indo pári srava ; 9.62.9<sup>a</sup>, tvám indo, &c.—Cf. von Schroeder, WZKM. xx. 236 ; Geldner, Rígvēda Kommentar, p. 132.

**8.92.1<sup>b</sup> :** 1.5.1<sup>b</sup>, indram abhí prá gāyata.

**8.92.2<sup>a</sup> :** 8.15.1<sup>b</sup>, puruhūtām puruṣtutām.

**8.92.5<sup>a</sup>**, tám v abhí prárcata : 8.15.1<sup>a</sup>, tám v abhí prá gāyata.

**8.92.5<sup>b</sup> :** 1.16.3<sup>c</sup> ; 3.42.4<sup>a</sup> ; 8.17.15<sup>d</sup> ; 97.11<sup>b</sup> ; 9.12.2<sup>c</sup>, indram sómasya pítāye.

**8.92.6<sup>a</sup>** (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

asyá pítvá mádānām devó devásyáujasā,  
viçvabhí bhúvanā bhuvat.

9.23.7<sup>a</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

asyá pítvá mádānām indro vṛtrāny apratí,  
jaghāna jaghānac ca nú.

**8.92.11<sup>c</sup> :** 8.68.9<sup>c</sup>, jáyema pṛtsū vajrivah.

[**8.92.12<sup>a</sup> :** váyam u tvā ṣatakrato : 6.45.25<sup>a</sup>, imá u tvā ṣatakrato.]

8.92.12<sup>b</sup>: 1.91.13<sup>b</sup>, gāvo ná yāvaseṣv ā.

8.92.14<sup>a</sup>, 22<sup>a</sup>, ná tvām indrāti ricyate.

8.92.17<sup>b</sup>: 8.46.8<sup>b</sup>, yā indra vṛtrahāntamaḥ.

[8.92.20<sup>a</sup>, yāsamīn viçvā ādhi çrīyaḥ: 1.139.3<sup>d</sup>, yuvōr viçvā, &c.]

8.92.21 = 8.13.18.

8.92.21<sup>c</sup> = 8.13.18<sup>c</sup>: 9.61.14<sup>a</sup>, tām id vardhantu no girāḥ.

8.92.22<sup>a</sup>: 1.15.1<sup>b</sup>, ā tvā viçantv indavaḥ.

8.92.22<sup>b</sup>: 8.6.35<sup>b</sup>; 9.108.16<sup>b</sup>, samudrām iva sindhavaḥ.

8.92.25<sup>c</sup> (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)  
āram āçvāya gāyati çrutākakṣo āram gāve,  
āram indrasya dhāmne.

9.24.5<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)  
īndo yād ādribhiḥ sūtāḥ pavitraṁ paridhāvasi,  
āram indrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of āram with āçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, āram indrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of āram have, in reality, a different value from the third. The preceding and following stanzas also play upon āram; cf. under 8.45.10<sup>b</sup>.

8.92.26<sup>c</sup>: 8.45.10<sup>b</sup>, āram te çakra dāvāne.

8.92.30<sup>c</sup>: 8.13.14<sup>b</sup>, mātsevā sūtāsya gómataḥ.

8.93.3<sup>b</sup> (Sukakṣa Āṅgīrasa; to Indra)  
sā na indraḥ çivāḥ sākḥāçvāvad gómad yāvamāt,  
urūdhāreva dohate.

9.69.8<sup>b</sup> (Hiraṇyastūpa Āṅgīrasa; to Pavamāna Soma)  
ū naḥ pavasva vāsumad dhīraṇyavaḥ āçvāvad gómad yāvamāt suvīryam,  
yūyām hī soma pitāro māma sthāna divo mūrdhānaḥ prāsthita  
vayaskṛtāḥ.

The metre is entirely in favour of the priority of 9.69.8<sup>b</sup>; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5<sup>a</sup>, yād vā pravṛddha satpate: 8.12.8<sup>a</sup>, yādi pravṛddha satpate.]

8.93.6<sup>ab</sup> (Sukakṣa Āṅgīrasa ; to Indra)  
yé sómāsaḥ parāvāti yé arvāvāti sunviré,  
sārvāns tān indra gachasi.

9.65.22<sup>ab</sup> (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
yé sómāsaḥ parāvāti yé arvāvāti sunviré,  
yé vādāḥ çaryānāvati.

Cf. 8.53 (Val. 5).3<sup>ad</sup>, yé parāvāti sunviré jāneṣv ā yé arvāvátindavaḥ. See Hillebrandt, Ved. Myth. 1.123 ff.

8.93.11<sup>b</sup>: 5.82.2<sup>c</sup>, qá minánti (5.82.2<sup>c</sup>, minanti) svarājyām.

8.93.12<sup>b</sup>: 6.44.5<sup>d</sup>, devī çuṣmanḥ saparyataḥ.

[8.93.19<sup>c</sup>, káya stotṛbhya ā bhara : see under 5.6.1<sup>e</sup>.]

8.93.20<sup>c</sup>: 1.16.8<sup>c</sup>, vṛtrahá sómapitaye.

8.93.22<sup>b</sup>, uçánto yanti vitáye: 1.5.5<sup>b</sup>, çúcayo yanti vitáye.

8.93.24 = 8.32.29.

8.93.24<sup>a</sup> = 8.32.29<sup>a</sup>: 8.13.27<sup>a</sup>, ihá tyá sadhamádyā.

[8.93.25<sup>a</sup>, túbhyaṁ sómāḥ sutá imé: 3.40.4<sup>a</sup>; 42.5<sup>a</sup>, indra sómāḥ sutá imé.]

[8.93.26<sup>b</sup>, dádhad rátñā ví daçúṣe: 4.15.3<sup>c</sup>; 9.3.6<sup>c</sup>, dádhad rátñāni daçúṣe.]

8.93.28<sup>c</sup>–30<sup>c</sup>, yád indra mṛṣáyāsi naḥ ; see also under 8.6.25<sup>a</sup>.

[8.93.29<sup>a</sup>, sá no víçvāny ā bhara : 10.191.1<sup>d</sup>, sá no vásūny ā bhara.]

8.93.30<sup>b</sup>: 8.17.3<sup>c</sup>; 51(Val. 3).6<sup>d</sup>; 61.14<sup>d</sup>, sutávanto havāmahe.

8.93.31<sup>a</sup>, 31<sup>c</sup>–33<sup>c</sup>, úpa no hárībhiḥ sutám.

8.93.34<sup>b</sup>, ṛbhukṣāṇam ṛbhúm rayím: 4.37.5<sup>a</sup>, ṛbhúm ṛbhukṣāṇo rayím.

8.94.3<sup>ab</sup>: 6.45.33<sup>ab</sup>, tát sú no víçve aryá ā sáda gṛṇanti karávaḥ.

8.94.3<sup>c</sup>: 1.23.10<sup>c</sup>; 8.94.9<sup>c</sup>, marútaḥ sómapitaye.

[8.94.4<sup>a</sup>, ásti sómo ayám sutáḥ: 5.40.2<sup>b</sup>; 8.13.32<sup>b</sup>, víçā sómo ayám sutáḥ.]

[8.94.8<sup>b</sup>, devānām ávo vṛṇe: 1.38.10<sup>b</sup>, indrágnyór ávo vṛṇe.]

8.94.9<sup>c</sup>: 1.23.10<sup>c</sup>; 8.94.3<sup>c</sup>, marūtaḥ sōmapitāye.

8.94.10<sup>c</sup>—12<sup>c</sup>, āsya sōmasya pitāye; see also under 1.23.2<sup>c</sup>.

8.95.1<sup>d</sup>: 6.45.25<sup>c</sup>, indra vatsām nā mātaraḥ.

[8.95.2<sup>b</sup>, sutāsa indra girvaṇaḥ: 4.32.11<sup>c</sup>; 8.13.32<sup>b</sup>, sutésav indra girvaṇaḥ.]

8.95.3<sup>c</sup> (Tiraçci Āṅgirasa; to Indra)

pīḥa sōmaṁ mādāya kām, indra çyenābhṛtaṁ sutām, ~~cf.~~ cf. refrain, 8.36.1<sup>b</sup>—6<sup>b</sup>  
tvām hī çāçvatīnām pāti rāja viçām āsi.

8.98.6<sup>a</sup> (Nṛmedha Āṅgirasa; to Indra)

tvām hī çāçvatīnām indra dartaḥ purām āsi.

hantā dāsyor mānor vṛdhāḥ pātir divāḥ.

8.95.6<sup>b</sup>, indram ukthāni vāvṛdhūḥ: 8.6.35<sup>a</sup>, indram ukthāni vāvṛdhūḥ (verb without accent).

8.95.6<sup>d</sup> (Tiraçci Āṅgirasa; to Indra)

tām u ṣṭavāma yām gira indram ukthāni vāvṛdhūḥ,

~~cf.~~ 8.6.35<sup>a</sup>

purūṇy āsya pāṇsyaḥ siṣāsanto vanāmahe.

9.61.11<sup>c</sup> (Amahīyu Āṅgirasa; to Soma Pavamāna)

enā viçvāny arya ā, dyumnāni mānuṣāṇam,

~~cf.~~ cf. 9.61.11<sup>a</sup>

siṣāsanto vanāmahe.

For 9.61.11 cf. Geldner, Ved. Stud. iii. 77.

8.95.7<sup>a</sup>: 8.24.19<sup>a</sup>; 81.4<sup>a</sup>, éto nv indram stāvāma.

[8.95.8<sup>c</sup>, çuddhó rayīm ní dhārāya: 1.30.22<sup>c</sup>, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the trica 8.95.7-9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9<sup>c</sup>, çuddhó vṛtrāṇi jighnase: 8.15.3<sup>b</sup>, éko vṛtrāṇi, &c.]

[8.95.9<sup>d</sup>, çuddhó vájaṁ siṣāsasi: 9.23.6<sup>c</sup>, indo vájaṁ siṣāsasi.]

[8.96.5<sup>b</sup>, madacyútam āhaye hantavā u: 5.31.4<sup>d</sup>, ávardhayann āhaye, &c.]

8.96.7<sup>d</sup> (Tiraçci Āṅgirasa, or Dyutana Māruti; to Indra)

vṛtrāsyā tva çvasāthad īsamāṇa viçve devā ajahur yó sākhyāḥ.

marūdbhir indra sakhyām te astv áthemā viçvāḥ pṛtanā jayāsi.

10.52.5<sup>d</sup> (Agni Saucika; to Devāḥ)

ā vo yakṣy amṛtatvām suvīraṁ yātha vo devā vārivaḥ kārāṇi,

ā bahvōr vājram indrasya dheyām áthemā viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The ātmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2<sup>ab</sup> with 5.1.5<sup>d</sup>, 6<sup>a</sup>, and with 8.96.7<sup>b</sup>, and see my remarks under 4.42.3.

8.96.12—] *Part 1: Repeated Passages belonging to Book VIII* [398

8.96.12<sup>b</sup>, stuhī suṣṭutīm nāmasā vivāsa ; 5.83.1<sup>b</sup> ; stuhī parjānyam nāmasā vivāsa.

[8.96.15<sup>c</sup>, viṣa ādevir abhy ācārantīḥ : 6.49.15<sup>e</sup>, viṣa ādevir abhy ācānāvāma. Added in proof.]

8.96.21<sup>b</sup> (Tiraçer Āṅgīrasa, or Dyutāna Maruti : to Indra)  
sā vṛtrahēndra rbhuksāḥ sadyo jajñāno havyo babhūva,  
kṛṇvānn āpānsi nārya purūṇi sōma nā pītó havyaḥ sākhibhyaḥ.

10.6.7<sup>b</sup> (Trita Āptya ; to Agni)

ādha hy bhūne mahnā niśādyā sadyo jajñāno havyo babhūtha,  
tām te devāso ānu kētam āyann, ādhavardhanta prathamāsa ūmah.

cf. 4.26.2<sup>d</sup>

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21<sup>a</sup> see Oldenberg, *ProL.*, p. 70 ; Arnold, *VM.*, p. 315.

8.97.4<sup>ab</sup> : 8.13.15<sup>ab</sup>, yac chakrāsi parāvati yad arvavati vṛtrahan.

8.97.4<sup>d</sup> : 1.84.9<sup>b</sup>, sutāvān ā vivāsati.

8.97.5<sup>b</sup> : 9.12.6<sup>b</sup>, samudrāsyaḍhi viṣṭāpi ; 9.107.14<sup>c</sup>, samudrāsyaḍhi viṣṭāpi  
manisīṇaḥ : 8.34.13<sup>b</sup>, samudrāsyaḍhi viṣṭāpaḥ.

8.97.5<sup>d</sup>, yad antāriksa ā gahi : 5.73.1<sup>d</sup>, yad antāriksa ā gatam.

8.97.6<sup>d</sup> : 4.31.12<sup>b</sup>, indra rāyā pāriṇasā ; 1.129.1<sup>a</sup>, tvām na indra rāyā pāriṇasā.

8.97.7<sup>a</sup>, 7<sup>d</sup>, mā na indra pārā vṛṇak.

8.97.8<sup>a</sup>, 8<sup>d</sup>, asme indra sācā sutó.

8.97.11<sup>b</sup> : 1.16.3<sup>c</sup> ; 3.42.4<sup>a</sup> ; 8.17.15<sup>d</sup> ; 92.5<sup>b</sup> ; 9.12.2<sup>c</sup>, indram sōmasya pītāye.

8.97.15<sup>c</sup> : 7.37.5<sup>d</sup>, kadā na indra rāyā ā daçasyeh.

8.98.2<sup>a</sup> (Nṛmedha Āṅgīrasa ; to Indra)

tvām indrābhibhūr asi tvām sūryam arocayaḥ,  
viçvākarma viçvādevo mahān asi.

cf. 8.98.2<sup>b</sup>

10.153.5<sup>a</sup> (Devajāmaya Indramātarah ; to Indra)

tvām indrābhibhūr asi viçvā jātūny ojasā,  
sā viçvā bhūva ābhavaḥ.

[8.98.2<sup>b</sup>, tvām sūryam arocayaḥ : 9.63.7<sup>b</sup>, yāyā sūryam arocayaḥ.]

8.98.3<sup>ab</sup> (Nṛmedha Āṅgīrasa ; to Indra)

vibhrājañ jyōtiṣā svār āgacho rocanām divāḥ,  
devās ta indra sakhyāya yemire.]

cf. 8.99.2<sup>c</sup>

10.170.4<sup>ab</sup> (Vibhrāj Sāurya ; to Surya)  
 vibhrājāñ jyōtiṣā svār āgachō rocanām divāḥ,  
 yénemā viçvā bhūvanāny ābhṛta viçvākarmaṇā viçvādevyāvata.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvādevyāvata, does not stamp that stanza as the source of the repetition.

8.98.3<sup>c</sup> : 8.89.1<sup>c</sup>, devās ta indra sakhyāya yemire.

8.98.6<sup>a</sup> : 8.95.3<sup>c</sup>, tvām hī çāçvatīnām.

8.98.11<sup>c</sup> : 3.42.6<sup>c</sup> ; 8.75.16<sup>c</sup>, ādha te sumnām imahe.

8.98.12<sup>c</sup> : 5.13.5<sup>c</sup>, sá no rāsva suvīryam.

8.99.2<sup>d</sup> : 4.32.11<sup>c</sup>, sūtēçv indra girvaṇaḥ.

Cf. 8.95.2<sup>c</sup>, sūtāsa indra girvaṇaḥ.

8.99.8<sup>b</sup>, çatāmūtiṁ çatākratum : 8.46.3, çatāmūte çatākrato.

8.100.2<sup>d</sup> (Nema Bhārgava ; to Indra)  
 dādhami te mādhuṇo bhakṣām āgre hitās te bhāgāḥ sūtō astu sōmaḥ,  
 āsaç ca tvām dakṣiṇatāḥ sākha mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7<sup>b</sup> (Manyu Tapasa : to Manyu)  
 abhi prēhi dakṣiṇatō bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,  
 juhōmi te dharuṇam mādhuvo āgram ubhā upāṇçu prathamā pibava.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar : 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology : 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, Rig-Veda Kommentar, p. 136.

8.100.4<sup>b</sup>, viçvā jatāny abhy āsmi mahnō : 2.28.1<sup>b</sup>, viçvāni sānty abhy āstu mahnā.

8.100.12<sup>a</sup> : 4.18.11<sup>d</sup>, sākhe viṣṇo vitarām vi kramasva.

8.101.2<sup>b</sup> : 5.65.2<sup>b</sup>, rájānā dirghaçruttamā.

8.101.2<sup>d</sup> : 1.47.7<sup>d</sup> ; 137.2<sup>e</sup> ; 5.79.8<sup>c</sup>, sākām sūryasya raçmibhiḥ.

8.101.7—] *Part 1: Repeated Passages belonging to Book VIII* [400

8.101.7<sup>d</sup>, 10<sup>b</sup>, *prāti havyāni vitāye*.

8.101.8<sup>d</sup>: 3.62.18<sup>a</sup>, *gṛṇānā jamādaghninā*; 7.96.3<sup>e</sup>, *gṛṇānā jamadagnivāt*; 9.62.24<sup>c</sup>; 65.25<sup>b</sup>, *gṛṇānō jamādaghninā*.

8.101.9<sup>d</sup>: 2.41.2<sup>b</sup>, *ayām çukró ayāmi te*; 4.47.1<sup>a</sup>, *vāyo çukró ayāmi te*.

[8.101.11<sup>c</sup>, *mahās te satō mahimā panasyate*: 10.75.9<sup>c</sup>, *mahān hy āsya mahimā panasyāte*.

[8.101.13<sup>c</sup>, *citrēva prāty adarçy āyatī*: 7.81.1<sup>a</sup>, *prāty u adarçy āyatī*.]

8.102.1<sup>c</sup>: 1.12.6<sup>b</sup>; 7.15.2<sup>c</sup>, *kavīr gṛhāpatir yūvā*.

8.102.3<sup>a</sup>: 8.21.11<sup>a</sup>, *tvāyā ha svid yujū vayām*.

8.102.4<sup>c</sup>—6<sup>c</sup>, *agnīm samudrāvāsasam*.

[8.102.7<sup>c</sup>, *āchā nāptre sāhasvate*; 5.7.1<sup>d</sup>, *urjō nāptre sāhasvate*.]

8.102.9<sup>b</sup> (*Prayoga Bhārgava*, or others; to Agni)

*ayām vīçvā abhī çriyo 'gnīr devēṣu patyate*,

*ā vājāir ūpa no gamat*.

9.45.4<sup>c</sup> (*Āyasya Āngirasa*; to Pavamāna Soma)

*āty u pavitram akramīd vājī dhūram nā yāmani*,

*īndur devēṣu patyate*.

Ludwig, *Der Rig-Veda*, vi. 95, suggests *duram* for *dhūram* in 9.45.4<sup>b</sup>; this is neither necessary nor convincing: *vājī* and *dhūram* certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon-pole in his course'. Anyhow the text cannot be well doubted.

8.102.10<sup>c</sup>: 8.23.22<sup>b</sup>; 39.8<sup>e</sup>; 60.2<sup>d</sup>, *agnīm yajñēṣu pūrvyām*.

8.102.11<sup>a</sup>: 3.9.8<sup>b</sup>; 8.43.31<sup>b</sup>, *çīrām pāvakāçociṣam*; 10.21.1<sup>d</sup>, *çīrām pāvakāçocisani vīvakṣase*.

8.102.12<sup>a</sup>: 4.15.6<sup>a</sup>, *tūm ūrvantaīm nā sūnasīm*.

8.102.16<sup>b</sup>, *tepānō deva çociṣā*: 8.60.19<sup>b</sup>, *tepānō deva rākṣasaḥ*.

8.102.16<sup>c</sup>: 5.26.1<sup>c</sup>; 6.16.2<sup>a</sup>, *ā devān vakṣi yākṣi ca*.

8.102.17<sup>c</sup>: 4.8.1<sup>b</sup>, *havyavāham āmartyam*; 3.10.9<sup>c</sup>, *havyavāham āmartyaīm sahovfdham*.



401] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.103.14  
[8.102.18<sup>b</sup>, āgne dutām vāreṇyam : cf. under 1.12.1<sup>a</sup>.]

8.103.3<sup>d</sup> : 5.25.4<sup>d</sup>, agnīm dhīrbhīḥ saparyata.

8.103.5<sup>b</sup> : 1.40.4<sup>b</sup>, sá dhatte áksiti ṣrávaḥ ; 9.66.7<sup>c</sup>, dádhāno áksiti ṣrávaḥ.

8.103.5<sup>d</sup> : 5.82.6<sup>o</sup> ; 8.22.18<sup>d</sup>, víçva vāmani dhīmahi.

8.103.7<sup>d</sup> (Sobhari Kāṇva ; to Agni)

āçvañ ná gīrbhī rathyañ sudānavo marmṛjyānte devayávaḥ,  
ubhé toké tánaye dasma viçpate páři rádho maghónām.

9.1.3<sup>o</sup> (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)  
varivodhātamo bhava mánhiṣṭho vītrahántamaḥ,  
páři rádho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen trefflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of páda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The páda, páři rádho maghónām, is explained by cōda rádho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates páda c by 'der Reichen Gabe fördre du', though he has rendered the same páda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewürung'. For rádhas in general see under 6.44.10.

8.103.14<sup>d</sup>, mādāyasva svāṇpare : 8.65.2<sup>b</sup>, mādāyāse svāṇpare.

## REPEATED PASSAGES BELONGING TO BOOK IX

**9.1.1<sup>b+c</sup>** (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)  
svādiṣṭhaya mādiṣṭhaya pávasva soma dhárayā,  
indrāya pátave sutāḥ.

9.29.4<sup>b</sup> (Nṛmedha Āṅgīrasa ; to the same)  
viçvā vāsūni sarījāyan pávasva soma dhárayā,  
inú dvēsānsi sadhryāk.

9.30.3<sup>c</sup> (Bindu Āṅgīrasa ; to the same)  
ā naḥ çūṣmaṁ nṛṣāhyaṁ virāvantaṁ puruṣpṛham,  
pávasva soma dhárayā.

9.67.13<sup>b</sup> (Viçvāmītra ; to the same)  
vācō jantūḥ kavīnām pávasva soma dhárayā,  
devēṣu ratnadhā asi.

9.100.5<sup>b+c</sup> (Rebhasūnū Kāçyapāu ; to the same)  
krátve dáksya naḥ kave pávasva soma dhárayā,  
indrāya pátave sutō [mitráya várūṇāya ca.]

9.100.5<sup>d</sup>

**9.1.3<sup>c</sup>** : 8.103.7<sup>d</sup>, pársi rádhō maghónām.

**9.1.4<sup>c</sup>** (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)  
abhy āṛṣa mahūnām devūnām vitīm āndhasā,  
abhī vájam utá çrávaḥ.

9.6.3<sup>c</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to the same)  
abhī tyām pūrvyām mādām [suvānō āṛṣa pavitra ā,]  
abhī vájam utá çrávaḥ.

9.6.3<sup>b</sup>

9.51.5<sup>c</sup> (Ucathya Āṅgīrasa ; to the same)  
abhy āṛṣa vicakṣaṇa pavitraṁ dhárayā sutāḥ,  
abhī vájam utá çrávaḥ.

9.63.12<sup>c</sup> (Nidhruvi Kāçyapa ; to the same)  
abhy āṛṣa sahasrīṇām [rayīm gómantaṁ açvīnam,]  
abhī vájam utá çrávaḥ.

8.6.9<sup>b</sup>

**9.1.9<sup>c</sup>** : 8.69.10<sup>d</sup> ; 9.4.4<sup>b</sup>, sómam indrāya pátave ; 9.24.3<sup>b</sup>, sóméndraya pátave.

**9.1.10<sup>a</sup>** (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)  
 asyéd indro mádeṣv á viçva vṛtrāṇi jighnate,  
 çūro maghá ca mañhate.

9.106.3<sup>a</sup> (Agni Cākṣuṣa ; to Soma Pavamāna)  
 asyéd indro mádeṣv á grābhām grbhn̥ta s̥nasim,  
 vājraṁ ca vṛṣaṇaṁ bharat sām apsu-jit.

For 9.106.3 cf. Geldner, *Ved. Stud.* ii. 263, who follows Sāyaṇa in translating grābhām by 'bow'. But grābhām grbhn̥ta s̥nasim (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣumāntaṁ grābhām sām grbhāya 'make a catch rich in cattle'. Cf. Bloomfield, *IF.* xxv. 189.

**9.2.1<sup>a</sup>** (Medhatithi Kāṇva ; to Soma Pavamāna)  
 pávasva devavír áti pavitraṁ soma rāñhyā,  
 indram indo vṛṣá viça.]

6a 1.176.1<sup>b</sup>

9.36.2<sup>b</sup> (Prabhuvasu Āṅgīrasa ; to the same)  
 sá váhniḥ soma jágrviḥ pávasva devavír áti,  
 abhi kóçaṁ madhuçūtam.]

6a 9.23.4<sup>c</sup>

See under 1.176.1<sup>b</sup>.

**9.2.1<sup>c</sup>** : 1.176.1<sup>b</sup>, indram indo vṛṣá viça.

**9.2.3<sup>b</sup>** (Medhatithi Kāṇva ; to Soma Pavamāna)  
 ádhukṣata priyāṁ mādhu dhārā sutásya vedhásah,  
 apó vasiṣṭa sukrátuḥ.

9.16.7<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa ; to the same)  
 divó ná sānu pipyūṣi dhārā sutásya vedhásah,  
 vṛthā pavítre arṣati.

**9.2.4<sup>bc</sup>** (Medhatithi Kāṇva ; to Soma Pavamāna)  
 mahāntaṁ tva mahír ānv āpo arṣanti sindhavaḥ,  
 yád góbhīr vāsaiṣyáse.

9.66.13<sup>bc</sup> (Çataṁ Vāikhānasah ; to Soma Pavamāna)  
 prá ṇa indo mahé rāṇa āpo arṣanti sindhavaḥ,  
 yád góbhīr vāsaiṣyáse.

Cf. túbhyam arṣanti sindhavaḥ, under 9.31.3, and note also 1.105.12<sup>a</sup>; 125.5<sup>c</sup>

[**9.2.6<sup>a</sup>**, ácikradad vṛṣa hāriḥ : 9.101.16<sup>c</sup>, kánikradad vṛṣa, &c.]

**9.2.6<sup>c</sup>**, sām sūryeṇa rocate : 8.9.18<sup>b</sup>, sām sūryeṇa rocace.

**9.2.7<sup>bc</sup>** (Medhatithi Kāṇva ; to Soma Pavamāna)  
 gīras ta inda ójasa marmṛijánte apasyúvaḥ,  
 yábhir mādāya çumbhase.

9.38.3<sup>bc</sup> (Rahugaṇa Āṅgīrasa ; to Soma Pavamāna)  
 etām tyām harito dāca marmṛjyānte apasyūvaḥ.  
 yābhir mādāya gūmbhate.

Ludwig, 793, renders 9.2.7, 'werkkundige lieder verschöneren dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyūvaḥ, 'busy' as applied to gīraḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāca haritāḥ are evidently = dāca kṣipāḥ (kṣipāḥ), vṛgāḥ, yuvatāyaḥ, svāsārāḥ, jāmāyaḥ, yōṣaṇāḥ, tritāśya yōṣaṇāḥ, &c.; cf. also pāñca vrātā apasyāvaḥ in 9.14.2, and naptībhir vivāsvataḥ in 9.14.5. The term haritāḥ is dealt with by Bergaigne, i. 201. I would add that haritāḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyūvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mṛjyāmāno dācābhiḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (gīraḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see i.135.5, imām indum marmṛjanta . . . ātyām nā; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyūvaḥ as an epithet of gīraḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9<sup>c</sup>: 8.6.1<sup>b</sup>, parjānyo vṛṣṭimān iva.

9.2.10<sup>b</sup>, aṇvasā vajasā utā: 6.53.10<sup>b</sup>, aṇvasām vajasām utā.

[9.2.10<sup>c</sup>, atmā yajñāsya pūrvyāḥ: 3.11.3<sup>b</sup>, ketūr yajñāsya pūrvyāḥ.]

9.3.1<sup>c</sup> (Ḣunaḥṣepa Ājigarti ; to Soma Pavamāna)

eśā devō āmartyāḥ parṇavir iva diyati,  
 abhī drōṇāny āśādam.

9.30.4<sup>c</sup> (Bindu Āṅgīrasa ; to Soma Pavamāna)

prā sómo āti dhārāya pāvamāno asiṣyadat,  
 abhī drōṇāny āśādam.

9.30.4<sup>b</sup>

9.3.6<sup>c</sup>: 4.15.3<sup>c</sup>, dādhad rātnāni dāḥṣe.

9.3.7<sup>c</sup> (Ḣunaḥṣepa Ājigarti ; to Soma Pavamāna)

eśā divaṁ ví dhāvati tiró rájāṇsi dhārāya,  
 pāvamānaḥ kánikradat.

9.13.8<sup>b</sup> (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)

jūṣṭa indrāya matsarāḥ pāvamāna kánikradat,  
 vícṣa āpa divṣo jahi.]

9.13.8<sup>c</sup>

For the repeated pāda cf. also 9.106.10<sup>c</sup>, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8<sup>b</sup>, *tíro rájáṁsy áspṛtaḥ* ; 8.82.9<sup>b</sup>, *tíro rájáṁsy áspṛtam*.

9.3.9<sup>a+b</sup> (*Ṣunaḥṣepa Ājigarti* ; to Soma Pavamāna)  
*eṣá prātnéna jánmanā devó devébhyah sūtāḥ*,  
*dhārayā pavate sūtāḥ*.

9.42.2<sup>a+b</sup> (*Medhyatithi Kaṇva* ; to Soma Pavamāna)  
*eṣá prātnéna mánmanā devó devébhyas pári*,  
*dhārayā pavate sūtāḥ*.

cf. 9.3.10<sup>c</sup>

9.99.7<sup>b</sup> (*Rebhasūni Kaṣyapāu* ; to Soma Pavamāna)  
*śá mrjyate sukármabhir*, *devó devébhyah sūtāḥ*,  
*vidé yád asu samdadír mahír apó ví gāhate*.

cf. 9.70.4<sup>a</sup>

cf. 9.7.2<sup>b</sup>

9.103.6<sup>b</sup> (*Dvita Āptya* ; to Soma Pavamāna)  
*pári sáptir ná vājayir devó devébhyah sūtāḥ*,  
*vyānaṣṭh pavamāno ví dhāvati*.

cf. 9.37.3<sup>b</sup>

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehmalige erzeugung der gott den göttern hervorgebracht, fließt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fließt'. Cf. Bergaigne, i. 188, 207, 215. The expression *prātnéna jánmanā*, even in Ludwig's conservative rendering, is vague as compared with *prātnéna mánmanā* in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, *ahám prātnéna mánmanā gírah cumbhāmi* (where SV. reads *jánmanā*). See Hillebrandt, *Ved. Myth.* i. 315.—Note the correspondence of 9.3.10<sup>c</sup> with 9.42.2<sup>a</sup>, and cf. the *pāda*, *sómo devébhyah sūtāḥ*, 9.28.2<sup>b</sup>.

9.3.10<sup>c</sup> (*Ṣunaḥṣepa Ājigarti* ; to Soma Pavamāna)  
*eṣá u syá puruvrató jajñānó janáyann íṣah*,  
*dhārayā pavate sūtāḥ*.

9.42.2<sup>c</sup> (*Medhyatithi Kaṇva* ; to Soma Pavamāna)  
*śá prātnéna mánmanā devó devébhyas pári*,  
*dhārayā pavate sūtāḥ*.

cf. 9.3.9<sup>a1</sup>

Cf. under 9.6.7.

9.4.1<sup>b</sup> (*Hiraṇyastūpa Āngirasa* ; to Soma Pavamāna)  
*sánā ca soma jóṣi ca pávamāna máhi grávaḥ*,  
*āthā no vásyasas kṛdhi*.

cf. refrain, 9.4.1<sup>c</sup>—10<sup>c</sup>

9.9.9<sup>a</sup> (*Asita Kaṣyapa*, or *Devala Kaṣyapa* ; to Soma Pavamāna)  
*pávamāna máhi grávo gám áçvam rāsi virávat*,  
*śánā medhām sánā svāḥ*.

cf. 9.4.2<sup>n</sup>

9.100.8<sup>a</sup> (*Rebhasūni Kaṣyapāu* ; to Soma Pavamāna)  
*pávamāna máhi grávaḥ citrébhir yāsi raçmibhiḥ*,  
*çārdhan támāsi jighnase*, *viçvāni dāçuso grhé*.

cf. c: 8.43.32<sup>c</sup> ; d: 9.100.2<sup>d</sup>

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory; moreover make us richer!' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichstest das dunkel du, das ganze in des spenders hauso.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, *sá tvám agne vibhāvasuḥ ṛjān sūryo ná raqmibhiḥ, gārdhan tāmāṁsi jighnase*; cf. also 9.66.24, *pāvamāna ṛtām brhāc chukráṁ jyótir ajtjanat, kṛṣṇā tāmāṁsi jāñghanat*. It is therefore unlikely that *māhi grāvaḥ* in 9.100.8 depends, as accusative of goal, upon *yāsi*. In the second place the fourth pāda, *viçvāni dāçúṣo grhē*, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, *tvām vásūni puṣyasi viçvāni dāçúṣo grhē*. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8<sup>a</sup>, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7<sup>b</sup> with 9.100.2<sup>b</sup>; and of 9.4.9<sup>b</sup> with 9.100.7<sup>d</sup>.

9.4.1<sup>c</sup>-10<sup>c</sup>, *āthā no vāsyasas kṛdhi*.

[9.4.2<sup>a</sup>, *sānā jyōtiḥ sānā svāḥ*: 9.9.9<sup>c</sup>, *sānā medhām sānā svāḥ*.]

9.4.2<sup>b</sup>: 8.78.8<sup>b</sup>, *viçvā ca soma sūubhagā*: 9.55.1<sup>c</sup>, *sōma viçvā ca sūubhagā*.

[9.4.3<sup>a</sup>, *sānā dākṣam utā krātum*: 10.25.1<sup>b</sup>, *māno dākṣam utā krātum*.]

9.4.4<sup>c</sup>: see under 9.1.9<sup>c</sup>.

9.4.5<sup>b</sup>, 6<sup>a</sup>, *tāva krātvā tāvotibhiḥ*.

9.4.7<sup>b</sup> (Hiraṇyastūpa Āṅgīrasa; to Soma Pavamāna)

*abhy ṛṣa svāyudha sōma dvibārhasaṁ rayim,*

*āthā no vāsyasas kṛdhi.*

☞ refrain, 9.4.1<sup>c</sup>-10<sup>c</sup>

9.40.6<sup>b</sup> (Medhyatithi Kaṇva; to Soma Pavamāna)

*ḥpunānā indav ā bhara, sōma dvibārhasaṁ rayim,*  
*vṛṣann indo ná ukthyam.*

☞ 9.40.6<sup>a</sup>

9.100.2<sup>b</sup> (Rebhasuṇṇ Kaçyapāu; to Soma Pavamāna)

*ḥpunānā indav ā bhara, sōma dvibārhasaṁ rayim,*  
*tvām vásūni puṣyasi ḥviçvāni dāçúṣo grhē.*

☞ 9.40.6<sup>a</sup>

☞ 9.100.2<sup>d</sup>

9.4.9<sup>b</sup> (Hiraṇyastūpa Āṅgīrasa; to Soma Pavamāna)

*tvām yajñāir avivrdhan pāvamāna vidharmaṇi,*

*āthā no vāsyasas kṛdhi.*

☞ refrain, 9.4.1<sup>c</sup>-10<sup>c</sup>

9.64.9<sup>b</sup> (Kaçyapa Marica; to Soma Pavamāna)

*hinvāno vācam isyasi pāvamāna vidharmaṇi,*

*ākrān devó ná sūryah.*

☞ cf. 9.54.3<sup>c</sup>

9.100.7<sup>d</sup> (Rebhasūnu Kāçyapa; to Soma Pavamāna)  
tvām rihanti mātáro hárīm pavítre adruhah,  
vatsām jatām ná dhenávaḥ, pávamāna vidharmaṇi.

cf. 6.45.28<sup>c</sup>

For the repeated páda see Bergaigne, iii. 218, note; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ákrān in 9.64.9<sup>c</sup> is from kram 'go' is rendered invalid by SV. 2.310, krándah devó, &c.; cf. for that páda, sómo devó ná súryah, under 9.54.3.

[9.5.3<sup>b</sup>, rayir ví rájati dyumán; 9.61.18<sup>b</sup>, dākṣo ví rájati, &c.]

9.5.4<sup>a</sup>, barhīḥ prácīnam ójasā; 1.188.4<sup>a</sup>, prácīnam barhīr ójasā.

9.5.8<sup>c</sup>, imām no yajñām á gaman: 5.5.7<sup>c</sup>, imām no yajñām á gatam.

9.6.2<sup>a</sup>, 3<sup>a</sup>, abhí tyām mádyam (3<sup>a</sup>, pūrvyām) mādām.

9.6.3<sup>a</sup>: 9.1.4<sup>c</sup>; 51.5<sup>c</sup>; 63.12<sup>c</sup>, abhí vūjam utá çrávaḥ.

9.6.3<sup>b</sup> (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)  
abhí tyām pūrvyām mādām, suvánó arṣa pavitra á,  
abhí vūjam utá çrávaḥ.]

cf. 9.6.2

cf. 9.1.4<sup>c</sup>

9.52.1<sup>c</sup> (Ucathya Aṅgirasa; to Soma Pavamāna)  
pári dyukṣáḥ sanádrayir bhárad vūjam no ándhasá,  
suvánó arṣa pavitra á.

For the páda, suvánó arṣa pavitra á, cf. also 9.63.16<sup>b</sup>, rāyo arṣa pavitra á, and 9.64.12<sup>a</sup>, sá no arṣa pavitra á.

9.6.4<sup>bc</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
ánu drapsúsa índava ápo ná pravátásaran,  
punáná índram áçata.

9.24.2<sup>bc</sup> (The same)

abhí gávo adhanviṣur ápo ná pravatā yatíḥ,  
punáná índram áçata.

Cf. under 8.6.34<sup>b</sup>.

9.6.5<sup>c</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
yám atyam iva vājīnam mrjánti yóṣaṇo dáça,  
váne krīlantam átyavim.

9.45.5<sup>b</sup> (Ayasya Aṅgirasa; to Soma Pavamāna)  
sám i sákhayo asvaran váne krīlantam átyavim,  
índum návā anúçata.

9.106.11<sup>b</sup> (Agni Cakṣuṣa; to Soma Pavamāna)  
dhībhír hinvanti vājīnam váne krīlantam átyavim.  
abhí triprsthām matáyah sám asvaran.

Note the correspondence of 9.7.6<sup>a</sup> with 9.106.2<sup>b</sup>.

**9.6.7<sup>b</sup>** (Asita Kaçyapa, &c. ; to Soma Pavamāna)

devó devāya dhārayēndrāya pavate sutāḥ,

pāyo yád asya pīpāyat.

9.62.14<sup>c</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

ṣahásrotiḥ ṣatāmagoḥ vimāno rájasah kavīḥ,  
indrāya pavate mādah.

☞ 8.34.7<sup>b</sup>

9.106.2<sup>b</sup> (Agni Cakṣuṣa ; to Soma Pavamāna)

ayām bhārāya śanasir indrāya pavate sutāḥ,  
sómo jáitrasya cetati yáthā vidó.

9.107.17<sup>a</sup> (Sapta Ṛṣayah ; to Soma Pavamāna)

indrāya pavate mādah sómo marútvate sutāḥ,

sahasradhāro áty ávyam arṣati ṭám i mrjanty ayávaḥ.]

☞ 9.63.17<sup>a</sup>

Cf. under 9.3.10.

**9.7.2<sup>b</sup>** (Asita Kaçyapa, &c. ; to Soma Pavamāna)

prá dhārā mādho agriyó mahír apó ví gāhate,

havír haviṣṣu vándyah.

9.99.7<sup>d</sup> (Rebhasnu Kaçyapāu ; to Soma Pavamāna)

sá mrjyate sukármabhir ṭdevó devóbhyah sutāḥ,]

☞ 9.3.9<sup>b</sup>

vidé yád asu samdadír mahír apó ví gāhate.

**9.7.3<sup>b</sup>** (Asita Kaçyapa, &c. ; to Soma Pavamāna)

prá yujó vācó agriyó vṛṣāva cakradad vāne,

sádmabhi satyó adhvarāḥ.

9.107.22<sup>b</sup> (Sapta Ṛṣayah ; to Soma Pavamāna)

mrjanó vāre pávamāno avyāye vṛṣāva cakrado vāne,

devānām soma pavamāna niṣṛtām góbhir añjanó arṣasi.]

☞ 9.103.2<sup>b</sup>

Cf. 9.74.1<sup>a</sup> (in next item).—Note the correspondence of 9.7.6<sup>a</sup> with 9.107.6<sup>b</sup>.

**9.7.4<sup>b+c</sup>** (Asita Kaçyapa, &c. ; to Soma Pavamāna)

pári yát kávyā kavír nrmṇā vásāno arṣati,

svār vājí śiṣāsati.

9.62.23<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

abhí gávyāni vitāye nrmṇā punāno arṣati,

sanádvajah pári srava.

9.74.1<sup>b</sup> (Kakṣivat Dairghatamasa ; to Soma Pavamāna)

ṣṭur ná jató 'va cakradad vāne svār yád vājy āruṣāḥ śiṣāsati,

divó rétasaḥ sacate payovṛdhā tám imahe sumatí çarma sapráthah.

**9.7.6<sup>a</sup>** (Asita Kaçyapa, &c. ; to Soma Pavamāna)

ávyo vāre pári priyó hárir váneṣu sídati,

rebhó vanuṣyate matí.



9.50.3<sup>a</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
 ávyo vāre pári priyám [hárim hinvanty ádrībhiḥ,]  
 [pávamānam madhuçútam.]

cf. 9.26.5<sup>b</sup>cf. 9.50.3<sup>c</sup>

9.52.2<sup>b</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
 táva prānébhir ádhvabhir ávyo vāre pári priyám,  
 sahásradhāro yat tána.

9.107.6<sup>b</sup> (Sapta Ṛṣayah ; to Soma Pavamāna)  
 punānáḥ soma jágrvir ávyo vāre pári priyám,  
 tvám vipro abhavó 'ṅgirastamo mádhvā yajñān mimikṣa nah.

9.8.3<sup>a</sup> (Asita Kaçyapa, &c., to Soma Pavamāna)  
 indrasya soma rádhasa punāno hārdi codaya,  
 [ṛtasya yónim ásadam.]

cf. 3.62.13<sup>c</sup>

9.60.4<sup>a</sup> (Avatsara Kaçyapa ; to Soma Pavamāna)  
 indrasya soma rádhasa çám pavaśva vicarṣaṇe,  
 prajāvad réta á bhara.

9.8.8<sup>c</sup> : 3.62.13<sup>c</sup> ; 9.64.22<sup>c</sup>, ṛtasya yónim ásadam ; 5.21.4<sup>d</sup>, ṛtasya yónim ásadah.

9.8.9<sup>c</sup> : 7.96.6<sup>c</sup>, bhakṣimáhi prajám íṣam.

9.9.9<sup>a</sup> : 9.4.1<sup>b</sup> ; 100.8<sup>a</sup>, pávamāna máhi çrāvaḥ.

[9.9.9<sup>c</sup>, sánā medhúm sánā svāḥ : 9.4.2<sup>a</sup>, sánā jyótiḥ sánā svāḥ.]

9.10.1<sup>b</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
 prá svānáso ráthā ivárvanto ná çravyáyāvaḥ,  
 sómāso rāyé akramuḥ.

9.66.10<sup>c</sup> (Çatam Vāikhānasāḥ ; to Soma Pavamāna)  
 pávamānasya te kave vājin sárgā asrṁṣata,  
 árvanto ná çravyáyāvaḥ.

The cadence, ná çravyáyāvaḥ also at 1.48.3<sup>d</sup>.

9.10.2<sup>b</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
 hinvánāso ráthā iva dadhanviré gábhastyāḥ,  
 bhárāsah káripām iva.

9.13.7<sup>c</sup> (The same)  
 vāçrā arṣantíndavo [bhí vatsām ná dhenávaḥ,]  
 dadhanviré gábhastyāḥ.

cf. 6.45.25<sup>c</sup>

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8<sup>a</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
 indráya soma pátave mādāya pári śicyase,  
 [manaçcín mánasas pátiḥ.]

cf. 9.11.8<sup>a</sup>

9.98.10<sup>a</sup> (Ambarīṣa Vāṛṣāgīra and R̥jicvan Bhāradvāja; to Soma Pavamāna)  
indrāya soma pātave vṛtraghné pāri śicyase,  
nāre ca dākṣiṇāvate devāya sadanāsāde.

9.108.15<sup>a</sup> (Çakti Vasiṣṭha; to Soma Pavamāna)  
indrāya soma pātave nṛbhīr yatāḥ svāyudhó madāntamaḥ,  
pāvasva mādhumattamaḥ. 9.64.22<sup>b</sup>

[9.11.8<sup>c</sup>, manañcin mánasas pátih: 9.28.1<sup>b</sup>, viçvavín mánasas pátih.]

9.12.1<sup>c</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
sómā asrgram inc̣yāḥ sūtā ṛtāya sādane,  
indrāya mādhumattamaḥ.

9.63.19<sup>c</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
pāri vāje ná vājayúm ávyo vūreṣu siñcata,  
indrāya mādhumattamam.

9.67.16<sup>b</sup> (Jamadagni; to Soma Pavamāna)  
pāvasva soma mandāyann indrāya mādhumattamaḥ.

9.12.2<sup>b</sup>, gāvo vatsān ná mātārah: 6.45.28<sup>c</sup>, vatsān gāvo ná dhenāvah.

Cf. under 6.45.25.

9.12.2<sup>c</sup>: 1.16.3<sup>c</sup>; 3.42.4<sup>a</sup>; 8.17.15<sup>d</sup>; 92.5<sup>d</sup>; 97.11<sup>b</sup>, indram sómasya pītāye.

9.12.6<sup>a</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
prá vācam indur iṣyati samudrasyádhi viṣṭápi,  
jinvan kóçam madhuçútam.

8.34.13<sup>b</sup>

9.35.4<sup>a</sup> (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)  
prá vājam indur iṣyati śiṣāsan vājasá ṛṣih,  
vratā vidāná áyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2; 62.25; 64.9, 25, 26; 68.8; 107.21; it is analogous and in close contact with Soma's thundering voice (krand); e.g. 9.30.2; 64.9. See Bergaigne, i. 169, 280; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3; 9.96.5; see Bergaigne, i. 185; Hillebrandt, Ved. Myth. i. 349. The repeated páda in 9.35.4 changes its form a little but its sense greatly: 'Indu sends forth substance, he that desires to obtain, the substance-winning Ṛṣi, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4<sup>a</sup> is patterned after the much more familiar and typical wording of 9.12.6<sup>a</sup>. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so); see, e.g., in Concordance: pavitravantaḥ pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6<sup>a</sup> cf. under 9.23.4.

9.12.6<sup>b</sup>: 8.97.5<sup>b</sup>, samudrasyádhi viṣṭápi; 8.34.13<sup>b</sup>, samudrasyádhi viṣṭápah;  
9.107.14<sup>c</sup>, samudrasyádhi viṣṭápi manīṣīnah.

[9.12.7<sup>a</sup>, nityastotro vānaspátih; 1.91.6<sup>c</sup>, priyástotro vānaspátih.]

9.12.8° (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
 abhī priyā divās padā sómo hinvánó arṣati,  
 víprasya dhárayā kavīḥ.

9.44.2° (Ayāsa Āngirasa ; to Soma Pavamāna)  
 matī juṣṭó dhiyā hitāḥ sómo hinve paravāti,  
 víprasya dhárayā kavīḥ.

9.13.1° (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
 sómaḥ punānó arṣati sahásradhāro átyaviḥ,  
 vāyór indrasya niṣkrtám.

9.28.6<sup>b</sup> (Priyamedha Āngirasa ; to Soma Pavamāna)  
 eṣá çuṣmy ádābhyaḥ sómaḥ punānó arṣati,  
 ḷdevāvīr aghaçaṇsahū.]

cf. 9.24.7°

9.42.5° (Medhyatithi Kaṇva : to Soma Pavamāna)  
 ḷabhī víçvāni vāryaḥ bhī devūn ṛtāvīdhaḥ,  
 sómaḥ punānó arṣati.

cf. 9.42.5<sup>a</sup>

9.101.7<sup>b</sup> (Nahuṣa Mānava ; to Soma Pavamāna)  
 ḷayām puṣā rayīr bhāgaḥ] sómaḥ punānó arṣati,  
 pátir víçvasya bhūmano vy ākhyad ródas ubhé.

cf. 8.31.11<sup>a</sup>

For 9.101.7<sup>a</sup> see Hillebrandt, Ved. Myth. I. 317. Note the correspondence of 9.13.3<sup>a</sup> with 9.42.3<sup>bc</sup>, and 9.13.4<sup>b</sup> with 9.42.6°.—For 9.13.1° cf. 9.107.17°.

[9.13.2°, suṣvānām devávitaye : 9.65.18°, suṣvānó devávitaye.]

9.13.3<sup>a+b</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
 pávante vājasātaye sómaḥ sahásrapājasah,  
 grṇāná devávitaye.

9.42.3<sup>b+c</sup> (Medhyatithi Kaṇva ; to Soma Pavamāna)  
 vūvrdhānīya túrvaye pávante vājasātaye,  
 sómaḥ sahásrapājasah.

9.43.6° (The same)

pávasva vājasātaye víprasya grṇató vīdhé,  
 ḷsóma rāsva súvīryam.]

cf. 5.13.5°

9.100.6° (Rebhasunū Kaçyapāu ; to Soma Pavamāna)  
 pávasva vājasātamah pavītre dhárayā sutāḥ,  
 índrāya soma viṣṇave ḷdevébhyo mádhumattamah.]

cf. 9.100.6<sup>d</sup>

9.107.23° (Sapta Ṛṣayah ; to Soma Pavamāna)

pávasva vājasātaye ḷbhī víçvāni kāvya,  
 tvām samudráṁ prathamó ví dhārayo devébhyaḥ soma matsaráḥ.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4<sup>b</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
 utá no vājasātaye pávasva bṛhatír iṣah,  
 dyumád indo súvīryam.

9.42.6<sup>c</sup> (Medhyastithi Kāṇva; to Soma Pavamāna)  
góman naḥ soma vīrávad ṛácvāvad vājavat sutāḥ,  
pávasva bṛhatīr iṣaḥ.

☞ 9.41.4<sup>c</sup>

9.13.5<sup>bc</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
té naḥ sahasrīpaṁ rayīm pávantām á suvīryam,  
suvāná devāsa índavaḥ.

9.65.24<sup>bc</sup> (Bhrgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
té no vṛṣṭīm divás pári, pávantām á suvīryam,  
suvāná devāsa índavaḥ.

☞ 2.6.5<sup>u</sup>

[9.13.7<sup>b</sup>, abhī vatsām ná dhenāvāḥ: see under 6.45.25.]

9.13.7<sup>c</sup>: 9.10.2<sup>b</sup>, dadhanviré gābhastyoḥ.

9.13.8<sup>b</sup>, pávamāna kánikradat: 9.3.7<sup>c</sup>, pávamānaḥ kánikradat.

9.13.8<sup>c</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
jūṣṭa índrāya matsaráḥ ṛpavamāna kánikradat,  
viçvā āpa dvīṣo jahi.

☞ 9.3.7<sup>c</sup>

9.61.28<sup>c</sup> (Amahīyu Āṅgīrasa; to Soma Pavamāna)  
pávasvendo vīṣa sutāḥ kṛdhī no yaçaso jáne,  
viçvā āpa dvīṣo jahi.

9.13.9<sup>a+c</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
apaghnánto árávṇaḥ pávamānaḥ swardfçaḥ,  
yónāv ṛtásya sídata.

9.63.5<sup>c</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
índraṁ vārdhanto aptúraḥ kṛvánto viçvam áryam,  
apaghnánto árávṇaḥ.

9.39.6<sup>c</sup> (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)  
samīcinā anuṣata ḥárim hinvanty ádrībhiḥ,  
yónāv ṛtásya sídata.

☞ 9.26.5<sup>b</sup>

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the sting, seeing the light, do ye sit at the seat of the rtá.' Cf. 9.63.5. In 9.39.6 the third páda is in problematic connexion. Ludwig, 803, renders 9.13.9<sup>c</sup>: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'Im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sídata cannot contain exhortation to the priests to sit down. This is indeed true: the páda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The páda, ḥárim hinvanty ádrībhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5<sup>b</sup>. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtásya yónim āśádam, under 3.62.13<sup>c</sup>; yónāv ṛtásya sídatam, under 3.62.18<sup>a</sup>.

9.14.3<sup>b</sup>: 8.69.11<sup>b</sup>, viçve devá amatsata.

9.14.5<sup>c</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
naptfbbhir yó vivásvatah çubhró ná māmṛjé yúva,  
gāh kṛṇvāno ná nirṇijam.

9.86.26<sup>c</sup> (Pṛṇayaḥ, alias Aja Rṣiganāḥ ; to Soma Pavamāna)  
induh punāno āti gāhate mfdho viçvāni kṛṇvān supāthani yājyave,  
gāh kṛṇvāno nirṇijam haryatāh kavir ātyo ná krīḥan pári vūram arṣati.  
9.107.26<sup>d</sup> (Sapta Rṣayah ; to Soma Pavamāna)  
apó vāsānaḥ pári kócam arṣat indur hiyānāḥ sotfbbhiḥ,  
janāyañ jyótiṛ mandāna avivaçad gāh kṛṇvāno ná nirṇijam. 9.30.2<sup>a</sup>

For the 'daughters of Vivasvant', that is 'fingers', see undór 9.2.7<sup>10</sup>, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26<sup>a</sup> cf. 9.107.4<sup>b</sup>.

9.15.1<sup>c</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
eṣá dhiyá yāty ápya çūro ráthebbhir açubbiḥ,  
gāchann indrasya niṣkṛtām.

9.61.25<sup>c</sup> (Amahryu Āṅgirasa ; to Soma Pavamāna)  
apaghnān pavate mfdhó, 'pa sómo árāvṇah,  
gāchann indrasya niṣkṛtām. 9.61.25<sup>a</sup>

The repeated páda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebbhir in the first distich.—The cadence indrasya niṣkṛtām also in 9.13.1<sup>c</sup> ; 86.16<sup>a</sup>.

[9.15.3<sup>a</sup>, eṣá hitó ví niyate : 9.27.3<sup>a</sup>, eṣá nfbhir ví niyate.]

9.15.7<sup>a</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
etām mṛjanti mārjyam úpa dróṇeṣv ayávaḥ,  
pracakṛānām mahír iṣah.

9.46.6<sup>a</sup> (Ayāsyā Āṅgirasa ; to Soma Pavamāna)  
etām mṛjanti mārjyam pávamānani dáça kṣipah,  
indrāya matsarám mādām.

Cf. 9.63.20<sup>a</sup>, kavīm mṛjanti mārjyam.

9.15.8<sup>a</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
etām u tyām dáça kṣipo mṛjanti saptá dhrtáyah,  
svāyudhām madántamam.

9.61.7<sup>a</sup> (Amahryu Āṅgirasa ; to Soma Pavamāna)  
etām u tyām dáça kṣipo mṛjanti síndhumātaram,  
sám ādityébbhir akhyata.

9.16.3<sup>b</sup>: 1.28.9<sup>b</sup> ; 9.51.1<sup>b</sup>, sómam pavitra á srja.

9.16.3<sup>10</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
ānaptam apsu duṣtāram sōmam pavitra á srja,  
punihindrāya pátave. 1.28.9<sup>b</sup>

9.51.1<sup>bc</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
 ādhvaryo ādribhiḥ sutaṁ śómaṁ pavitra á srja,  
 punihindrāya pátave.

cf. 1.28.9<sup>b</sup>

9.16.4<sup>b</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 prá punānāsyā cétasa śómaḥ pavitre arṣati,  
 krátva sadhástham ásadat.

9.17.3<sup>b</sup> (The same)  
 átyūrmir matsaró mádaḥ śómaḥ pavitre arṣati,  
 vighnān rákṣāṁsi devayúḥ.

cf. 9.17.3<sup>c</sup>

9.37.1<sup>b</sup> (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)  
 sá sutaḥ pítāye vīṣā śómaḥ pavitre arṣati,  
 vighnān rákṣāṁsi devayúḥ.

cf. 9.17.3<sup>c</sup>

Cf. āçúḥ pavitre arṣati, 9.56.1<sup>b</sup>.

9.16.6<sup>bc</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 punānó rūpé avyāye víçvā árṣann abhí çriyaḥ,  
 çúro ná góṣu tiṣṭhati.

9.62.19<sup>bc</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
 āviçān kalācam suto víçvā árṣann abhí çriyaḥ.  
 çúro ná góṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7<sup>b</sup> : 9.2.3<sup>b</sup>, dhārā sutaśya vedhásah.

9.16.8<sup>a+c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 tvám soma vipaçcītaṁ tánā punāná āyūsu,  
 ávyo váraṁ ví dhāvasi.

9.64.25<sup>a</sup> (Kāçyapa Mārta ; to Soma Pavamāna)  
 tvám soma vipaçcītaṁ punānó vácam išyasi,  
 indo sahásrabharṇasam.

cf. 9.30.1<sup>c</sup>

cf. 9.64.25<sup>c</sup>

9.28.1<sup>c</sup> (Priyamedha Āṅgīrasa ; to Soma Pavamāna)  
 eśá vājí hitó nfbhir víçvavín mánasas pátih,  
 ávyo váraṁ ví dhāvati.

cf. 9.11.8<sup>c</sup>

9.106.10<sup>b</sup> (Agni Cakṣusa ; to Soma Pavamāna)  
 śómaḥ punāná ūrmiṇávyo váraṁ ví dhāvati,  
 ágre vácāḥ pávamānaḥ kánikradat.

cf. 9.3.7<sup>c</sup>

9.74.9<sup>b</sup> (Kakṣivāt Dairghatamasa ; to Soma Pavamāna)  
 adbhíḥ soma paprçánāsyā te rásó 'vyo váraṁ ví pavamāna dhāvati,  
 sá mrjyámānaḥ kavibhir madintama svádasvéndrāya pavamāna pítāye.

cf. 9.74.9<sup>d</sup>

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömst

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devām with vipaścitam, having in mind, as he states doubtfully in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (uttarest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1<sup>a</sup> (Asita Kaṣyapa, &c. ; to Soma Pavamāna)  
prā nimnéneva sindhavo ghnānto vṛtrīṇi bhūrṇayaḥ,  
sómā asṛgram ācāvaḥ.

9.23.1<sup>a</sup> (The same)  
sómā asṛgram ācāvo mādhor mādasya dhārāyā,  
| abhī viçvāni kāvya. |

cf. 9.23.1<sup>a</sup>

Cf. the pāda, eté asṛgram ācāvaḥ, 9.63.4<sup>a</sup>.

9.17.3<sup>b</sup>: 9.16.4<sup>b</sup>; 37.1<sup>b</sup>, sómah pavitre arṣati.

9.17.3<sup>bc</sup> (Asita Kaṣyapa, &c. ; to Soma Pavamāna)  
ātyūrmir matsaró mādah sómah pavitre arṣati,  
vighnán rákṣāṁsi devayúḥ.

9.37.1<sup>bc</sup> (Rahugana Āṅgīrasa ; to Soma Pavamāna)  
sá sutāḥ pītāye víṣā sómah pavitre arṣati,  
vighnán rákṣāṁsi devayúḥ.

9.56.1<sup>bc</sup> (Avatsara Kaṣyapa ; to Soma Pavamāna)  
pári sóma ṛtām bṛhád ācūḥ pavitre arṣati,  
vighnán rákṣāṁsi devayúḥ.

9.17.4<sup>a+b</sup> (Asita Kaṣyapa ; to Soma Pavamāna)  
á kaláḡeṣu dhāvati pavitre pári śicyate,  
uktháir yajúḡeṣu vardhate.

9.67.14<sup>a</sup> (Viçvāmītra ; to Soma Pavamāna)  
á kaláḡeṣu dhāvati çyenó várma ví gāhate,  
abhī drónā kánikradat.

9.42.4<sup>b</sup> (Medhyātithi Kaṇva ; to Soma Pavamāna)  
duhanáh pratnám it páyah pavitre pári śicyate,  
krāndan deván ajñjanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7<sup>b</sup> (Asita Kaṣyapa, &c. ; to Soma Pavamāna)  
tām u tvā vajīnam náro dhībhir víprā avasyávaḥ,  
mrjánti devátātaye.

9.63.20<sup>b</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
 kavīm mṛjantī mārjyaṃ, dhībhīr viprā avasyávaḥ, cf. 9.15.7<sup>a</sup>  
 vṛṣa kánikrad arṣati.

For 9.63.20<sup>b</sup> cf. 8.13.17<sup>a</sup>, tám id viprā avasyávaḥ.—For kánikrad in 9.63.20<sup>a</sup>, the author, *Am. Jour. of Philol.* xvii. 417 (haplogy).

9.17.8<sup>c</sup>: 1.137.2<sup>c</sup>, cārur ṛtāya pītāye.

9.18.1<sup>c</sup>—7<sup>c</sup>, mádeṣu sarvadhā asi.

9.18.5<sup>a</sup>: 8.6.17<sup>a</sup>, yá imé ródasi mahí: 3.53.12<sup>a</sup>, yá imé ródasi ubhé.

[9.19.1<sup>c</sup>, tán naḥ punaná a bhara: sá naḥ, &c.; see under 1.12.11.]

9.19.2<sup>c</sup>: 5.71.2<sup>c</sup>; 7.94.2<sup>c</sup>, iṣṇā pipyatam dhíyaḥ.

9.19.4<sup>a</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
 ávāvaçanta dhītāyo vṛṣabhásyādhi rétasi,  
 sūnór vatsásya mātārah.

9.66.11<sup>c</sup> (Çatañ Vāikhānasāḥ; to Soma Pavamāna)  
 áchā kóçaṃ madhuçútam, śargraṃ vāre avyāye, cf. 9.66.11<sup>a</sup>  
 ávāvaçanta dhītāyaḥ.

9.19.6<sup>c</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
 ūpa çikṣāpatasthūṣo bhiyāsam ū dhehi çátruṣu,  
 pávamāna vidā rayim.

9.43.4<sup>a</sup> (Medhyatithi Kāṇva; to Soma Pavamāna)  
 pávamāna vidā rayim ḷasmábhyaṃ soma suçríyam, cf. 9.43.4<sup>b</sup>  
 ḷindo sahásravarcasam. cf. 9.43.4<sup>c</sup>

9.63.11<sup>a</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
 pávamāna vidā rayim ḷasmábhyaṃ soma duṣṭāram, cf. 9.43.4<sup>b</sup>  
 yó dūṇāço vanuṣyatá.

9.20.1<sup>b</sup> (Asita Kāçyapa, &c.; to Soma Pavamāna)  
 prá kavír devávitayé 'vyo vārebhir arṣati,  
 sāhvān viçvā abhí spṛdhāḥ.

9.38.1<sup>b</sup> (Rāhugaṇa Āngirasa; to Soma Pavamāna)  
 eṣá u syá vṛṣā ráthó 'vyo vārebhir arṣati,  
 ḷgáchan vājān sahasrīṇam. cf. 9.38.1<sup>c</sup>

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow; in 9.38.1: 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.



9.20.6<sup>b+c</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
 sá váhnir apsú dustáro mrjyámāno gábhastyoh,  
 sómaç camúṣu sīdati.

9.36.4<sup>b</sup> (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)  
 ॥cumbhāmāna ṛtayúbhir, mrjyámāno gábhastyoh,  
 ॥pávate vāre avyáye.॥

9.36.4<sup>a</sup>9.36.4<sup>c</sup>

9.64.5<sup>b</sup> (Kaçyapa Mārica ; to Soma Pavamāna)  
 ॥cumbhāmāna ṛtayúbhir, mrjyámānā gábhastyoh,  
 ॥pávante vāre avyáye.॥

9.36.4<sup>a</sup>9.36.4<sup>c</sup>

9.65.6<sup>b</sup> (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 yád adbhīḥ pariśicyāse mrjyámāno gábhastyoh,  
 drūṇa sadhāstham aṇuṣe.

9.99.6<sup>b</sup> (Rebhasūnu Kaçyapāu ; to Soma Pavamāna)  
 ॥sá punāno madíntamaḥ, sómaç camúṣu sīdati,  
 paçāu ná róta adádhat patir vacasyate dhiyāḥ.

9.50.5<sup>a</sup>

For 9.65.6 see Hillebrandt, Ved. Myth. i. 192.

9.20.7<sup>bc</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
 kṛlūr makhó na manhayūḥ pavítram soma gachasi,  
 dádhat stotré suvīryam.

9.67.19<sup>bc</sup> (Vasiṣṭha ; to Soma Pavamāna)  
 grávnā tunnó abhiṣtutaḥ pavítram soma gachasi,  
 dádhat stotré suvīryam.

9.62.30<sup>c</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
 pávamāna rtāḥ kavīḥ sómaḥ pavítram ūsadat,  
 dádhat stotré suvīryam.

9.66.27<sup>c</sup> (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)  
 pávamāno vy aṇnavad raçmibhir vājasátamaḥ,  
 dádhat stotré suvīryam.

Of. 5.6.10<sup>c</sup>, dádhad asmé suvīryam, and 9.45.6<sup>c</sup>, indo asmé suvīryam.

9.21.1<sup>c</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
 eté dhavantīndavaḥ sómā indrāya ghṛṣavayaḥ,  
 matsarāsaḥ svarvidāḥ.

9.107.14<sup>d</sup> (Sapta Ṛṣayaḥ ; to Soma Pavamāna)  
 ॥abhi somāsa ayávaḥ pávante mádyam mádam,॥  
 ॥samudrásyádhi viṣṭápi manīṣiṇo,॥ matsarāsaḥ svarvidāḥ.

9.23.4<sup>ab</sup>8.34.13<sup>b</sup>

9.22.3<sup>ab</sup> (Asita Kaçyapa, &c. ; to Soma Pavamāna)  
 eté pūtá vipaçoitaḥ ॥sómāso dádhyāqiraḥ,॥  
 vipá vy ānaçur dhiyāḥ.

1.5.5<sup>c</sup>

9.101.12<sup>ab</sup> (Manu Samvāraṇa ; to Soma Pavamāna)

etē pūtā vipaṇcitāḥ sōmāso dādhyāṇirah,

☞ 1.5.5<sup>c</sup>

sūryāso nā darṣatāso jigatnāvo dhruvā ghr̥tē.

9.22.3<sup>b</sup>: 1.5.5<sup>c</sup>; 137.2<sup>b</sup>; 5.51.7<sup>b</sup>; 7.32.4<sup>b</sup>; 9.63.15<sup>b</sup>; 101.12<sup>b</sup>, sōmāso dādhyāṇirah.

9.23.1<sup>a</sup>: 9.17.1<sup>c</sup>, sōmā asṛgram ācāvah.

9.23.1<sup>c</sup> (Asita Kaṣyapa, &c. ; to Soma Pavamāna)

ṣōmā asṛgram ācāvo, mādhor mādasya dhāraya,

☞ 9.17.1<sup>c</sup>

abhī viṇvāni kāvyā.

9.62.25<sup>c</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

pāvasva vācō agriyāḥ sōma citrābhīr utībhīh,

abhī viṇvāni kāvyā.

9.63.25<sup>c</sup> (Nidhruvi Kaṣyapa ; to Soma Pavamāna)

ṣāvamānā asṛksata, sōmāḥ cūkrāsa indavaḥ,

☞ 9.63.25<sup>a</sup>

abhī viṇvāni kāvyā.

9.66.1<sup>b</sup> (Çatam Vāikhānasāḥ ; to Soma Pavamāna)

pāvasva viṇvacarsane 'bhī viṇvāni kāvyā,

ṣākḥā sākhibhya īdyah.

☞ 1.75.4<sup>c</sup>

Ludwig, 813, renders 9.23.1<sup>c</sup>, 'um aller weissheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weissheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pavamānyah), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pāri viṇvāni kāvyā, 2.5.3<sup>c</sup>; vidād viṇvāni kāvyā 10.21.5<sup>b</sup>; and yāsmiṇ viṇvāni kāvyā 8.41.6<sup>a</sup>.

9.23.4<sup>ab+c</sup> (Asita Kaṣyapa, &c. ; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

abhī kōçaṁ madhuçūtām.

9.107.14<sup>ab</sup> (Sapta Ṛṣayah ; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

ṣamudrāsyādhi viṣṭāpi manīṣiṇo, ṣmatsarāsaḥ svarvidāḥ.

☞ c: 8.34.13<sup>b</sup>; d: 9.21.1<sup>c</sup>

9.36.2<sup>c</sup> (Prabhuvāsu Āngirasa ; to Soma Pavamāna)

sā vāhniḥ soma jāgr̥viḥ ṣāvāsya devavīr āti,

☞ 9.2.1<sup>a</sup>

abhī kōçaṁ madhuçūtām.

For 9.36.2 cf. under 1.176.1<sup>b</sup>.—Cf. the pādas, āchā kōçaṁ madhuçūtām, under 9.66.11; pāri kōçaṁ, &c., 9.103.3<sup>a</sup>; also jinvaṇ kōçaṁ, &c., 9.12.6<sup>a</sup>.

[9.23.5<sup>a</sup>, sōmo arṣati dharmasīḥ: 9.37.2<sup>b</sup>; 38.6<sup>b</sup>, hārīr arṣati dharmasīḥ.]

[9.23.6<sup>c</sup>, indo vājaṁ ṣiṣāsasi: 8.95.9<sup>d</sup>, çuddhō vājaṁ ṣiṣāsasi.]

9.23.7<sup>a</sup>: 8.92.6<sup>a</sup>, asyā pītṛvā mādānam.

9.24.1<sup>b+c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,  
 çriṇānā āpsú mṛñjata.

9.67.7<sup>a</sup> (Gotama ; to Soma Pavamāna)  
 pávamānāsa índavas ṭtirāḥ pavitram açavaḥ,  
 índram yāmebhir açata.

☞ 1.135.6<sup>a</sup>

9.101.8<sup>d</sup> (Nahūṣa Mānava ; to Soma Pavamāna)  
 sām u priyā antṣata gāvo mādāya ghṛṣvayaḥ,  
 sómasaḥ kṛñvate pathāḥ pávamānāsa índavaḥ.

9.65.26<sup>c</sup> (Bhṛgu Vārūni, &c. ; to Soma Pavamāna)  
 prá çukráso vayojuvo hinvánāso ná sáptayaḥ,  
 çriṇānā āpsú mṛñjata.

Cf. 9.11.1<sup>b</sup>, pávamānāyéndave.

9.24.2<sup>b</sup>: 8.6.34<sup>b</sup> ; 13.8<sup>b</sup>, ápo ná pravátā yatíḥ ; 9.6.4<sup>b</sup>, ápo na pravátāsan.

9.24.2<sup>c</sup>: 9.6.4<sup>c</sup>, punānā índram açata.

9.24.3<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 prá pavamāna dhanvasi ṭsóméndrāya pútave,  
 nṛbhir yató ví niyase.

☞ 8.69.10<sup>d</sup>

9.99.8<sup>b</sup> (Rebhasunu Kāçyapāu ; to Pavamāna Soma)  
 sutá indo pavitra á nṛbhir yató ví niyase,  
 ṭindrāya matsarintamaç camūṣv á ni śidasi.

☞ 9.63.2<sup>bc</sup>

For 9.24.3<sup>b</sup> cf. índav índrāya pítāye, under 9.30.5<sup>c</sup>.

9.24.5<sup>c</sup>: 8.92.25<sup>c</sup>, áram índrasya dhāmne.

9.24.6<sup>c</sup>: 1.142.3<sup>a</sup>, çúciḥ pávakó ádbhutaḥ ; 8.13.19<sup>c</sup>, çúciḥ pávaká ucyate só  
 ádbhutaḥ ; 9.24.7<sup>a</sup>, çúciḥ pávaká ucyate.

9.24.7<sup>a</sup>: see 9.24.6<sup>c</sup>.

9.24.7<sup>c</sup> (Asita Kāçyapa, &c. ; to Soma Pavamāna)  
 ṭçúciḥ pávaká ucyate, sómaḥ sutásya mādhvah,  
 devāvīr aghaçañsahā.

☞ 1.142.3<sup>a</sup>

9.28.6<sup>c</sup> (Priyamedha Āngirasa ; to Soma Pavamāna)  
 eṣá çuṣmy ádābhyah, sómaḥ punānó arṣatī,  
 devāvīr aghaçañsahā.

☞ 9.13.1<sup>a</sup>

9.61.19<sup>c</sup> (Amahṛyu Āngirasa ; to Soma Pavamāna)  
 ṭyás te mádo várenyas, téna pavasvándhasā,  
 devāvīr aghaçañsahā.

☞ 8.46.8<sup>a</sup>

9.25.2<sup>b</sup> (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)  
pavamāna dhiyā hito 'bhi yónim kánikradat,  
dhármaṇa vāyūm ā viṣa.

9.37.2<sup>c</sup> (Rāhugana Āṅgīrasa ; to Soma Pavamāna)  
sā pavitre vicakṣaṇo hárir arṣati dharmasīh,  
abhi yónim kánikradat.

cf 9.37.2<sup>b</sup>

Cf. 9.38.6<sup>b</sup>, krāndan yónim abhi priyām.

9.25.3<sup>c</sup> (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)  
sām devāñ qobhatē vīṣa kavir yónāv ādhi priyāh,  
vṛtrahā devavítamaḥ.

9.28.3<sup>c</sup> (Priyamedha Āṅgīrasa ; to Soma Pavamāna)  
eṣā devāñ qubhāyatē 'dhi yónāv amartyah,  
vṛtrahā devavítamaḥ.

9.25.4<sup>a</sup>: 7.55.1<sup>b</sup> ; 8.15.13<sup>b</sup>, vīṣvā rūpāny āviṣān.

9.25.4<sup>b</sup> (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)  
vīṣvā rūpāny āviṣān, punāno yāti haryatāh,  
yātrāmftāsa āsate.

cf 7.55.1<sup>b</sup>

9.43.3<sup>a</sup> (Medhyātithi Kaṇva ; to Soma Pavamāna)  
punāno yāti haryataḥ sómo gṛbhīh páriṣkṛtaḥ,  
vīprasya médhyātitheh.

9.25.6 (Dṛḍhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
ā pavasva madintama  
pavitraṁ dhārayā kave,  
arkāsya yónim āśādam.

For pāda a cf. under 9.50.5<sup>a</sup>; for pāda b cf. pavitraṁ dhārayā sūtāh, 9.51.5<sup>b</sup>; for pāda c cf. ṛtāsyā yónim āśādam, under 3.62.13<sup>c</sup>.—See Hillebrandt, Ved. Myth. i. 465.

9.26.5<sup>b</sup> (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)  
tām sāsāv ādhi jāmāyo hárīm hinvanty ādribhīh,  
haryatām bhūricakṣasam.

9.30.5<sup>b</sup> (Bindu Āṅgīrasa ; to Soma Pavamāna)  
apsū tvā mādhumattamaṁ hárīm hinvanty ādribhīh,  
īndav indrāya pitāye,

cf 9.30.5<sup>c</sup>

9.32.2<sup>b</sup> (Çyāvācva Átreya ; to Soma Pavamāna)  
ād īm tritāsya yōsaṇo, hárīm hinvanty ādribhīh,  
īndum indrāya pitāye.

cf 9.32.2<sup>a</sup>

cf 9.32.2<sup>c</sup>

9.38.2<sup>b</sup> (Rahugapa Āṅgīrasa; to Soma Pavamāna)  
 1etām tritāśya yōsaṇo, hāriṁ hinvanty ādribhiḥ,  
 1indum indrāya pītāye.]

☞ 9.32.2<sup>a</sup>☞ 9.32.2<sup>c</sup>

9.39.6<sup>b</sup> (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)  
 samicīnā anuṣata hāriṁ hinvanty ādribhiḥ,  
 1yōnāv pītāśya sīdata.]

☞ 9.13.9<sup>c</sup>

9.50.3<sup>b</sup> (Ucathya Āṅgīrasa; to Soma Pavamāna)  
 1āvyo vāre pāri priyām, hāriṁ hinvanty ādribhiḥ,  
 1pāvamānaṁ madhuçcūtam.]

☞ 9.7.6<sup>a</sup>☞ 9.50.3<sup>c</sup>

9.65.8<sup>b</sup> (Bhṛgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
 yāśya vārpaṁ madhuçcūtaṁ hāriṁ hinvanty ādribhiḥ,  
 1indum indrāya pītāye.]

☞ 9.32.2

For yōnāv pītāśya sīdata, 9.39.6<sup>c</sup>, cf. under 3.62.13<sup>c</sup>.

9.26.6<sup>c</sup> (Idhmavāha Dardhacyuta; to Soma Pavamāna)  
 tāṁ tvā hinvanti vedhāsaḥ pāvamāna girāvādhā,  
 indav indrāya matsarām.

9.53.4<sup>c</sup> (Avatsāra Kaçyapa; to Soma Pavamāna)  
 tāṁ hinvanti madacyūtaṁ 1hāriṁ nadīṣu vājīnam,]  
 indum indrāya matsarām.

☞ 9.53.4<sup>b</sup>

9.63.17<sup>c</sup> (Nidhruvi Kaçyapa; to Soma Pavamāna)  
 1tām 1 mṛjanty āyāvo hāriṁ nadīṣu vājīnam,]  
 indum indrāya matsarām.

☞ 9.63.17<sup>a</sup><sup>b</sup>

See Hillebrandt, Ved. Myth. i. 214, 215.—Cf. 9.63.10<sup>b</sup>, gira indrāya matsarām.

[9.27.3<sup>a</sup>, eṣā nṛbhir vī nryate : 9.15.3<sup>a</sup>, eṣā hito vī nryate.]

9.27.6<sup>c</sup> (Nṛmedha Āṅgīrasa; to Soma Pavamāna)  
 eṣā çuṣmy āsiṣyadad antārikṣe vīṣā hūriḥ,  
 punānā indur indram ā.

9.66.28<sup>c</sup> (Çataṁ Vaikhānasaḥ; to Soma Pavamāna)  
 prā suvānā indur akṣaḥ pavītram āty avyāyam,  
 punānā indur indram ā.

9.28.1<sup>c</sup> : 9.106.10<sup>b</sup>, āvyo vāraṁ vī dhāvati; 9.16.8<sup>c</sup>, āvyo vāraṁ vī dhāvasi;  
 9.74.9<sup>b</sup>, āvyo vāraṁ vī pavamāna dhāvati.

[9.28.2<sup>b</sup>, sōmo devébhyah sūtāḥ : 9.3.9<sup>b</sup>; 99.7<sup>b</sup>, devó devébhyah sūtāḥ.]

9.28.3<sup>c</sup> : 9.25.3<sup>c</sup>, vṛtrahā devavītamah.

9.28.4<sup>c</sup> (Priyamedha Āṅgīrasa; to Soma Pavamāna)  
 eṣā vīṣā kánikradad daçābhir jamībhir yatāḥ,  
 abhī drópāni dhāvati.

9.37.6<sup>b</sup> (Rahngaṇa Āṅgīrasa ; to Soma Pavamāna)  
sá devāḥ kavīneṣitō 'bhī drōṇāni dhāvati,  
īndur īndrāya mahāhānā.

9.28.5<sup>b</sup> (Priyamedha Āṅgīrasa : to Soma Pavamāna)  
eṣā sūryam arocayat pāvamāno vicarṣaṇiḥ,  
viçvā dhāmāni viçvavit.

9.60.1<sup>b</sup> (Avatsara Kaçyapa ; to Soma Pavamāna)  
prā gayātrēṇa gayata pāvamānaṁ vicarṣaṇim,  
īnduṁ sahāsracakṣasam.

9.28.6<sup>b</sup>: 9.13.1<sup>a</sup> ; 42.5<sup>c</sup> ; 191.7<sup>b</sup>, sōmah punāno arṣati.

9.28.6<sup>c</sup>: 9.24.7<sup>c</sup> ; 61.19<sup>c</sup>, devāvīr aghaṇṣahā.

9.29.3<sup>b+c</sup> (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)  
suśāhā soma tāni te punānāya prabhūvaso,  
vārdhā samudrām ukthyām.

9.35.6<sup>c</sup> (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)  
viçvo yāsyā vrātē jāno dadhāra dhārmanas pātēḥ,  
punānāsyā prabhūvasoḥ.

9.61.15<sup>c</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
ārṣa naḥ soma çāṁ gāve ḍhukṣāsya pipyūṣīm iṣam,  
vārdhā samudrām ukthyām.

8.7.3<sup>c</sup>

9.29.4<sup>b</sup>: 9.1.1<sup>b</sup> ; 30.3<sup>c</sup> ; 67.13<sup>b</sup> ; 100.5<sup>b</sup>, pāvasva soma dhārāyā.

9.29.6<sup>c</sup> (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)  
ēndo pārthivam rayīm divyam pavasva dhārāyā,  
dyumāntam çuṣmam ā bhara.

9.106.4<sup>c</sup> (Cakṣus Mānava ; to Soma Pavamāna)  
prā dhanvā soma jūgvīr ḍīndrāyendo pāri srava,

dyumāntam çuṣmam ā bhara svarīdam.

8.91.3<sup>d</sup> ; also refrain, 9.112.1<sup>c</sup> ff.

Cf. dyumāntam çuṣmam uttamām, under 9.63.29<sup>bc</sup>. The cadence, pavasva dhārāyā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10,12.

9.30.1<sup>c</sup> (Bindu Āṅgīrasa ; to Soma Pavamāna)  
prā dhārā asya çuṣmīṇo vīthā pavitre akṣaran,  
punāno vācam iṣyati.

9.64.25<sup>b</sup> (Kaçyapa Mārīca ; to Soma Pavamāna)  
tvām soma vipaçcītaṁ, punāno vācam iṣyasi,  
ḍīndo sahāsrabharṇasam.

9.16.8<sup>a</sup>

9.64.25<sup>c</sup>

Note the correspondence of 9.30.5<sup>c</sup> with 9.64.12<sup>c</sup>.—For 9.30.1<sup>b</sup> cf. 9.98.11<sup>b</sup>, sōmah pavitre akṣaran.

9.30.2<sup>a</sup> (Bindu Āngirasa ; to Soma Pavamāna)  
indur hīyānāḥ sotfbhir mṛjyāmanāḥ kánikradat,  
iyarti vagnúm indriyām.

9.107.26<sup>b</sup> (Sapta Ṛṣayah ; to Soma Pavamāna)  
apó vásanāḥ pári kócam arsatindur hīyānāḥ sotfbhiḥ,  
janāyañ jyótir mandānā avivaçad ḡḡḡ kṛṇvāno ná nirṇijam. 9.14.5<sup>o</sup>

9.30.3<sup>o</sup>: 9.1.1<sup>b</sup>; 29.4<sup>b</sup>; 67.13<sup>b</sup>; 100.5<sup>b</sup>, pávasva soma dhārāyā.

9.30.4<sup>b</sup> (Bindu Āngirasa ; to Soma Pavamāna)  
prá sómo áti dhārāyā pávamāno asiṣyadat,  
ḡabhí dróṇany asádam. 9.3.1<sup>o</sup>

9.49.5<sup>a</sup> (Kavi Bhargava ; to Soma Pavamāna)  
pávamāno asiṣyadaç ráksāṇsy apajāñghanat,  
pratnavád rocāyan rúcaḥ.

9.30.4<sup>c</sup>: 9.3.1<sup>o</sup>, abhí dróṇany asádam.

9.30.5<sup>b</sup>: 9.26.5<sup>b</sup>; 32.2<sup>b</sup>; 38.2<sup>b</sup>; 39.6<sup>b</sup>; 50.3<sup>b</sup>; 65.8<sup>b</sup> (here hinvánty), hárim  
hinvanty ádribhiḥ.

9.30.5<sup>c</sup> (Bindu Āngirasa ; to Soma Pavamāna)  
apsú tvā mádhumatamāñ ḡhárim hinvanty ádribhiḥ, 9.26.5<sup>b</sup>  
indav indrāya pítāye.

9.45.1<sup>c</sup> (Ayāsa Āngirasa ; to Soma Pavamāna)  
sá pavasva mādāya kām nṛcákṣā devávitaye,  
indav indrāya pítāye.

9.50.5<sup>c</sup> (Ucathya Āngirasa ; to Soma Pavamāna)  
ḡsá pavasva madintamaḡ góbhīr añjanó aktúbhiḥ, 9.50.5<sup>a</sup>  
indav indrāya pítāye.

9.64.12<sup>c</sup> (Kaçyapa Mārīca ; to Soma Pavamāna)  
ḡsá no arṣa pavitra á mádo yó devávitamaḡ, 9.64.12<sup>ab</sup>  
indav indrāya pítāye.

Cf. indum indrāya pítāye under 9.32.2<sup>c</sup>, and sómendrāya pátave, 9.24.3<sup>d</sup>.—For 9.30.5  
cf. 9.53.4.

9.30.6<sup>ab</sup> (Bindu Āngirasa ; to Soma Pavamāna)  
sunótā mádhumatamāñ ḡsómam indrāya vajriṇe, 9.32.8<sup>b</sup>  
cáruñ cārdhāya matsarām.

9.51.2<sup>bc</sup> (Ucathya Āngirasa ; to Soma Pavamāna)  
divāḡ piyúṣam uttamāñ ḡsómam indrāya vajriṇe, 7.32.8<sup>b</sup>  
sunótā mádhumatamam.

Cf., by way of contrast, 7.102.3<sup>b</sup>, juhótā mádhumatamam (sc. háviḥ).

9.30.6<sup>b</sup>: 7.32.8<sup>b</sup>; 9.51.2<sup>b</sup>, sómam índrāya vajrīṇe.

9.31.3<sup>b</sup> (Gotama Rāhugaṇa ; to Soma Pavamāna)  
túbhyam vāta abhipriyas túbhyam arṣanti síndhavaḥ,  
sóma vārdhanti te māhaḥ.

9.62.27<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
túbhyemā bhúvanā kave mahimné soma tasthire,  
túbhyam arṣanti síndhavaḥ.

Cf. āpo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12<sup>c</sup>; 125.5<sup>c</sup>.

9.31.4 = 1.91.16. .

9.31.6<sup>c</sup> (Gotama Rāhugaṇa ; to Soma Pavamāna)  
svāyudhāsyā te sató bhúvanasya pate vayám,  
índo sakhitvám ūçmasi.

9.66.14<sup>a</sup> (Çatañ Vaikhāṇasāḥ ; to Soma Pavamāna)  
śasya te sakhyó vayám, iyakṣantas tvótayaḥ,  
índo sakhitvám ūçmasi.

9.61.29<sup>a</sup>

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: śasya te sakhyó vayám tāvendo dyumnā uttamó, śāsahyāma pṛtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2<sup>b</sup>: 9.26.5<sup>b</sup>; 30.5<sup>b</sup>; 38.2<sup>b</sup>; 39.6<sup>b</sup>; 50.3<sup>b</sup>; 65.8<sup>b</sup> (here hinvánty) háriṁ  
hinvānty ádribhiḥ.

9.32.2<sup>c</sup> (Çyāvāçva Ātreya ; to Soma Pavamāna) =

9.38.2<sup>c</sup> (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)  
etaṁ (9.32.2 ád im) tritáasya yóṣaṇo ḥáriṁ hinvānty ádribhiḥ,

9.26.5<sup>b</sup>

índum índrāya pītāye.

9.43.2<sup>c</sup> (Medhyātithi Kāṇva ; to Soma Pavamāna)  
tām no víçvā avasyúvo gíraḥ çumbhanti pūrvāthā,  
índum índrāya pītāye.

9.65.8<sup>c</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
yásya vārpaṁ madhuçútam ḥáriṁ hinvānty ádribhiḥ,  
índum índrāya pītāye.

9.26.5<sup>b</sup>

Cf. índav índrasya pītāye, under 9.31.5<sup>c</sup>.

9.32.4<sup>c</sup>: 6.16.35<sup>c</sup>; 9.64.11<sup>c</sup>, sídann ṛtāsyā yónim á.

[9.32.5<sup>a</sup>, abhí gávo anuṣata: 9.33.5<sup>a</sup>, abhí bráhmīr anuṣata.]



[9.32.6<sup>b</sup>, maghávadbhyaç ca máhyaṁ ca : 6.46.9<sup>c</sup>, chardír yacha maghávadbhyaç ca máhyaṁ ca.]

Cf. the cadence, maghávāno vayāṁ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2<sup>bc</sup> (Trita Āptya ; to Soma Pavamāna)

abhī droṇāni babhrávaḥ çukrá ṛtāsyā dhārayā,  
vājaṁ gómantam akṣaran.

9.63.14<sup>bc</sup> (Nidhruvi Kāçyapa ; to Soma Pavamāna)  
etē dhāmāny ārya çukrá ṛtāsyā dhārayā,  
vājaṁ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2 : 'in die holzgefässe die braunen hellen mit der heiligen handlung güsse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2 ; vājaṁ gómantam means 'milky substance', to wit (9.33.2) : 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmannu, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders : 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth : āryā vratā viśrjānto ādhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states : 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit : 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary ; the abrupt substitution of the parenthetic phrase for the simple droṇāni babhrávaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For 1.34a b cf. 9.63.4<sup>a</sup>, sōmā ṛtāsyā dhārayā. Note the correspondence of 9.33.6<sup>c</sup> with 9.63.1<sup>a</sup>.

9.33.3<sup>abc</sup> : 5.51.7<sup>a</sup> ; 9.34.2<sup>abc</sup> ; 65.20<sup>abc</sup> ; see under 5.51.7<sup>a</sup>.

9.33.3<sup>b</sup> : 8.41.1<sup>b</sup> ; 9.34.2<sup>b</sup> ; 61.12<sup>b</sup> ; 65.20<sup>b</sup>, várūṇāya marūdbhyaḥ.

[9.33.5<sup>a</sup>, abhī brāhmīr anuṣata ; 9.32.5<sup>a</sup>, abhī gāvo anuṣata.]

9.33.5<sup>b</sup>, yahvīr ṛtāsyā mātārah : 1.142.7<sup>c</sup> ; 5.5.6<sup>b</sup> ; 9.102.7<sup>b</sup> ; 10.59.8<sup>b</sup>, yahvī  
ṛtāsyā mātārā.

9.33.6<sup>bc</sup> (Trita Āptya ; to Soma Pavamāna)

rāyāḥ samudrāṇç caturo 'smābhyāṁ soma viçvātāḥ,  
ā pavasva sahasrīṇaḥ.

9.40.3<sup>bc</sup> (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)  
nū no rayīm mahām indo 'asmābhyam soma viçvātāḥ,  
ā pavasva sahasrīṇam.

9.62.12<sup>a</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
ā pavasva sahasrīṇam rayīm gómantam açvīnam,] 8.6.9<sup>b</sup>  
puruçcandrām puruṣpṣham.

9.63.1<sup>a</sup> (Nidhruvi Kaçyapa ; to Soma Pavamāna)  
ā pavasva sahasrīṇam rayīm soma suvīryam,  
asmé çrāvāṁsi dhāraya.

9.65.21<sup>bc</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
īsam tokāya no dādhad asmābhyam soma viçvātāḥ,  
ā pavasva sahasrīṇam.

In these stanzas many expressions are typical : rayīm, rāyāḥ samudrān, asmābhyam soma viçvātāḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam ; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference : sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously : 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam : 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2<sup>bc</sup> with 9.63.14<sup>bc</sup>.

9.34.1<sup>b</sup> (Trita Āptya ; to Soma Pavamāna)  
prā suvāno dhāraya tānēndur hinvāno arṣati,  
rujād dṛḷhā vy ojasā.

9.67.4<sup>a</sup> (Kaçyapa ; to Soma Pavamāna)  
īndur hinvāno arṣati tīro vūrāṇy avyāya,] 9.67.4<sup>b</sup>  
hārīr vājam acikradat.

9.34.2<sup>abc</sup>, sutā indrāya vāyāve vāruṇāya marūdabhyah, sómo arṣati viṣṇave :  
9.33.3<sup>abc</sup>, sutā indrāya vāyāve vāruṇāya marūdabhyah, sōmā arṣanti  
viṣṇave ; 9.65.20<sup>abc</sup>, apsū indrāya vāyāve vāruṇāya marūdabhyah,  
sómo arṣati viṣṇave ; 5.51.7<sup>a</sup>, sutā indrāya vāyāve.

9.34.2<sup>b</sup> : 8.41.1<sup>b</sup> ; 9.33.3<sup>b</sup> ; 61.12<sup>b</sup> ; 65.20<sup>b</sup>, vāruṇāya marūdabhyah.

[9.34.3<sup>b</sup>, sunvānti sōmam ādribhiḥ : 8.1.17<sup>a</sup>, sōtā hī sōmam ādribhiḥ.]

[9.35.2<sup>a</sup>, indo samudramīṅkhaya : 9.52.3<sup>b</sup>, indo ná dānam īṅkhaya.]

9.35.2<sup>b</sup> (Prabhūvasu Āṅgīrasa : to Soma Pavamāna)  
īndo samudramīṅkhaya, pāvasva viçvamejaya, 9.35.2<sup>a</sup>  
rāyo dhartā na ojasā.

9.62.26<sup>c</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
tvām samudriyā apó 'griyó vāca irāyan,  
pāvasva viçvamejaya.

Cf. Hillebrandt, Ved. Myth. i. 327 ff.

9.35.3<sup>b</sup>: 2.8.6<sup>d</sup>, abhī śyama pṛtanyatāḥ.

9.35.4<sup>a</sup>, prā vājam indur iṣyati: 9.12.6<sup>a</sup>, prā vūcam indur iṣyati.

9.35.6<sup>c</sup>, punānāśya prabhūvasoḥ: 9.29.3<sup>b</sup>, punānāya prabhūvaso.

9.36.2<sup>b</sup>: 9.2.1<sup>a</sup>, pāvasva devavīr āti.

9.36.2<sup>c</sup>: 9.23.4<sup>c</sup>, abhī kōcam madhuçūtam.

9.36.4 (Prabhuvasu Āṅgīrasa; to Soma Pavamāna)  
çumbhāmāna ṛtāyúbhir ṛmṛjyāmāno gābhastyoḥ,  
pāvate vāre avyāye.

67 9.20.6<sup>b</sup>

9.64.5 (Kaçyapa Mārīca; to Soma Pavamāna)  
çumbhāmānā ṛtāyúbhir ṛmṛjyāmānā gābhastyoḥ,  
pāvante vāre avyāye.

67 9.20.6<sup>b</sup>

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The ṛca 9.64.4–6 is addressed to the plural sómāḥ, but is surrounded by other ṛcas in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For pāda c cf. āsgraṁ vāre avyāye, 9.66.11<sup>b</sup>.

9.36.4<sup>b</sup>: 9.20.6<sup>b</sup>; 65.6<sup>b</sup>, ṛmṛjyāmāno gābhastyoḥ; 9.64.5<sup>b</sup>, ṛmṛjyāmānā gābhastyoḥ.

9.36.5<sup>abc</sup> (Prabhuvasu Āṅgīrasa; to Soma Pavamāna)  
sá viçvā dāçūṣe vāsu sómo divyāni pārthivā,  
pāvatām āntárikṣyā.

9.64.6<sup>abc</sup> (Kaçyapa Mārīca; to Soma Pavamāna)  
té viçvā dāçūṣe vāsu sómā divyāni pārthivā,  
pāvantām āntárikṣyā.

For pāda b cf. 9.63.30<sup>b</sup>, sóma divyāni pārthivā.

9.37.1<sup>b</sup>: 9.16.4<sup>b</sup>; 17.3<sup>b</sup>, sómāḥ pavitre arṣati; 9.56.1<sup>b</sup>, açuḥ pavitre arṣati.

9.37.1<sup>c</sup>: 9.17.3<sup>c</sup>; 56.1<sup>c</sup>, vighnān rākṣāṁsi devayūḥ.

9.37.2<sup>b</sup> (Rahugana Āṅgīrasa; to Soma Pavamāna)  
sá pavitre vicakṣaṇó hárir arṣati dharṣasiḥ,  
abhī yónim kánikradat.

67 9.25.2<sup>b</sup>

9.38.6<sup>b</sup> (The same)  
eṣá syá pītāye suto hárir arṣati dharṣasiḥ,  
krāndan yónim abhī priyām.

Cf. the pāda 9.23.5<sup>a</sup>, sómo arṣati dharṣasiḥ.

9.37.2<sup>c</sup>: 9.25.2<sup>b</sup>, abhí yónim kánikradat.

9.37.3<sup>b</sup> (Rahugana Āngirasa; to Soma Pavamāna)  
sá vají rocaná diváh pávamāno ví dhāvati,  
rakṣohá vāram avyāyam.

9.103.6<sup>c</sup> (Dvita Āptya; to Soma Pavamāna)  
pári sáptir ná vājayúr [devó devébhyaḥ sutáh,]  
vyānaçīḥ pávamāno ví dhāvati.

9.3.9<sup>b</sup>

9.37.5<sup>c</sup> (Rahugana Āngirasa; to Soma Pavamāna)  
sá vṛtrahá vṛṣa suto varivovíd ádabhyaḥ,  
sómo vājam ivāsarāt.

9.62.16<sup>b</sup> (Jamadagni Bhārgava; to Soma Pavamāna)  
pávamānaḥ suto nṛbhiḥ sómo vājam ivāsarāt,  
camūṣu çákmanāsadam.

9.37.6<sup>b</sup>: 9.28.4<sup>c</sup>, abhí drópani dhāvati.

9.38.1<sup>b</sup>: 9.20.1<sup>b</sup>, ávyo vārebhir arṣati.

[9.38.1<sup>c</sup>, gáchan vājam sahasrīnam: 9.57.1<sup>c</sup>, áchā vājam, &c.]

9.38.2<sup>a</sup>, etám tritáasya yóṣanaḥ: 9.32.2<sup>a</sup>, úd im tritáasya yóṣanaḥ.

9.38.2<sup>b</sup>: 9.26.5<sup>b</sup>; 30.5<sup>b</sup>; 32.2<sup>b</sup>; 39.6<sup>b</sup>; 50.3<sup>b</sup>; 65.8<sup>b</sup> (here hinvánty), hárīm  
hinvanty ádribhiḥ.

9.38.2<sup>c</sup>: 9.32.2<sup>c</sup>; 43.2<sup>c</sup>; 65.8<sup>c</sup>, indum índrāya pítāye.

9.38.3<sup>bc</sup> marmrjyānte apasyúvaḥ, yábhir mādāya çumbhate: 9.2.7<sup>bc</sup>, marmrjyānte  
... çumbhase.

9.38.4<sup>b</sup> (Rahugana Āngirasa; to Soma Pavamāna)  
eṣá syá mānuṣīṣv á çyenó ná vikṣú sídati,  
gáchañ jāró ná yosítam.

9.57.3<sup>c</sup> (Avatsara Kaçyapa; to Soma Pavamāna)  
[sá marmrjánā ayúbhir] íbho rájeva suvratáh,  
çyenó ná váṇsu sídati.

9.57.3<sup>a</sup>

9.86.35<sup>b</sup> (Atrayaḥ; to Soma Pavamāna)

íṣam ūrjam pávamānābhy arṣasi çyenó ná váṇsu kaláçeu sídasi,  
índrāya mādva mádyo madaḥ suto [divó viṣṭambhá upamó vicakṣanáh.]

9.86.35<sup>d</sup>

Note the euphony of vikṣú sídati in 9.38.4, and kaláçeu sídasi in 9.86.35, as contrasted with váṇsu sídati in 9.57.3; cf. 5.72.1<sup>c</sup>; 9.7.6<sup>c</sup>; 20.6<sup>c</sup>; 63.2<sup>a</sup>; 68.9<sup>b</sup>; 86.9<sup>d</sup>; 96.23<sup>d</sup>; 99.6<sup>b</sup>, 8<sup>d</sup>.—For 9.57.3 cf. Ved. Stud. i, p. xv; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6<sup>b</sup>: 9.37.2<sup>b</sup>, hárir arṣati dharmasíḥ.

9.39.3<sup>a</sup> (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)  
 sūtá eti pavitra á tvīṣīm dádhana ójasa,  
 vicákṣano virocáyan.

9.44.3<sup>b</sup> (Ayāsa Āṅgīrasa ; to Soma Pavamāna)  
 ayám devéṣu jágrviḥ sūtá eti pavitra á,  
 sómo yāti vícarṣaṇiḥ.

9.61.8<sup>b</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
 sám indreṇotá vāyúnā sūtá eti pavitra á,  
 sám sūryasya raçmibhiḥ.

Note the correspondence of 9.44.5<sup>a</sup> with 9.61.9<sup>a</sup>.

9.39.6<sup>b</sup> : 9.26.5<sup>b</sup> ; 30.5<sup>b</sup> ; 32.2<sup>b</sup> ; 38.2<sup>b</sup> ; 50.3<sup>b</sup> ; 65.8<sup>b</sup> (here *hinvānty*), *hāriṁ*  
*hinvanty ádri*biḥ.

9.39.6<sup>c</sup> : 9.13.9<sup>c</sup>, yónāv ṛtāsya sídata.

9.40.3<sup>bc</sup> : 9.33.6<sup>bc</sup> ; 65.21<sup>bc</sup>, asmábhyaṁ soma viçvátah, á pavasva sahasrīṇam  
 (9.33.6<sup>c</sup>, sahasrīṇaḥ).

9.40.3<sup>c</sup> : 9.62.12<sup>a</sup> ; 63.1<sup>a</sup> ; 65.21<sup>c</sup>, á pavasva sahasrīṇam ; 9.33.6<sup>c</sup>, á pavasva  
 sahasrīṇaḥ.

[9.40.4<sup>c</sup>, vidāḥ sahasrīṇīr īṣaḥ : 9.61.3<sup>c</sup>, kṣārā sahasrīṇīr īṣaḥ.]

9.40.5<sup>a</sup> : 9.61.6<sup>a</sup>, sá naḥ punánā á bhara ; 1.12.11<sup>a</sup> ; 8.24.3<sup>a</sup>, sá na stávāna á  
 bhara.

9.40.6<sup>ab</sup> (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)  
 punáná indav á bhara [sóma dvibárhasaṁ rayim,]  
 vṛṣann indo na ukthyām.

9.4.7<sup>b</sup>

9.57.4<sup>c</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
 sá no víçva divó vásūtó prthivyá ádhi,  
 punáná indav á bhara.

9.64.26<sup>c</sup> (Kāçyapa Mārīca ; to Soma Pavamāna)  
 [utó sahásrabharṇasaṁ] vācam soma makhásyuvam,  
 punáná indav á bhara.

9.64.25<sup>c</sup>

9.100.2<sup>ab</sup> (Rebhasunū Kāçyapau ; to Soma Pavamāna)  
 punáná indav á bhara [sóma dvibárhasaṁ rayim,]  
 tvám vásuṇi puṣyasi víçvāni daçuṣo grhé.

9.4.7<sup>b</sup>

9.40.6<sup>b</sup> : 9.4.7<sup>b</sup> ; 100.2<sup>b</sup>, sóma dvibárhasaṁ rayim.

[9.41.2<sup>c</sup>, sahávāno dásyum avratám : 1.175.3<sup>c</sup>, sahávān dásyum, &c.]

9.41.4<sup>b+c</sup> (Medhyatithi Kāṇva; to Soma Pavamāna)  
 ā pavasva mahim iṣaṁ gómad indo hiraṇyavat,  
 ācāvāvad vājavat sutāḥ.

9.61.3<sup>b</sup> (Amahīyu Āngirasa; to Soma Pavamāna)  
 pári ṇo ācavam ācvauid gómad indo hiraṇyavat,  
 [ksāra sahasrīṇi iṣaḥ.]

cf. 9.40.4<sup>c</sup>

9.42.6<sup>b</sup> (The same as 9.41.4)  
 góman naḥ soma virāvad ācāvāvad vājavat sutāḥ,  
 [pāvasva brhatīr iṣaḥ.]

9.13.4<sup>b</sup>

9.42.2<sup>a</sup>, eṣā prasnēna mánmanā: 9.3.9<sup>a</sup>, eṣā prasnēna jánmanā.

9.42.2<sup>b</sup> (Medhyatithi Kāṇva; to Soma Pavamāna)  
 [eṣā prasnēna mánmanā] devó devébhyas pári,  
 [dhāraya pavate sutāḥ.]

9.3.9<sup>a</sup>

9.3.10<sup>c</sup>

9.65.2<sup>b</sup> (Bhrgu Vārūṇi, or Jamadagni Bhargava; to Soma Pavamāna)  
 pávamāna rucá-ruca devó devébhyas pári,  
 víçvā vásūny ā víça.

9.42.2<sup>c</sup>: 9.3.10<sup>c</sup>, dhāraya pavate sutāḥ.

9.42.3<sup>b</sup>: 9.13.3<sup>a</sup>, pávante vājasātaye; 9.43.6<sup>a</sup>; 107.23<sup>a</sup>, pávasva vājasātaye;  
 9.100.6<sup>a</sup>, pávasva vājasātamaḥ.

9.42.3<sup>c</sup>: 9.13.3<sup>b</sup>, sómah sahasrapājasah.

9.42.4<sup>b</sup>: 9.17.4<sup>b</sup>, pavitre pári śicyate.

9.42.5<sup>a</sup> (Medhyatithi Kāṇva; to Soma Pavamāna)  
 abhī víçvāni vāryābhī devān ṛtāvīdhaḥ,  
 [sómah punāno arṣati.]

9.13.1<sup>a</sup>

9.66.4<sup>b</sup> (Çatañ Vaikhānasaḥ; to Soma Pavamāna)  
 pávasva janáyann iṣo 'bhī víçvāni vāryā,  
 sákhā sákhībhyā utāye.

9.42.5<sup>c</sup>: 9.13.1<sup>a</sup>; 28.6<sup>b</sup>; 101.7<sup>b</sup>, sómah punāno arṣati.

9.42.6<sup>b</sup>: 9.41.4<sup>c</sup>, ācāvāvad vājavat sutāḥ.

9.42.6<sup>c</sup>: 9.13.4<sup>b</sup>, pávasva brhatīr iṣaḥ.

9.43.2<sup>c</sup>: 9.32.2<sup>c</sup>; 38.2<sup>c</sup>; 65.8<sup>c</sup>, indum indrāya pitāye.

9.43.3<sup>a</sup>: 9.25.4<sup>b</sup>, punāno yāti haryatāḥ.

9.43.4<sup>a</sup>: 9.19.6<sup>c</sup>; 63.11<sup>a</sup>, pávamāna vidá rayim.

9.43.4<sup>ab</sup> (Medhyatithi Kāṇva ; to Soma Pavamāna)  
pávamāna vidá rayīm asmábhyaṁ soma suṣríyam,  
[īndo sahásravarcasam.]

cf. 9.43.4<sup>c</sup>

9.63.11<sup>ab</sup> (Nidhruvi Kaṣyapa ; to Soma Pavamāna)  
pávamāna vidá rayīm asmábhyaṁ soma duṣṭāram,  
yó duṇáḥo vanuṣyatá.

[9.43.4<sup>c</sup>, īndo sahásravarcasam : 9.64.25<sup>o</sup> ; 98.1<sup>c</sup>, īndo sahásrabharṇasam.]

9.43.6<sup>a</sup> : 9.107.23<sup>a</sup>, pávasva vājasātaye ; 9.13.3<sup>a</sup> ; 42.3<sup>b</sup>, pávante vājasātaye ;  
9.100.6<sup>a</sup>, pávasva vājasātamah.

[9.43.6<sup>c</sup>, sóma rāsva suvírīyam : 5.13.5<sup>c</sup> ; 8.98.12<sup>c</sup>, sá no rāsva suvírīyam : 8.23.12<sup>b</sup>,  
rayīm rāsva suvírīyam.]

[9.44.1<sup>a</sup>, prá ṇa indo mahé táne : 9.66.13<sup>a</sup>, prá ṇa indo mahé ráne.]

9.44.2<sup>o</sup> : 9.12.8<sup>c</sup>, víprasya dhārayā kavīḥ.

9.44.3<sup>b</sup> : 9.39.3<sup>a</sup> ; 61.8<sup>b</sup>, sutá eti pavitra á.

9.44.5<sup>a</sup> (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)  
sá no bhágāya vāyāve vípravīrah sadā́vṛdhaḥ,  
sómo devéṣv á yamat.

9.61.9<sup>a</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
sá no bhágāya vāyāve pūṣṇé pavasva mādhumān,  
cārur mitré vāruṇe ca.

Note the correspondence of 9.44.3<sup>b</sup> with 9.61.8<sup>b</sup>.

9.45.1<sup>c</sup> : 9.30.5<sup>c</sup> ; 50.5<sup>c</sup> ; 64.12<sup>c</sup>, índav índrāya pītāye.

[9.45.2<sup>o</sup>, deván sákhibhya á vāram : 1.4.4<sup>c</sup>, yás te sákhibhya á vāram.]

9.45.3<sup>o</sup> (Ayāsyā Āṅgīrasa ; to Pavamāna Soma)  
utá tvām aruṇám vayám góbhīr añjmo mādāya kām,  
ví no rāyé dúro vṛdhi.

9.64.3<sup>o</sup> (Kaṣyapa Māritca ; to Soma Pavamāna)  
āḥvo ná cakrado vṛṣā sám gá indo sám árvataḥ,  
ví no rāyé dúro vṛdhi.

Note the correspondence of 9.45.1<sup>o</sup> with 9.64.12<sup>c</sup>.

9.45.4<sup>c</sup>, índur devéṣu patyate : 8.102.9<sup>b</sup>, agnír devéṣu patyate.

9.45.5<sup>b</sup> : 9.6.5<sup>a</sup> ; 106.11<sup>b</sup>, vāne krīlantam átyavim.

9.45.6<sup>a</sup> (Ayasya Āṅgīrasa ; to Soma Pavamāna)  
táyā pavasva dhārayā yáyā pītó vicákṣase,  
indo stotré suvīryam.

9.49.2<sup>a</sup> (Kavi Bhārgava ; to Soma Pavamāna)  
táyā pavasva dhārayā yáyā gāva ihāgāman,  
jānyāsa úpa no gṛhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1<sup>a</sup> (Ayasya Āṅgīrasa ; to Soma Pavamāna)  
ásṛgran devāvītáꣳ tyasah kṛtvā iva,  
ksārantah parvatāvīdhah.

9.67.17<sup>a</sup> (Jamadagni ; to Soma Pavamāna)  
ásṛgran devāvītaye ṽājáyānto ráthā iva.]

8.3.15<sup>d</sup>

[9.46.3<sup>a</sup>, eté sómāsa índavaḥ : 1.16.6<sup>a</sup>, imé sómāsa índavaḥ.]

9.46.5<sup>c</sup> (Ayasya Āṅgīrasa ; to Soma Pavamāna)  
sá pavasva dhanamjaya prayantā rādhaso mahāḥ,  
asmábhyañ soma gātuvít.

9.65.13<sup>c</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
á na indo mahīm ísam] pávasva viçvādarçataḥ,

a : 8.6.33<sup>a</sup> ; b : 9.65.13<sup>b</sup>

asmábhyañ soma gātuvít.

9.46.6<sup>a</sup> : 9.15.7<sup>a</sup>, etām mrjanti mārjyam.

9.49.2<sup>a</sup> : 9.45.6<sup>a</sup>, táya pavasva dnāraya.

9.49.5<sup>a</sup> : 9.30.4<sup>b</sup>, pávamāno asiṣyadat.

9.50.3<sup>a</sup>, ávyo vāre pári priyám : 9.7.6<sup>a</sup> ; 52.2<sup>b</sup> ; 107.6<sup>b</sup>, ávyo vāre pári priyāḥ.

9.50.3<sup>b</sup> : 9.26.5<sup>b</sup> ; 30.5<sup>b</sup> ; 32.2<sup>b</sup> ; 38.2<sup>b</sup> ; 39.6<sup>b</sup> ; 65.8<sup>b</sup> (here hinvanty), hāriṁ  
hinvanty ádribhiḥ.

9.50.3<sup>c</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)  
ávyo vāre pári priyám] hāriṁ hinvanty ádribhiḥ, a : 9.7.6<sup>a</sup> ; b : 9.26.5<sup>b</sup>  
pávamānañ madhuçútam.

9.67.9<sup>b</sup> (Gotama ; to Soma Pavamāna)  
hinvantí súram úsrayaḥ] pávamānam madhuçútam,  
abhí girú sám asvaran.

9.65.1<sup>a</sup>

9.50.4 = 9.25.6.



9.50.5<sup>a</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

sá pavasva madintama góbbhir añjanó aktúbhih,  
[indav indráya pítáye.]

9.30.5<sup>c</sup>

9.99.6<sup>a</sup> (Rebhasūti Kaçyapaū ; to Soma Pavamāna)

sá punānó madintamaḥ sómaç camúsu sídati,  
paçāu ná réta adádhat pátir vacasyate dhiyáh.

9.20.6<sup>c</sup>

Cf. 9.45.1<sup>o</sup>, sá pavasva mādāya kām ; and 9.25.6<sup>a</sup> = 9.50.4<sup>a</sup>, á pavasva madintama.

9.50.5<sup>c</sup> : 9.30.5<sup>c</sup> ; 45.1<sup>o</sup> ; 64.12<sup>c</sup>, indav indráya pítáye.

9.51.1<sup>b</sup> : 1.28.9<sup>b</sup> ; 9.16.3<sup>b</sup>, sómam pavitra á srja.

9.51.1<sup>c</sup> : 9.16.3<sup>c</sup>, punihindráya pátave.

9.51.2<sup>b</sup> : 7.32.8<sup>b</sup> ; 9.30.6<sup>b</sup>, sómam indráya vajríṇe.

9.51.2<sup>c</sup> : 9.30.6<sup>a</sup>, sunótā mādhumattamam.

9.51.3<sup>c</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

táva tyá indo ándhaso devá mádhor vy āpnate,  
pávamānasya marútaḥ.

9.64.24<sup>c</sup> (Kaçyapa Mārta ; to Soma Pavamāna)

rásam te mitró aryamá píbanti várūṇaḥ kave,  
pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5<sup>c</sup> : 9.1.4<sup>c</sup> ; 6.3<sup>c</sup> ; 63.12<sup>c</sup>, abhí vājam utá çrávaḥ.

9.52.1<sup>c</sup> : 9.6.3<sup>b</sup>, suvánó arṣa pavitra á.

9.52.2<sup>b</sup> : 9.7.6<sup>a</sup> ; 107.6<sup>b</sup>, ávyo váre pári priyáh ; 9.50.3<sup>a</sup>, ávyo váre pári priyám.

[9.52.3<sup>b</sup>, indo ná dánam tñkhaya : 9.35.2<sup>a</sup>, indo samudramtñkhaya.]

9.52.4<sup>b+c</sup> (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ní çuṣmam indav eṣám púruhūta jánānām,  
yó asmán ádiceçati.

9.64.27<sup>b</sup> (Kaçyapa Mārta ; to Soma Pavamāna)

punáná indav eṣám púruhūta jánānām,  
[priyáh samudráṁ á viça.]

9.63.23<sup>c</sup>

10.134.2<sup>d</sup> (Mandhātara Yāuvanaçva ; to Indra)

avá sma durhañayató mártasya tanuhi sthirám,  
[adhaspadám tám im kṛdhi] yó asmán ádiceçati, &c.

10.133.4<sup>c</sup>

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

**9.52.5<sup>c</sup>** (Ucathya Āṅgīrasa; to Soma Pavamāna)  
 ṣatām na inda ūtibhiḥ sahasraṁ vā cūcnam,  
 pávasva mañhayádrayih.

9.67.1<sup>c</sup> (Bharadvāja; to Soma Pavamāna)  
 tvām somāsi dhārayūr mandrá ōjiṣṭho adhvaré,  
 pávasva mañhayádrayih.

**9.53.4<sup>bc</sup>**: 9.63.17<sup>bc</sup>, hāriṁ nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6<sup>c</sup>.

**9.53.4<sup>c</sup>**: 9.63.17<sup>c</sup>, indum indrāya matsarām; 9.26.6<sup>c</sup>, indav indrāya matsarām.

**9.54.3<sup>c</sup>** (Avatsāra Kāçyapa; to Soma Pavamāna)  
 ayām viçvāni tiṣṭhati punāno bhūvanopāri,  
 sómo devó ná sūryaḥ.

9.63.13<sup>a</sup> (Nidhruvi Kāçyapa; to Soma Pavamāna)  
 sómo devó ná sūryó 'dribhiḥ pavate sutāḥ,  
 dādhānaḥ kalāçe rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3; as regards 9.63.13 see Bergaigne i. 154 ff. and Hillebrandt, Ved. Myth. i. 272, 309, 462; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13<sup>a</sup> in connexion with the other pádas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated páda cf. 9.64.5<sup>c</sup>, ákrān devó ná sūryaḥ.

**9.55.1<sup>c</sup>**, sóma viçvā ca sáubhagā: 8.78.8<sup>b</sup>; 9.4.2<sup>b</sup>, viçvā ca soma sáubhagā.

[**9.56.1<sup>b</sup>**, āçūḥ pavítre arṣati: 9.16.4<sup>b</sup>; 17.3<sup>b</sup>; 37.1<sup>b</sup>, sómaḥ pavítre arṣati.]

**9.56.1<sup>c</sup>**: 9.17.3<sup>c</sup>; 37.1<sup>c</sup>, vighnán rákṣāṁsi devayūḥ.

[**9.56.4<sup>b</sup>**, svādūr indo pári srava: see under 8.91.3<sup>d</sup>.]

**9.57.1<sup>ab</sup>** (Avatsāra Kāçyapa; to Soma Pavamāna)  
 prá te dhārā asaçcáto divó ná yanti vṛṣṭáyāḥ,  
 áchá vājam sahasrīṇam.]

cf. 9.38.1<sup>c</sup>

9.62.28<sup>ab</sup> (Jamadagni Bhārgava; to Soma Pavamāna)  
 prá te divó ná vṛṣṭáyo dhārā yanty asaçcátāḥ,  
 abhi çukráṁ upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1; and the author, Indogermanische Forschungen, xxxi. 159.

9.57.3<sup>a</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
 sá marmjñáné āyúbhir íbho rájeva suvratáh,  
 çyenó ná vánsu śidati.]

9.38.4<sup>b</sup>

9.66.23<sup>a</sup> (Çatañ Vaikhānasāḥ ; to Soma Pavamāna)  
 sá marmjñáné āyúbhiḥ prāyasañ prāyase hitáh,  
 indur átyo vicakṣaṇāḥ.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the páda 9.62.13<sup>b</sup>, marmjñāna āyúbhiḥ.

9.57.3<sup>c</sup>, çyenó ná vánsu śidati : 9.38.4<sup>b</sup>, çyóno ná vikṣu śidati ; 9.86.35<sup>b</sup>, çyenó  
 ná vánsu kaláçesu śidasi.

9.57.4<sup>c</sup> : 9.40.6<sup>a</sup> ; 64.26<sup>c</sup> ; 100.2<sup>a</sup>, punáná indav á bhara.

9.58.1<sup>a</sup>, 1<sup>c</sup>—4<sup>c</sup>, tárat sá mandí dhavati.

9.60.1<sup>b</sup>, pávamānañ vicarṣaṇim : 9.28.5<sup>b</sup>, pávamāno vicarṣaṇiḥ.

[9.60.2<sup>b</sup>, átho sahásrabharṇasam : 9.64.26<sup>b</sup>, utó sahásrabharṇasam.]

See under 9.64.25.

9.60.3<sup>c</sup> (Avatsāra Kāçyapa ; to Soma Pavamāna)  
 áti várān pávamāno asiṣyadat kaláçāñ abhi dhavati,  
 indrasya hárdy āviçān.

9.86.19<sup>d</sup> (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Soma Pavamāna)  
 víçā matinām pavate vicakṣaṇāḥ sómo áhnaḥ prataritósaso diváh,  
 krāṇá sindhūnām kaláçāñ avivaçad indrasya hárdy āviçān maníṣibhiḥ.

For the metre of 9.60.3<sup>a</sup> see Oldenberg, Prol., p. 102.—For krāṇá in 9.86.19 see under 1.134.2. The repeated páda in 9.86.19 is composite and secondary in sense and metre ; maníṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9<sup>b</sup>.

9.60.4<sup>a</sup> : 9.8.3<sup>a</sup>, indrasya soma rádhase.

[9.61.1<sup>c</sup>, aváhan navatír náva : 1.84.1<sup>c</sup>, jaghána navatír náva.]

9.61.3<sup>b</sup> : 9.41.4<sup>b</sup>, gómad indo híraṇyavat.

[9.61.3<sup>c</sup>, kṣará sahasrínir íṣaḥ : 9.40.4<sup>c</sup>, vidáh sahasrínir íṣaḥ.]

9.61.4<sup>c</sup> (Amahīyu Āngirasa ; to Soma Pavamāna)  
 pávamānasya te vayám pavitram abhyundatáh,  
 sakhitvám á vṛṇīmahe.

9.65.9<sup>c</sup> (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 tása te vajino vayám víçvā dhánani jigýuṣaḥ,  
 sakhitvám á vṛṇīmahe.

8.14.6<sup>b</sup>

10.133.6<sup>b</sup> (Sudās Pāijavana ; to Indra)  
 ॥vayām indra tvayāvah॥ sakhitvām ā raphāmahe, ☞ 3.41.7<sup>a</sup>  
 ṛtāsyā naḥ pathā nayāti viçvāni duritā ॥nābhantām anyakēśam jyākā ādhi  
 dhānvasu. ॥ ☞ refrain : 10.133.1<sup>st</sup> ff.

I have the impression that sakhitvām ā rābh is popular as compared with sakhitvām ā vṛ, which is hieratic ; cf. the semantically close synonymy with ā vṛ in 11e sakhitvām, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvām uçmasi, 9.31.6 ; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21<sup>a</sup> with 9.65.19<sup>a</sup>.

9.61.6<sup>a</sup> : 9.40.5<sup>a</sup>, s. ॥naḥ punānā ā bhara ; 1.12.11<sup>a</sup> ; 8.24.3<sup>a</sup>, sā naḥ stāvāna ā bhara.

9.61.6<sup>b</sup> : 1.12.11<sup>c</sup>, rayīm virāvatīm iṣam.

9.61.7<sup>a</sup> : 9.15.8<sup>a</sup>, etām u tyām dāça kṣipah.

9.61.8<sup>b</sup> : 9.39.3<sup>a</sup> ; 44.3<sup>b</sup>, sutā eti pavitra ā.

9.61.9<sup>a</sup> : 9.44.5<sup>a</sup>, sā no bhāgāya vāyāve.

[9.61.11<sup>a</sup>, enā viçvāny aryā ā : 10.191.1<sup>b</sup>, āgne viçvāny aryā ā.]

9.61.11<sup>c</sup> : 8.95.6<sup>d</sup>, sisāsanto vanāmahe.

9.61.12<sup>b</sup> : 8.41.1<sup>b</sup> ; 9.33.3<sup>b</sup> ; 34.2<sup>b</sup> ; 65.20<sup>b</sup>, vāruṇāya marúdbhyaḥ.

9.61.14<sup>b</sup> : 8.69.11<sup>c</sup>, vatsām samñçivartir iva.

9.61.14<sup>a</sup> : 8.13.8<sup>a</sup> = 8.92.21<sup>a</sup>, tām id vardhantu no girah.

9.61.15<sup>b</sup> : 8.54 (Val. 6).7<sup>d</sup>, dhukṣāsva pipyūṣīm iṣam ; 8.7.3<sup>c</sup>, dhukṣānta pipyūṣīm iṣam ; 8.13.25<sup>c</sup>, dhukṣāsva pipyūṣīm iṣam āva ca naḥ.

9.61.15<sup>c</sup> : 9.29.3<sup>c</sup>, vārdhā samudrām ukthyam.

[9.61.16<sup>b</sup>, dākṣo vi rajati dyumān : 9.5.3<sup>b</sup>, rayir vi rajati, &c.]

9.61.19<sup>a</sup> : 8.46.8<sup>a</sup>, yās te mādō vāreṇyah.

9.61.19<sup>c</sup> : 9.24.7<sup>c</sup> ; 28.6<sup>c</sup>, devāvīr aghaçaṇsahā.

9.61.21<sup>c</sup> (Amahīyu Āṅgirasa ; to Soma Pavamāna)  
 sāmñçlo aruṣō bhava supasthābhir nā dhenūbhiḥ,  
 sīdāñ chyenō nā yōnim ā.

9.65.19<sup>c</sup> (Bhrgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 āṛṣā soma dyumáttamo 'bhí dróṇāni róruvat,  
 sídāṣi chyenó ná yónim á.

9.61.22<sup>b</sup>: 3.37.5<sup>a</sup>; 8.12.22<sup>a</sup>, índraṁ vṛtráya hántave.

9.61.25<sup>a</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
 apaghñán pavate mfdhó 'pa sómo árávṇah,  
 ḡáchann índrasya niṣkṛtám.]

65 9.15.1<sup>c</sup>

9.63.24<sup>a</sup> (Bhrgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 apaghñán pavase mfdhaḥ kratuvít soma matsaráḥ,  
 nudásvādevayum jānam.

9.61.25<sup>c</sup>: 9.15.1<sup>c</sup>, ḡáchann índrasya niṣkṛtám.

9.61.28<sup>c</sup>: 9.13.8<sup>c</sup>, víçvā ápa dvíṣo jahi.

9.61.29<sup>a</sup> (Amahīyu Āṅgīrasa ; to Soma Pavamāna)  
 áśya te sakhyé vayám távendo dyumná uttamé,  
 ḡāsahyáma pṛtanyatáh.]

65 1.8.4<sup>c</sup>

9.66.14<sup>a</sup> (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)  
 áśya te sakhyé vayám iyaksantas tvótayah,  
 ḡíndo sakhitvám uçmasi.]

65 9.31.6<sup>c</sup>

Cf. under 9.31.6<sup>c</sup>.

9.61.29<sup>c</sup>: 1.8.4<sup>c</sup>; 8.40.7<sup>d</sup>, śasahyáma pṛtanyatáh.

9.62.1<sup>b</sup>: 1.135.6<sup>e</sup>; 9.67.7<sup>b</sup>, tiráh pavítram açávaḥ.

9.62.3<sup>b</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)  
 kṛṇvánto várivo gáve 'bhy āṛṣanti suṣtutím,  
 ḡlam asmábhyam samyátam.

9.66.22<sup>b</sup> (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)  
 pávamāno áti srídho 'bhy āṛṣati suṣtutím,  
 súro ná viçvādarçataḥ.

9.85.7<sup>c</sup> (Vena Bhārgava ; to Soma Pavamāna)  
 átyam mrjanti kaláçe dáça kṣipah prá víprāṇām matáyo víca irate,  
 pávamānā abhy āṛṣanti suṣtutím óndraṁ viçanti madirāsa índavaḥ.

Cf. also 4.58.10<sup>a</sup>, abhy āṛṣata suṣtutím gávyam ájīm. There can be no question but what the distich 9.66.22<sup>ab</sup>, pávamāno áti srídho 'bhy āṛṣati suṣtutím, is a secondary expansion of the line 9.85.7<sup>c</sup>, pávamānā abhy āṛṣanti suṣtutím ; see p. vii, line four from top.

9.62.4<sup>c</sup> (Jamadagni Bhārgava ; to Soma Pavamāna)

āsāvy aṅgūr mādāyapsú dākṣo gīṣṭhāḥ,  
qyenó ná yónim āsadat.

9.82.1<sup>d</sup> (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó vṛṣā hārī rájeva dasmó abhí gá acikradat,  
punānó vāraim páry ety avyáyaṁ qyenó ná yónim ghṛtāvantaṁ āsādam.

Cf. Hillebrandt, *Ved. Myth.* 1. 60.

[9.62.8<sup>b</sup>, tíró rómāṇy avyáya: 9.67.4<sup>b</sup>; 107.10<sup>b</sup>, tíró vārāṇy avyáya.]

Cf. also 9.62.8<sup>c</sup> with 3.107.10<sup>cd</sup>.

[9.62.9<sup>a</sup>, tvám indo pári srava: see under 8.91.3<sup>d</sup>.]

9.62.12<sup>a</sup>: 9.40.3<sup>c</sup>; 63.1<sup>a</sup>; 65.21<sup>c</sup>, á pavasva sahasrīṇam; 9.33.6<sup>c</sup>, á pavasva sahasrīṇaḥ.

9.62.12<sup>b</sup>: 8.6.9<sup>b</sup>; 9.63.12<sup>b</sup>, rayīm gómantaṁ açvīnam.

[9.62.13<sup>b</sup>, marmṛjyāmāna āyúbhiḥ: 9.57.3<sup>a</sup>; 66.23<sup>a</sup>, sá marmṛjaná āyúbhiḥ.]

9.62.14<sup>a</sup>, sahásrotiḥ çatāmagaḥ; 8.34.7<sup>b</sup>, sáhasrote çatāmaga.

9.62.14<sup>c</sup>: 9.107.17<sup>a</sup>, índrāya pavate mādah; 9.6.7<sup>b</sup>; 106.2<sup>b</sup>, índrāya pavate sutāḥ.

9.62.16<sup>b</sup>: 9.37.5<sup>c</sup>, sómo vājam ivāsarāt.

[9.62.18<sup>c</sup>, hárīm hinota vājīnam: 10.188.1<sup>b</sup>, açvaṁ hinota vājīnam.]

9.62.19<sup>bc</sup>: 9.16.6<sup>bc</sup>, víçvā áṛṣann abhí çríyah, çúro ná góṣu tiṣṭhati.

9.62.23<sup>b</sup>, nṛmṇá punānó arṣasi; 9.7.4<sup>b</sup>, nṛmṇá vásāno áṛṣati.

9.62.24<sup>a</sup>: 5.79.8<sup>a</sup>; 8.5.9<sup>a</sup>, utá no gómātīr íṣaḥ.

9.62.24<sup>c</sup>: 9.65.25<sup>b</sup>, grṇānó jamádagninā; 3.62.18<sup>a</sup>; 8.101.8<sup>d</sup>, grṇāná jamádagninā; 7.96.3<sup>c</sup>, grṇāná jamádagnivát.

9.62.25<sup>c</sup>: 9.23.1<sup>c</sup>; 63.25<sup>c</sup>; 66.1<sup>b</sup>, abhí víçvāni kávyā.

9.62.26<sup>c</sup>: 9.35.2<sup>b</sup>, pávasva víçvamejaya.

9.62.27<sup>c</sup>: 9.31.3<sup>b</sup>, túbhyam arṣanti síndhavaḥ.

9.62.28<sup>ab</sup>, prá te divó ná vṛṣṭáyo dhára yanty asaçcátah: 9.57.1<sup>ab</sup>, prá te dhára asaçcáto divó ná yanti vṛṣṭáyah.

9.62.30<sup>c</sup>: 9.20.7<sup>c</sup>; 66.27<sup>c</sup>; 67.19<sup>c</sup>, dādhat stotró suvīryam.

9.63.1<sup>a</sup>: 9.40.3<sup>c</sup>; 62.12<sup>a</sup>; 65.21<sup>c</sup>, á pavasva sahasrīṇam; 9.33.5<sup>c</sup>, á pavasva sahasrīṇaḥ.

9.63.2<sup>bc</sup> (Nidhruvi Kaçyapa; to Soma Pavamāna)  
īṣam ūrjaṁ ca pinvasa indrāya matsarintamaḥ,  
camūṣv á ní śīdasi.

9.99.8<sup>cd</sup> (Rebhasuṇu Kaçyapāu; to Soma Pavamāna)  
sutá indo pavitra á nṛbhīr yató vi nīyase,  
indrāya matsarintamaḥ camūṣv á ní śīdasi.

9.24.3<sup>c</sup>

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first pada.—Cf. Hillebrandt, *Ved. Myth.* i. 166; Oldenberg, *ZDMG.* lxii. 459 ff.

[9.63.4<sup>a</sup>, eté asrgram açāvaḥ; 9.17.1<sup>c</sup>; 23.1<sup>a</sup>, sómā asrgram, &c.]

[9.63.4<sup>c</sup>, sómā ṛtāsyā dhārāyā; 9.33.2<sup>b</sup>; 63.14<sup>b</sup>, çukrá ṛtāsyā dhārāyā.]

9.63.5<sup>c</sup>: 9.13.9<sup>a</sup>, apaghnānto árāvṇaḥ.

[9.63.7<sup>b</sup>, yāya sūryam ārocayaḥ; 8.98.2<sup>b</sup>, tvāṁ sūryam ārocayaḥ.]

9.63.8<sup>bc</sup> (Nidhruvi Kaçyapa; to Soma Pavamāna)  
āyukta sūra étaçam pávamāno manáv ádhi,  
antárikṣeṇa yátave.

9.65.16<sup>bc</sup> (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
rája medhābhir iyate pávamāno manáv ádhi,  
antárikṣeṇa yátave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, *Ved. Stud.* ii. 165; Hopkins, *Religions of India*, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking sūra as genitive of svār may be seen from 1.50.9, āyukta sapta çundhyuvaḥ sūro rāthasya naptayāḥ: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, tóchter des wagens.' Cf. also 8.1.11, yát tudāt sūra étaçam, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3. and with reference to this particular stanza, Hillebrandt, *Ved. Myth.* i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'dieser könig wird mittelst weisheit angegangen, Pavamāna, um des menschen willen, durch den luftkreis zu gehn.' Aside from his diverging renderings of the phrase manáv ádhi, I do not believe that medhābhir iyate can mean 'wird mittelst weisheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190: 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhīr by 'with wisdom'. Soma is *ṣṣair viprahā kāyena* in 8.79.1 (cf. 9.78.2), *médhīrah* in 9.68.4. His epithet *suhrātu* = Avestan *hukhratu* dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Maedonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (*sómo rājā* in 9.65.16) with *Sūra* = *Sūrya*. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes *Etaṣa* to go through the air', perfect sense, we have in 9.65.16 the tautology, *Iyate . . . antārikṣeṇa yātave*. That *pāda* 9.63.8<sup>a</sup> is the original third of the *gayatri* admits, to my mind, of no doubt.—Note the correspondence of 9.63.1<sup>a</sup> with 9.65.21<sup>a</sup>.

[9.63.10<sup>b</sup>, *gīra indrāya matsarām*: 9.26.6<sup>o</sup>; 53.4<sup>o</sup>; 63.17<sup>o</sup>, *indum* (9.26.6<sup>o</sup>, *indav*) *indrāya*, &c.]

9.63.11<sup>a</sup>: 9.19.6<sup>o</sup>; 43.4<sup>a</sup>, *pāvamāna vidā rayīm*.

9.63.11<sup>b</sup>: 9.43.4<sup>b</sup>, *asmābhyam soma sucrīyam* (9.63.11<sup>b</sup>, *duṣṭāram*).

9.63.12<sup>b</sup>: 8.6.9<sup>b</sup>; 9.62.12<sup>b</sup>, *rayīm gómantam açvīnam*.

9.63.12<sup>c</sup>: 9.1.4<sup>c</sup>; 6.3<sup>c</sup>; 51.5<sup>c</sup>, *abhī vājam utā grāvaḥ*.

9.63.13<sup>a</sup>: 9.54.3<sup>c</sup>, *sómo devó ná sūryaḥ*.

9.63.14<sup>bc</sup>: 9.32.2<sup>bc</sup>, *çukrá ṛtasyā dhārāya, vājam gómantam akṣaran*.

9.63.15<sup>b</sup>: 1.5.5<sup>c</sup>; 137.2<sup>b</sup>; 5.51.7<sup>b</sup>; 7.32.4<sup>b</sup>; 9.22.3<sup>b</sup>; 101.12<sup>b</sup>, *sómāso dādhyāçirah*.

9.63.16<sup>bc</sup> (Nidhruvi Kaçyapa; to Soma Pavamāna)  
*prā soma mādhumattamo rāyé arṣa pavitra ā,*  
*mádo yó devavítamaḥ.*

9.64.12<sup>ab</sup> (Kaçyapa Mārtica; to Soma Pavamāna)  
*sá no arṣa pavitra ā mádo yó devavítamaḥ,*  
*ḷindav indrāya pītāye.*

☞ 9.30.5<sup>o</sup>

Cf. the correspondence of 9.63.23<sup>o</sup> with 9.64.27<sup>o</sup>.—Cf. also 9.6.3<sup>b</sup>; 52.1<sup>o</sup>, *suvánō arṣa pavitra ā*.

9.63.17<sup>a</sup> (Nidhruvi Kaçyapa; to Soma Pavamāna)  
*tām i mrjanty āyávo ḥarīm nadīṣu vājīnam,*  
*ḷindum indrāya matsarām.*

☞ 9.53.4<sup>b</sup>

☞ 9.53.4<sup>o</sup>

9.107.17<sup>d</sup> (Sapta Rṣayah; to Soma Pavamāna)  
*ḷindrāya pavate madaḥ, sómo marútvate sutāḥ,*  
*sahásradhāro áty ávyam arṣati tām i mrjanty āyávaḥ.*

☞ 9.6.7<sup>b</sup>

Cf. the correspondence of 9.63.25<sup>a</sup> with 9.107.25<sup>a</sup>, and 9.63.28<sup>a</sup> with 9.107.4<sup>a</sup>.—For 9.107.17<sup>o</sup> cf. 9.13.1<sup>b</sup>.



9.63.17<sup>bc</sup>: 9.53.4<sup>bc</sup>, hárīm nadīṣu vajīnam, indum indrāya matsarām.

9.63.17<sup>c</sup>: 9.53.4<sup>a</sup>, indum indrāya matsarām; 9.26.6<sup>c</sup>, indav indrāya matsarām.

9.63.19<sup>c</sup>, indrāya mādhumattamam: 9.12.1<sup>c</sup>, indrāya mādhumattamaḥ; 9.67.16<sup>b</sup>, indraya mādhumattamaḥ.

[9.63.20<sup>a</sup>, kávirī mṛjanti mārjyam: 9.15.7<sup>a</sup>; 46.6<sup>a</sup>, etaḥ mṛjanti mārjyam.]

9.63.20<sup>b</sup>: 9.17.7<sup>b</sup>, dhībhīr viprā avasyāvah.

9.63.23<sup>c</sup> (Nidhruvi Kaçyapa; to Soma Pavamāna)  
pávamāna ní toçase rayīm soma çravāyyam,  
priyāḥ samudrām ā viça.

9.64.27<sup>c</sup> (Kaçyapa Marica; to Soma Pavamāna)  
punāná indav eṣāḥ puruhūta jānānam,  
priyāḥ samudrām ā viça.

9.52.4<sup>b</sup>

For 9.63.23<sup>b</sup> cf. 10.38.2<sup>b</sup>, gōarṇasaḥ rayīm indra çravāyyam.

9.63.24<sup>a</sup>, apaghnán pavase mfdhaḥ: 9.61.25<sup>a</sup>, apaghnán pavate mfdhaḥ.

9.63.25<sup>a</sup> (Nidhruvi Kaçyapa; to Soma Pavamāna)  
pávamānā asṛkṣata sómāḥ çukrása indavaḥ,  
[abhi viçvāni kāvya.]

9.23.1<sup>c</sup>

9.107.25<sup>a</sup> (Sapta Ṛṣayaḥ; to Soma Pavamāna)  
pávamānā asṛkṣata pavítram āti dhūrayā,  
marútvanto matsará indriyā háya medhūm abhi priyāṁsi ca.

9.63.25<sup>c</sup>: 9.23.1<sup>c</sup>; 62.25<sup>c</sup>; 66.1<sup>b</sup>, abhi viçvāni kāvya.

9.63.28<sup>a</sup> (Nidhruvi Kaçyapa; to Soma Pavamāna)  
punānáḥ soma dhārayēndo viçvā āpa sridhaḥ,  
[jahí rákṣāṁsi sukrato.]

6.16.29<sup>c</sup>

9.107.4<sup>a</sup> (Sapta Ṛṣayaḥ; to Soma Pavamāna)  
punānáḥ soma dhārayāpó vásāno arṣasi,  
ū ratnadhá yónim ṛtāsyā sīdasya [ūtso deva hiranyāyaḥ.]

8.61.6<sup>b</sup>

For 9.107.4<sup>b</sup> cf. 9.107.36<sup>a</sup>, apó vásānaḥ pári kōçaḥ arṣati, and see Hillebrandt, Ved. Myth. i. 325.

9.63.28<sup>c</sup>: 6.16.29<sup>c</sup>, jahí rákṣāṁsi sukrato.

9.63.29<sup>bc</sup> (Nidhruvi Kaçyapa; to Soma Pavamāna)  
apaghnán soma raksáso 'bhy arṣa kánikradat,  
dyumántam guṣṁam uttamám.

9.67.3<sup>bc</sup> (Bharadvāja ; to Soma Pavamāna)  
tvām suṣvāṇō ādribhir abhy āṛṣa kánikradat,  
dyumántaṁ cūṣmam uttamám.

Cf. dyumántaṁ cūṣmam á bhara, under 9.29.6°, and the curiously extended páda, 4.36.8°, dyumántaṁ vājāṁ vṛṣaṣuṣmani uttamám.—Note the correspondence of 9.63.19° with 9.67.16<sup>b</sup>.

[9.63.30<sup>b</sup>, sóma divyáni párthivā : 9.36.5<sup>b</sup>, sómo divyáni, &c. ; 9.64.6<sup>b</sup>, sóma divyáni, &c.]

9.64.2°, satyám vṛṣaṇ vṛṣéd asi : 8.33.10°, satyám itthá vṛṣéd asi.

9.64.3° : 9.45.3°, ví no rāyē dúro vṛdhi.

9.64.5<sup>abc</sup>, cumbhāmāna ṛtāyúbhir mṛjyāmānā gábhastyoḥ, pávante vāre avyāye :  
9.36.4<sup>abc</sup>, cumbhāmāna ṛtāyúbhir mṛjyāmāno gábhastyoḥ, pávate vāre avyāye.

9.64.5<sup>b</sup>, mṛjyāmānā gábhastyoḥ : 9.20.6<sup>b</sup> ; 36.4<sup>b</sup> ; 65.6<sup>b</sup>, mṛjyāmāno gábhastyoḥ.

9.64.6<sup>abc</sup>, té viçvā dāçúse vāsu sóma divyáni párthivā, pávantam ántárikṣya :  
9.36.5<sup>abc</sup>, sá viçvā dāçúse vāsu sómo divyáni párthivā, pávatam ántárikṣya.

9.64.9<sup>b</sup> : 9.4.9<sup>b</sup> ; 100.7<sup>d</sup>, pávamāna vídharmaṇi.

[9.64.9°, ákrān devó ná sūryaḥ : 9.54.3° ; 63.13°, sómo devó, &c.]

9.64.11° : 6.16.35° ; 9.32.4°, sídann ṛtasya yónim á.

9.64.12<sup>ab</sup>, sá no arṣa pavitra á mádo yó devavítamaḥ : 9.63.16<sup>bc</sup>, rāyē arṣa pavitra á, mádo yó devavítamaḥ.

9.64.12° : 9.30.5° ; 45.1° ; 50.5°, índav índrāya pitāye.

9.64.17<sup>bc</sup> (Kaçyapa Marica ; to Soma Pavamāna)  
marmṛjānāsa ayávo vṛthā samudráṁ índavaḥ,  
ágmann ṛtasya yónim á.

9.66.12<sup>ac</sup> (Çataṁ Vaikhānasaḥ ; to Soma Pavamāna)  
áchā samudráṁ índavó 'staṁ gávo ná dhenávaḥ,  
ágmann ṛtasya yónim á.

The cadence gávo ná dhenávaḥ also at 6.45.28.

9.64.20° : 5.67.2°, á yád yónim hiraṇyáyam.

9.64.22<sup>b</sup> (Kaçyapa Mārica ; to Soma Pavamāna)  
 indrāyendo marūtivate pávasva mádhumattamaḥ,  
 ṛtāsya yónim áśadam.]

☞ 5.21.4<sup>d</sup>

9.108.1<sup>a</sup> (Gāurivṛti Çaktya ; to Soma Pavamāna)  
 pávasva mádhumattama indrāya soma kratuvittamo mádaḥ,  
 máhi dyukṣátamo mádaḥ.  
 9.108.15<sup>c</sup> (The same)  
 indrāya soma pátave nfbhir yatáḥ svāyudhó madántamaḥ,  
 pávasva mádhumattamaḥ.

9.64.22<sup>c</sup>: 3.62.13<sup>c</sup>; 9.8.3<sup>c</sup>, ṛtāsya yónim áśadam; 5.21.4<sup>d</sup>, ṛtāsya yónim áśadaḥ.

9.64.24<sup>c</sup>: 9.51.3<sup>c</sup>, pávamānasya marútāḥ.

9.64.25<sup>a</sup>: 9.16.8<sup>a</sup>, tvám soma vipaçéitam.

9.64.25<sup>b</sup>, punánó vácam isyasi: 9.30.1<sup>c</sup>, punánó vácam isyati.

9.64.25<sup>c</sup> (Kaçyapa Mārica ; to Soma Pavamāna)  
 ṭtvám soma vipaçéitam, punánó vácam isyasi, ☞ a: 9.16.8<sup>a</sup>; b: 9.30.1<sup>c</sup>  
 indo sahásrabharṇasam.

9.98.1<sup>c</sup> (Ambariṣa Vārṣagira, and Rjçivan Bhāradvāja ; to Soma Pavamāna)  
 abhí no vjāsátamaḥ rayim arṣa puruspṛham,  
 indo sahásrabharṇasam tuvidyumnám vibhvásāham.

Cf. 9.43.4<sup>a</sup>, indo sahásravarcasam; 9.60.2<sup>b</sup>, átho sahásrabharṇasam; and 9.64.26<sup>a</sup>, utó sahásrabharṇasam.

[9.64.26<sup>a</sup>, utó sahásrabharṇasam: see prec. item.]

9.64.26<sup>c</sup>: 6.40.6<sup>a</sup>; 9.57.4<sup>c</sup>; 100.2<sup>a</sup>, punáná indav á bhara.

9.64.27<sup>b</sup>: 9.52.4<sup>b</sup>, púruhūta jánānam.

9.64.27<sup>c</sup>: 9.63.23<sup>c</sup>, priyáḥ samudráṁ á viça.

9.64.28<sup>c</sup>: 1.137.15, sómaḥ çukrá gávāçiraḥ.

9.64.29<sup>c</sup>, sídanto vanúṣo yathā: 1.26.4<sup>c</sup>, sídantu mánuṣo yathā.

9.65.1<sup>a</sup> (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
 hinvánti súram úsrayaḥ svásaro jamáyas pátim,  
 mahám indurṁ mahīyuvāḥ.

9.67.9<sup>a</sup> (Gotama ; to Soma Pavamāna)  
 hinvánti súram úsrayaḥ pávamānam madhuçéitam, ☞ 9.50.3<sup>c</sup>  
 abhí girá sám asvaran.

Cf. Bergaigne, i. 161; ii. 43.

9.65.2<sup>b</sup>: 9.42.2<sup>b</sup>, devó devébhyas pári.

9.65.6<sup>b</sup>: 9.20.6<sup>b</sup>; 36.4<sup>b</sup>, mrjyámāno gábhastyoh; 9.64.5<sup>b</sup>, mrjyámāna gábhastyoh.

9.65.7<sup>b</sup> (Bhṛgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
prá sómāya vyaçvavát pávamānāya gāyata,  
mahé sahásracakṣase.

9.86.44<sup>a</sup> (Atri Bhauma; to Soma Pavamāna)  
vipaçcīte pávamānāya gāyata mahí ná dhárāti ándho arṣati,  
áhir ná jurámī áti sarpati tvácām átyo ná krīḷann asarad vṛṣā háriḥ.

9.65.8<sup>b</sup>: 9.26.5<sup>b</sup>; 30.5<sup>b</sup>; 32.2<sup>b</sup>; 38.2<sup>b</sup>; 39.6<sup>b</sup>; 50.3<sup>b</sup>; 65.8<sup>b</sup>, hárīm hinvanty  
(9.65.8<sup>b</sup>, hinvánty) ádribhiḥ.

9.65.8<sup>c</sup>: 9.32.2<sup>c</sup>; 38.2<sup>c</sup>; 43.2<sup>c</sup>, índum índrāya pitāye.

9.65.9<sup>b</sup>: 8.14.6<sup>b</sup>, víçvā dhánāni jigyúṣaḥ.

9.65.9<sup>c</sup>: 9.61.4<sup>c</sup>, sakhitvám á vṛṇīmahe: 10.133.6<sup>b</sup>, sakhitvám á rabhāmahe.

9.65.13<sup>a</sup>, á na indo mahím íṣam: 8.6.23<sup>a</sup>, á na indra mahím íṣam.

9.65.13<sup>b</sup> (Bhṛgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
á na indo mahím íṣam, pávasva víçvadarçataḥ,  
asmábhyaṁ soma gātuvit.]

8.6.23<sup>a</sup>

9.46.5<sup>c</sup>

9.106.5<sup>b</sup> (Cakṣus Mānava; to Soma Pavamāna)  
índrāya vṛṣaṇāṁ mádaṁ pávasva víçvadarçataḥ,  
sahástrayamā pathikíḍ vicakṣaṇáḥ.

Cf. the correspondence of 9.65.14<sup>b</sup> with 9.106.7<sup>b</sup>, and of 9.65.25<sup>a</sup> with 9.106.13<sup>a</sup>.

9.65.13<sup>c</sup>: 9.46.5<sup>c</sup>, asmábhyaṁ soma gātuvit.

9.65.14<sup>b</sup> (Bhṛgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)  
á kaláçā antṛsaténdo dhárābhir ójasā,  
éन्द्रasya pitāye víça.

9.106.7<sup>b</sup> (Manu Āpsava; to Soma Pavamāna)  
pávasva devávitaya indo dhárābhir ójasā,  
á kaláçāṁ mádhumān soma naḥ sadaḥ.

[9.65.15<sup>b</sup>, tivrám duhánty ádribhiḥ: 1.137.3<sup>bc</sup>, añçum duhanty ádribhiḥ sómam  
duhanty ádribhiḥ.]

9.65.16<sup>bc</sup>: 9.63.8<sup>bc</sup>, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17<sup>b</sup>: 1.93.2<sup>d</sup>, gávāṁ póṣaṁ svácvyam.

[9.65.18<sup>c</sup>, *suṣvāpó devāvītaye* : 9.13.2<sup>c</sup>, *suṣvānām devāvītaye*.]

9.65.19<sup>c</sup>: 9.61.21<sup>c</sup>, *sīdañ chyenó ná yónim ú*.

9.65.20<sup>abc</sup>, *apsá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave* ;  
9.34.2<sup>abc</sup>, *sutá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati*  
*viṣṇave* ; 9.33.3<sup>abc</sup>, *sutá indrāya vāyāve vāruṇāya marúdbhyaḥ,*  
*sómā arṣanti viṣṇave* ; 5.51.7<sup>a</sup>, *sutá indrāya vāyāve*.

Of. also 9.84.1<sup>b</sup>.

9.65.20<sup>b</sup>: 8.41.1<sup>b</sup> ; 9.33.3<sup>b</sup> ; 34.2<sup>b</sup> ; 61.12<sup>b</sup>, *vāruṇāya marúdbhyaḥ*.

9.65.21<sup>bc</sup>: 9.33.6<sup>bc</sup> ; 40.3<sup>bc</sup>, *asmábhyañ soma viçvátah, ú pavasva sahasrīṇam*  
(9.33.6<sup>c</sup>, *sahasrīṇah*).

9.65.21<sup>c</sup>: 9.40.3<sup>c</sup> ; 62.12<sup>a</sup> ; 63.1<sup>a</sup>, *ú pavasva sahasrīṇam* ; 9.33.6<sup>c</sup>, *ú pavasva*  
*sahasrīṇah*.

9.65.22<sup>ab</sup>: 8.93.6<sup>ab</sup>, *yé sómāsaḥ parāvāti yé arvāvāti sunviré*.

9.65.24<sup>a</sup>, *té no vṛṣṭīm divás pári* : 2.6.5<sup>a</sup>, *sá no vṛṣṭīm divás pári*.

9.65.24<sup>bc</sup>: 9.13.5<sup>bc</sup>, *pávantām ú suvīryam, suváná devāsa indavaḥ*.

9.65.25<sup>a</sup> (Bhrgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)  
*pávate haryató hárir gr̥ṇānó jamádagninā,* 6<sup>a</sup> 3.62.18<sup>a</sup>  
*hinvānó góṛ ádhi tvaci*.

9.106.13<sup>a</sup> (Agni Cakṣuṣa ; to Soma Pavamāna)  
*pávate haryató hárir áti hvárānsi rúnhya,*  
*abhyárṣan stotíbhya virávad yácaḥ*.

The cadence, *gór ádhi tvaci*, in 9.65.25<sup>a</sup> occurs also at 1.2<sup>a</sup> 9 ; 9.79.4 : 101.11.

9.65.25<sup>b</sup>: 9.62.24<sup>c</sup>, *gr̥ṇānó jamádagninā* ; 3.62.18<sup>a</sup> ; 8.101.8<sup>d</sup>, *gr̥ṇāná jamád-*  
*agninā* ; 7.96.3<sup>c</sup>, *gr̥ṇāná jamádagnivát*.

9.65.26<sup>c</sup>: 9.24.1<sup>c</sup>, *gr̥ṇāná apsú mṛñjata*.

9.65.28<sup>c</sup>—30<sup>c</sup>, *pántam á puruspṛham*.

9.66.1<sup>b</sup>: 9.23.1<sup>c</sup> ; 62.25<sup>c</sup> ; 63.25<sup>c</sup>, *abhí viçvāni kávyā*.

9.66.1<sup>c</sup>: 1.75.4<sup>c</sup>, *sákha sákhibhya ídyaḥ*.

9.66.4<sup>b</sup>: 9.42.5<sup>b</sup>, *abhí viçvāni váryā*.

9.66.7<sup>c</sup>, *dádhanó áksiti çrávaḥ* : 1.40.4<sup>b</sup> ; 8.103.5<sup>b</sup>, *sá dhatte áksiti çrávaḥ*.

9.66.10<sup>c</sup>: 9.10.1<sup>b</sup>, *árvanto ná çravasyávaḥ*.

9.66.11<sup>a</sup> (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)  
 śchā kōgañ madhuçūtām āsgrāñ vāre avyāye,  
 āvavaçanta dhītāyāḥ.]

9.19.4<sup>a</sup>

9.107.12<sup>d</sup> (Sapta Ṛṣayaḥ ; to Pavamāna Soma)  
 prā soma devāvitāye sīndhur nā pipye āṛṇasā,  
 āṇōḥ pāyāsā madirō nā jāgrvir śchā kōgañ madhuçūtām.

Of the pādas, abhi kōgañ madhuçūtām, under 9.23.4, and pāri kōgañ, &c., 9.103.3<sup>a</sup>. For 9.66.11<sup>b</sup> cf. 9.64.5<sup>c</sup>, pāvante vāre avyāye.

9.66.11<sup>c</sup>: 9.19.4<sup>a</sup>, āvavaçanta dhītāyāḥ.

9.66.12<sup>c</sup>: 9.68.17<sup>c</sup>, āgmann ṛtāsyā yōnim ā.

[9.66.13<sup>a</sup>, prā ṇa indo mahé rāpe: 9.44.1<sup>a</sup>, prā ṇa indo mahé tāne.]

9.66.13<sup>bc</sup>: 9.2.4<sup>bc</sup>, āpo arṣanti sīndhavaḥ, yād gōbhīr vāsayiṣyāse.

9.66.14<sup>a</sup>: 9.61.29<sup>a</sup>, āsyā te sakhyé vayām.

9.66.14<sup>c</sup>: 9.31.6<sup>c</sup>, indo sakhitvām uçmasi.

9.66.16<sup>c</sup>, vṛṇimāhe sakhyāya: 4.41.7<sup>d</sup>, vṛṇimāhe sakhyāya priyāya.

9.66.22<sup>b</sup>, abhy arṣati suṣtutīm: 9.62.3<sup>b</sup>, abhy arṣanti suṣtutīm; 9.85.7<sup>c</sup>, pāvamānā abhy arṣanti suṣtutīm.

9.66.23<sup>a</sup>: 9.37.3<sup>a</sup>, sā marmṛjānā ayūbbhiḥ.

9.66.24<sup>c</sup> (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)  
 pāvamāna ṛtām bṛhāo çukrām jyōtir ajiñjanat,  
 kṛṣṇā tāmāñsi jāñghanat.

10.89.2<sup>d</sup> (Rebha Vaiçvāmītra ; to Indra)  
 sā sūryaḥ pāry urū vārāṇsy éndro vavṛtyād ráthyeva cakrá,  
 ātiṣṭhantam apasyām nā sárgam kṛṣṇā tāmāñsi tvīṣyā jaghāna.

Cf. Hillebrandt, Ved. Myth. i. 310.

9.66.27<sup>c</sup>: 9.20.7<sup>c</sup>; 62.30<sup>c</sup>; 67.19<sup>c</sup>, dádhat stotré suvīryam.

9.66.28<sup>c</sup>: 9.27.6<sup>c</sup>, punānā índur índram ā.

9.67.1<sup>c</sup>: 9.52.5<sup>c</sup>, pávasva mañhayádrayīḥ.

9.67.3<sup>bc</sup>: 9.63.29<sup>bc</sup>, abhy arṣa kánikradat, dyumántam çuṣmam uttamám.

9.67.4<sup>a</sup>: 9.34.1<sup>b</sup>, índur hinvānō arṣati.

9.67.4<sup>b</sup> (Kaçyapa; to Pavamāna Soma)  
 indur hinvánó arṣati, tiró várāṇy avyáyā,  
 hárir vájam acikradat.

9.34.1<sup>b</sup>

9.107.10<sup>b</sup> (Sapta Ṛṣayah; to Pavamāna Soma)  
 á soma suvánó ádribhis tiró várāṇy avyáyā,  
 jáno ná purí camvòr viçad dháriḥ sádo váncṣu dadhiṣe.

Cf. 9.62.8<sup>b</sup>, tiró rómāṇy avyáyā; and 9.103.2<sup>a</sup>, pári várāṇy avyáyā.

9.67.7<sup>a</sup>: 9.24.1<sup>b</sup>; 101.8<sup>d</sup>, pávamānāsa índavaḥ.

9.67.7<sup>b</sup>: 1.135.6<sup>e</sup>; 9.62.1<sup>b</sup>, tirāḥ pavitram āçāvah.

9.67.9<sup>a</sup>: 9.65.1<sup>a</sup>, hinvánti sūram úsrayah.

9.67.9<sup>b</sup>: 9.50.3<sup>e</sup>, pávamānam madhuçútam.

9.67.10<sup>c</sup>–12<sup>c</sup>, á bhakṣat kanyāsu naḥ.

9.67.13<sup>b</sup>: 9.1.1<sup>b</sup>; 29.4<sup>b</sup>; 30.3<sup>o</sup>; 100.5<sup>b</sup>, pávasva soma dhāraya.

9.67.14<sup>a</sup>: 9.17.14<sup>a</sup>, á kalāçṣu dhāvati.

9.67.16<sup>b</sup>, índrāya mādhumattamaḥ: 9.12.1<sup>c</sup>, índrāya mādhumattamaḥ; 9.63.19<sup>c</sup>,  
 índrāya mādhumattamam.

9.67.17<sup>a</sup>: 9.46.1<sup>a</sup>, āṣṭgran devávitaye.

9.67.17<sup>b</sup>: 8.3.15<sup>d</sup>, vajayánto ráthā iva.

9.67.19<sup>b</sup>: 9.20.7<sup>b</sup>, pavitram soma gachasi.

9.67.19<sup>c</sup>: 9.20.7<sup>c</sup>; 62.30<sup>c</sup>; 66.27<sup>c</sup>, dádhāt stotré suvīryam.

9.67.28<sup>b</sup>: 1.91.17<sup>b</sup>, sóma víçvebhīr añçúbhiḥ.

9.67.29<sup>c</sup> (Pavitra Āṅgīrasa, or Vasiṣṭha, or both; to Pavamāna Soma)  
 úpa priyām pániṇataṁ yúvanam áhutivídhām,  
 áganma bíbhṛato námaḥ.

10.60.1<sup>c</sup> (Baudha, or others; to Asamāti [Indra])  
 á jánam tveśásamṛçam máhīnānam úpastutam,  
 áganma bíbhṛato námaḥ.

9.67.31<sup>ab</sup>, yāḥ pávamānīr adhyéty ṣaibhiḥ sámabhṛtaṁ rásam: 9.67.32<sup>ab</sup>, páva-  
 mānīr yó adhyéty, &c.

[9.68.7<sup>d</sup>, nṛbhīr yató vájam á darṣi sātāye: 5.39.3<sup>d</sup>, á vájam darṣi sātāye.]

**9.68.8<sup>b</sup>** (Vatsapri Bhālandana; to Pavamāna Soma)

pariprayāntam vayyam suṣaṁśadaṁ sōmaṁ maṇiṣā abhy ānūṣata stūbhah,  
yō dhāraya mādhumāṁ urmīṇā divā iyarti vācam rayiṣāḥ āmartyah.

9.86.17<sup>c</sup> (Sikataḥ, alias Nivāvari Ṛṣigaṇah; to Pavamāna Soma)

prā vo dhiyo mandrayūvo vipanyūvaḥ panasyūvaḥ saṁvāsaneṣv akramuḥ,  
sōmaṁ maṇiṣā abhy ānūṣata stūbho 'bhī dhenāvaḥ pāyaseṁ aṣīcraṇuḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9<sup>b</sup> with 9.86.9<sup>d</sup>.

**9.68.9<sup>b</sup>** (Vatsapri Bhālandana; to Pavamāna Soma)

ayam divā iyarti viç, ym ā rājah sōmaḥ punānāḥ kalāḇeṣu sīdati,  
adbhir gōbhīr mṛjyate ādribhiḥ sutāḥ punānā indur vāriṇo vidat priyam.

9.86.9<sup>d</sup> (Akrṣṭah, alias Maṣa Ṛṣigaṇah; to Pavamāna Soma)

divo na sānu stanāyann acikradad, dyāuḥ ca yāsyā prthivī ca dhārmabhiḥ,  
cf 1.58.2<sup>d</sup>

indrasya sakhyām pavate vivēdidat sōmaḥ punānāḥ kalāḇeṣu sīdati.

9.96.23<sup>d</sup> (Pratardana Daivodāsi; to Pavamāna Soma)

apaghnān eṣi pavamāna cātrūn priyām nā jarō abhigta induḥ,  
sīdan vāneṣu çakunō nā pātva sōmaḥ punānāḥ kalāḇeṣu sātā.

Note the correspondence of 9.68.8<sup>b</sup> with 9.86.17<sup>c</sup>.

**9.68.10<sup>a+ed</sup>** (Vatsapri Bhālandana; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāno vāyo dādhaç citrātamaṁ pavasva,  
adveṣe dyāvāprthivī huvema dévā dhattā rayīm asmé suvīram.

9.97.36<sup>a</sup> (Parāçara Çaktya; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāna ā pavasva puyāmānaḥ svastī,  
īndram ā viça brhātā rāveṇa vardhāyā vācam janāyā pūramdhim.

10.45.12<sup>ed</sup> (Vatsapri Bhālandana; to Agni)

ūstāvya agnir narūm suçēvo vāiçvānarā fṣibhiḥ sōmagopāḥ,  
adveṣe dyāvāprthivī huvema dévā dhattā rayīm asmé suvīram.

The repeated distich (cf. 10.91.15<sup>c</sup>) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *ProL.* p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

**9.69.8<sup>a</sup>** (Hiranyastūpa Āṅgīrasa; to Pavamāna Soma)

ā naḥ pavasva vāsumad dhīraṇyavad āçvāvad gōmad yāvatamat suvīryam,  
cf 8.93.3<sup>b</sup>  
yuyām hī soma pitāro māmā sthāna divō mūrdhānaḥ prāsthītā vayasakṛtāḥ.

9.86.38<sup>c</sup> (Atrayaḥ; to Pavamāna Soma)

tvām nrçākṣā asi soma viçvātāḥ pāvamāna vṛṣabha tā vī dhāvasi,  
sā naḥ pavasva vāsumad dhīraṇyavad vayām syāma bhūvaneṣu jivāse.

Cf. the catenary sequel in 9.86.39<sup>a</sup>, govīt pavasva vasuvid dhīraṇyavīt.

**9.69.8<sup>b</sup>**, āçvāvad gōmad yāvatamat suvīryam : 8.93.3<sup>b</sup>, āçvāvad gōmad yāvatamat.



9.69.10<sup>d</sup>: 1.31.8<sup>d</sup>; 10.67.12<sup>d</sup>, deváir dyavapṛthivi prāvataṁ naḥ.

[9.70.9<sup>b</sup>, ádabhyāso janúṣi ubhé ánu: 2.2.4<sup>d</sup>, pātho ná pāyūm jānas: ubhé ánu.]

[9.70.4<sup>a</sup>, sá mrjyámāno daçábhīḥ sukármabhiḥ: 9.99.7<sup>a</sup>, sá mrjyate sukármabhiḥ.]

[9.70.5<sup>a</sup>, sá marmrjaná indriyáya dhāyase: 9.86.3<sup>d</sup>, sómaḥ punaná indriyáya dhāyase.]

9.70.8<sup>c</sup>: 9.108.16<sup>c</sup>, júṣto mitráya várunāya vāyāve. Added in proof.

9.70.9<sup>b</sup> (Reṇu Vaiçvāmītra; to Pavamāna Soma)

pávasva soma devávitaye vṛśéndrasya hárdi somadhānam á viça,  
purá no badhád duriatáti pāraya kṣetravid dhi díça áha viprehaté.

9.108.16<sup>a</sup> (Çakti Vasiṣṭha; to Pavamāna Soma)

indrasya hárdi somadhānam á viça samudráṁ iva síndhavaḥ,

júṣto mitráya várunāya vāyāve, divó viṣṭambhá uttamáḥ. 8.6.35<sup>b</sup>

Cf. indrasya hárdy áviçān, under 9.60.3<sup>c</sup>.

c: 9.70.8<sup>c</sup>; d: 9.86.35<sup>d</sup>

9.70.10<sup>a</sup> (Reṇu Vaiçvāmītra; to Pavamāna Soma)

hitó ná sáptir abhí vájam aṛśéndrasyendo jatháram á pavasva,  
navá ná síndhum áti paṛsi vidvān chúro ná yúdhyan āva no nidá spaḥ.

9.86.3<sup>a</sup> (Akṛṣṭāḥ, alias Māsa Rṣiganāḥ; to Pavamāna Soma)

átyo ná hiyāno abhí vájam aṛṣa svarvít kočān divó ádrimātaram,  
vṛṣā pavítre ádhi sāno avyāye, sómaḥ punaná indriyáya dhāyase.

c: 9.86.3<sup>c</sup>; d: cf. 9.70.5<sup>n</sup>

Cf. 9.87.1, 6; 9.68.—Note that the two hymns correspond in the approximate similarity of 9.70.5<sup>a</sup> and 9.86.3<sup>d</sup>.

9.71.8<sup>a</sup>, tveṣān rūpān kṛṇute várṇo asya: 1.95.8<sup>a</sup>, tveṣān rūpān kṛṇuta úttaram yát.

9.72.4<sup>d</sup> (Harimanta Āṅgīrasa; to Pavamāna Soma)

nídhuto ádriṣuto barhiṣi priyāḥ pátir gávān pradivā indur ṛtvīyaḥ,  
pūramdhivān mānuṣo yajñasádhanāḥ gúcir dhiyá pavate sóma indra te.

9.86.13<sup>d</sup> (Sikataḥ, alias Nivavari Rṣiganāḥ; to Pavamāna Soma)

ayān matávān chakunó yáthā hitó 'vye sasāra pávamāna ūrmīṇa,  
tāva krátvā ródasi antará kave gúcir dhiyá pavate sóma indra te.

Cf. the correspondence of 9.72.7<sup>a</sup> with 9.86.8<sup>a</sup>.

[9.72.6<sup>a</sup>, aṇçūm duhanti stanáyantam áksitam: 1.64.6<sup>d</sup>, utsām duhanti, &c.]

9.72.7<sup>a+d</sup> (Harimanta Āṅgīrasa; to Pavamāna Soma)

nábhā pṛthivyá dharūno mahó divó 'pām ūrmāu síndhuṣv antár uksitāḥ,  
indrasya vājro vṛṣabhó vibhúvasuḥ sómo hṛdé pavate cāru matsarāḥ.

9.86.8<sup>d</sup> (Akṛṣṭāḥ, alias Māsa Rṣiganāḥ; to Pavamāna Soma)

rāja samudráṁ nadyó ví gāhate 'pām ūrmīm sacate síndhuṣu ṛitāḥ,  
ádhy asthāt sānu pávamāno avyāyān nábhā pṛthivyá dharūno mahó  
divāḥ.

9.86.21<sup>d</sup> (The same)

ayám punāná uśáso ví rocayad ayám síndhubhyo abhavat u lokakṣt,  
ayám trīṣ saptá duduhāná ācīraṁ sómo hṛdē pavate cāru matsaráḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8<sup>a+d</sup> (Harimanta Āngirasa; to Pavamāna Soma)

sá tú pavasva pári pártivam rája stotrē cīkṣann adhūnvatē ca sukrato,  
mā no nír bhāg vásunaḥ sadanaspfō rayīm piśāṅgaṁ bahulām vasīmahi.

9.107.24<sup>a</sup> (Sapta Rṣayah; to Pavamāna Soma)

sá tú pavasva pári pártivam rájo divyá ca soma dhármabhiḥ,  
tvám vípraso matibhir vicakṣaṇa śubhrām hinvanti dhṛtibhiḥ.

9.107.21<sup>c</sup> (The same)

mrjyāmānaḥ suhastya samudré vācam invasi,  
rayīm piśāṅgaṁ bahulām puruṣpṛhaṁ pávamānabhy arṣasi.

For 9.107.21<sup>d</sup> cf. 9.85.7<sup>c</sup>, 8<sup>a</sup>.

9.73.4<sup>b</sup> (Pavitra Āngirasa; to Pavamāna Soma)

sahásradharē 'va té sám asvaran divó náke mádhujihvā asaśótah,  
āśya śpāco ná ní miśanti bhūrṇayaḥ padé-padé pācīnaḥ santi sétavaḥ.

9.85.10<sup>a</sup> (Vena Bhārgava; to Pavamāna Soma)

divó náke mádhujihvā asaśótato <sup>vená duhanty ukṣāṇam giristhām,</sup>  
~~car~~ 9.85.10<sup>d</sup>

apsú drapsām vāvṛdhānām samudrá ū síndhor ūrmā mádhumantām  
pavitra á.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated páda, Oldenberg, *ZDMG*. lxii. 473.

9.74.1<sup>b</sup>, svār yád vāḥ aruśáh sisāsati: 9.7.4<sup>c</sup>, svār vājī sisāsati.

9.74.5<sup>d</sup>: 1.92.13<sup>c</sup>, yéna tokám ca tánayam ca dhāmahe.

9.74.9<sup>b</sup>, ávyo váram ví pavamāna dhavati: 9.16.8<sup>c</sup>, ávyo váram ví dhavasi;  
9.28.1<sup>c</sup>; 106.10<sup>b</sup>; ávyo váram ví dhavati.

9.74.9<sup>d</sup> (Kakṣivat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma papṛcāśya te rásó <sup>'vyo váram ví pavamāna dhavati,</sup> ~~car~~ 9.16.8<sup>c</sup>  
sa mrjyāmānaḥ kavibhir madintama svádasvéndrāya pavamāna pítāye.

9.97.44<sup>c</sup> (Parācāra Čaktya; to Pavamāna Soma)

mádhvah súdam pavasva vásva útsam vírām ca na á pavasvā bhāgaṁ ca,  
svádasvéndrāya pávamāna indo rayīm ca na á pavasvā samudrūt.

9.75.2<sup>od</sup>, dádhati putráḥ pitrór apceyam náma trtíyam ádhi rocané diváh;  
1.155.3<sup>od</sup>, dádhati putró 'varām páram pitúr náma trtíyam ádhi  
rocané diváh.

9.75.4<sup>b</sup> (Kavi Bhārgava ; to Pavamāna Soma)

ādribhiḥ sūtō matibhiḥ cānohitāḥ prarocāyan rōdasi mātārā ūciḥ,  
rōmāṇy āvyā samāyā vī dhāvati mādhor dhārā pinvamāna divē-dive.

9.85.12<sup>d</sup> (Vena Bhārgava ; to Pavamāna Soma)

urdhvō gandharvō ādhi nāke asthād, viçvā rupā praticākṣaṇo asya,

bhanūḥ çukreṇa çociṣā vy ādyaut, prārurucad rōdasi mātārā ūciḥ.

cf. 10.123.7<sup>a</sup>  
cf. 10.123.8<sup>c</sup>

9.76.1<sup>a</sup> (Kavi Bhārgava ; to Pavamāna Soma)

dhartā divāḥ pavate kṛtvyo rāso dākṣo devānām anumādyo nṛbhiḥ,  
hārīḥ sṛjanō ātyo nā sātvaḥhir vṛthā pājāṇsi kṛṇute nadīṣv ā.

9.77.5<sup>a</sup> (The same)

oākrir divāḥ pavate kṛtvyo rāso mahān ādabdhō vāruṇo hurig yatē,  
āsavi mitrō vṛjāneçv yajñīyō 'tyo nā yūthē vṛṣayūḥ kánikradat.

Cf. 9.84.5<sup>o</sup>, dhanamjayāḥ pavate kṛtvyo rāsah.

9.76.5<sup>a+c</sup> (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yūthā pári kōgam arṣasy apām upāsthe vṛṣabhāḥ kánikradat,  
sá indrāya pavase matsarintamo yāthā jēsāma samithē tvōtayaḥ.

9.96.20<sup>c</sup> (Pratardana Dāivodāsi ; to Pavamāna Soma)

māryo nā çubhrās tanvām mṛjanō 'tyo nā sftvā sanāye dhānānām,  
vṛṣeva yūthā pári kōgam arṣan kánikradac camvōr ā riveça.

9.97.32<sup>c</sup> (Parāçara Çāktya ; to Pavamāna Soma)

kánikradad ānu pānthām ṛtāsya çukró vī bhāsy amṛtāsya dhūma,  
sá indrāya pavase matsarāvān hinvānō vācam matibhiḥ kavīnām.

In the repeated páda 9.76.5<sup>o</sup>; 9.97.32<sup>c</sup> the latter version with matsarāvān for matsarinta-mah is metrically inferior, a modulated trištubh line for an original jagati. I do not believe that we should correct to matsarāvan as would Arnold, VM., pp. 127, 317. See Part 2, chapter 2, class A 3.

9.77.1<sup>d</sup> (Kavi Bhārgava ; to Pavamāna Soma)

esā prā kōçe mādhumān acikradad indrasya vājro vápuṣo vápuṣtarah,  
abhīm ṛtāsya sudúghā ghṛtaçouto vāçrā arṣanti páyaseva dhenāvah.

10.75.4<sup>b</sup> (Sindhuksit Praiyamedha ; Nadistutih)

abhi tvā sindho çīçum in nā mātáro vāçrā arṣanti páyaseva dhenāvah,  
rájeva yūdhvā nayasi tvām it sícau vād āsām āgram pravātām inakṣasi.

For the repeated páda cf. 1.32.2<sup>o</sup>.

[9.78.1<sup>a</sup>, prā rája vācam janáyann asiṣyadat : 9.86.33<sup>d</sup> ; 106.12<sup>o</sup>, punānō vācam janáyann asiṣyadat (9.86.33<sup>d</sup>, upāvasuḥ).]

[9.78.1<sup>d</sup>, çuddhō devānām úpa yāti niçkr̥tām : 9.86.7<sup>b</sup>, sómo devānām, &c.]

Cf. 9.86.32<sup>d</sup>, pátir janīnām úpa, &c.

9.78.5—] *Part 1: Repeated Passages belonging to Book IX* [452

9.78.5<sup>d</sup>, urvīm gávyūtim ábhayaṁ ca nas kṛdhi: 7.77.4<sup>b</sup>, urvīm gávyūtim ábhayaṁ kṛdhi naḥ.

[7.79.1<sup>d</sup>, aryó naçanta sániçanta no dhíyaḥ: 10.133.3<sup>b</sup>, aryó naçanta no dhíyaḥ.]

9.80.5<sup>c</sup> (Vasu Bharadvaja; to Pavamāna Soma)

tām tvā hastino mādhumantam adribhir duhānty apsū vṛṣabhām dāça kṣīpaḥ,  
indraṁ soma mādāyan dāivyaṁ jānaṁ sīndhor ivormiḥ pāvamāno arçasi.

9.84.3<sup>d</sup> (Prajāpati Vācyā; to Pavamāna Soma)

ā yó góbhiḥ sīḡḡāta oṣadhīṣv ā devānāṁ sumnā iṣáyann upāvasuḥ,  
ā vidyūta pavate dhāraya sūtā indraṁ sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, Ved. Myth. i. 343, 391.

9.82.1<sup>d</sup>, çyenó ná yónim ghṛtāvantaṁ āsādam: 9.62.4<sup>c</sup>, çyenó ná yónim āsadat.

9.83.5<sup>od</sup> (Pavitra Āngirasa; to Pavamāna Soma)

havir haviṣmo máhi sādma dāivyaṁ nábho vāsānaḥ pári yasy adhvarám,  
rájā pavitraratho vājam āruhaḥ sahásrabhṛṣṭir jayasi çrávo bṛhát.

9.86.4<sup>od</sup> (Atrayaḥ; to Pavamāna Soma)

ūn mādha ūrmir vanānā atīṣṭhipad apó vāsāno mahiṣó ví gāhate,  
rájā pavitraratho vājam āruhat sahásrabhṛṣṭir jayati çrávo bṛhát.

[9.84.1<sup>b</sup>, apsā indraya várunāya vāyāve: see under 5.51.7.]

[9.84.2<sup>d</sup>, induh śīṣakty uṣāsaṁ ná sūryaḥ: 1.56.4<sup>d</sup>, indraṁ śīṣakty uṣāsaṁ, &c.]

9.84.3<sup>d</sup>, indraṁ sómo mādāyan dāivyaṁ jānam: 9.80.5<sup>c</sup>, indraṁ soma mādāyan dāivyaṁ jānam.

[9.84.5<sup>c</sup>, dhanamjayāḥ pavate kftvyo rāsaḥ: 9.76.1<sup>a</sup>; 77.5<sup>a</sup>, dhartā (9.77.5<sup>n</sup>, cākrrir) divāḥ pavate, &c.]

[9.85.5<sup>b</sup>, vy ávyāyaṁ samāyā vāram arçasi: 9.97.56<sup>d</sup>, ví vāram ávyam samáyāti yāti.]

9.85.7<sup>c</sup>, pāvamānā abhy arçanti suṣtutim: 9.62.3<sup>b</sup>, abhy arçanti suṣtutim;  
9.66.22<sup>b</sup>, abhy arçati suṣtutim.

[9.85.9<sup>b</sup>, árurucad ví divó rocanā kavīḥ: 6.7.7<sup>b</sup>, vaiçvanaró ví divó, &c.]

[9.85.9<sup>c</sup>, rájā pavitram áty eti róruvat: 9.86.7<sup>d</sup>, vṛṣā pavitram, &c.]

9.85.10<sup>a</sup>: 9.73.4<sup>b</sup>, divó náke mādhujiḥvā asaçcátāḥ.

[9.85.10<sup>b</sup>, venā duhanty ukṣāṇāṁ giriṣṭhām: 9.95.4<sup>b</sup>, añçūm duhanty, &c.]

9.85.11<sup>c</sup> (Vena Bhārgava ; to Pavamāna Soma)

nāke suparṇām upapaptivānsam giro venūnam akrpanta purvīh,  
qīḡuḡ rihanti matáyah pánipnatam hiranyáyam cakunām kṣāmāṇi sthām.

9.86.31<sup>d</sup> (Atrayaḥ ; to Pavamāna Soma)

prá rebhā ety áti váram avyáyam vṛṣā vāneṣv áva cakradad dhāriḥ,  
sām dhítāyo vāvacanā anuṣata qīḡuḡ rihanti matáyah pánipnatam.

Cf. 9.86.46<sup>c</sup>, aṇḡuḡ rihanti matáyah pánipnatam — For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11<sup>c</sup> the change of pánipnatam to panipnatām, but fails to note that the páda with panipnatam occurs twice.

9.85.12<sup>a+c</sup> (Vena Bhārgava ; to Pavamāna Soma)

úrdhvó gandharvó ádhi náke asthād vícivā rūpā praticakṣāno asya,  
bhānūḥ ḡukrēṇa ḡociṣā vy ádyāut prārurucad ródasi mātārā ḡúciḥ. 9.75.4<sup>b</sup>

10.123.7<sup>a</sup> (Vena Bhārgava ; to Vena)

úrdhvó gandharvó ádhi náke asthāt pratyāñ citrā bíbhṛad asyāyīdhāni,  
vāsāno átkam surabhīm dṛṣṇé kām svār ṇā nūma janata priyūṇi. 6.29.3<sup>cd</sup>

10.123.8<sup>c</sup> (The same)

drapsāḥ samudrām abhi yáj jigāti páḡyan gḡdhrasya cáksasā vidharman,  
bhānūḥ ḡukrēṇa ḡociṣā cakānās tṛtīye cakre rájasi priyūṇi.

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, Prol., 253 ; cf. under 9.68.10.

9.85.12<sup>d</sup>, prārurucad ródasi mātārā ḡúciḥ : 9.75.4<sup>b</sup>, prarocāyan ródasi, &c.

9.86.3<sup>a</sup>, átyo ná hiyanó abhi vūjam arṣa : 9.70.10<sup>a</sup>, hitó ná sāptir abhi vūjam arṣa.

9.86.3<sup>c</sup> (Akrṣtāḥ, alias Maṣa Rṣiganāḥ ; to Pavamāna Soma)

átyo ná hiyanó abhi vūjam arṣa svarvit kócam divó ádrimātaram, 9.70.10<sup>a</sup>  
vṛṣā pavítire ádhi sāno avyáye sómaḥ punaná indriyáya dhāyase. 9.70.5<sup>a</sup>

9.97.40<sup>c</sup> (Parācāra Čaktya ; to Pavamāna Soma)

ákrān samudráḥ prathamé vidharmañ janāyan prajā bhúvanasya rájá.  
vṛṣā pavítire ádhi sāno ávye bṛhāt sómo vāvṛdhe suvánā induh.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3<sup>d</sup>, sómaḥ punaná indriyáya dhāyase : 9.70.5<sup>a</sup>, sa marmṛjana indriyáya dhāyase.]

[9.86.7<sup>b</sup>, sómo devānām úpa yāti niṣkṛtām : 9.78.1<sup>d</sup>, čuddhó devānām, &c.]

Cf. 9.86.32<sup>d</sup>, pátir jāninām úpa, &c.

[9.86.7<sup>d</sup>, vṛṣā pavítram áty eti róruvat : 9.85.9<sup>c</sup>, rájá pavítram, &c.]

9.86.8<sup>d</sup> : 9.72.7<sup>d</sup>, nábha pṛthivyā dharuṇo mahó diváh.

9.86.9<sup>a</sup> : 1.58.2<sup>d</sup>, divó ná sānu stanáyann acikradat.

9.86.9<sup>d</sup>: 9.68.9<sup>b</sup>, sómaḥ punanāḥ kalāṇṇeṣu sīdati; 9.96.23<sup>d</sup>, sómaḥ punanāḥ kalāṇṇeṣu sātta.

9.86.18<sup>d</sup>: 9.72.4<sup>d</sup>, cūcīr dhiyā pavate sóma indra te.

9.86.17<sup>c</sup>: 9.68.8<sup>b</sup>, sómaṁ maṇiṣā abhy anūṣata stūbhāḥ.

9.86.19<sup>d</sup>, indrasya hārdy aṇiṣān maṇiṣābhiḥ: 9.60.3<sup>c</sup>, indrasya hārdy aṇiṣān.

9.86.21<sup>d</sup>: 9.72.7<sup>d</sup>, sómo hrdé pavate cāru matsarāḥ.

9.86.26<sup>c</sup>, gāḥ kṛṇvāno nirṇījam haryatāḥ kavīḥ: 9.14.5<sup>c</sup>; 107.26<sup>d</sup>, gāḥ kṛṇvāno nā nirṇījam.

9.86.29<sup>c</sup> (Prṇayah, alias Aja Rṣiganah; to Pavamāna Soma)  
tvām samudrō asi viṇvavīḥ kave tāvemāḥ pāñca pradīṣo vidharmaṇi,  
tvām dyām ca pṛthivīm oṣṭi jabhriṣe tāva jyōtiṣi pavamāna sūryah.

9.100.9<sup>ab</sup> (Rebhasannū Kaṇyapāu; to Pavamāna Soma)  
tvām dyām ca mahivrata pṛthivīm oṣṭi jabhriṣe,  
prāti drāpim amuñcathāḥ pāvamāna mahitvanā.

There can be no doubt that the single triṣṭubh pāda 9.86.29<sup>c</sup> has been distended, very awkwardly, to two octosyllabic pādas by inserting mahivrata in 9.100.9<sup>ab</sup>; see p. vii, line 4 from top.

[9.86.30<sup>d</sup>, tūbhyemā viṇvā bhūvanāni yemire: see under 8.3.6<sup>a</sup>.]

9.86.31<sup>d</sup>: 9.85.11<sup>c</sup>, cīṣum rihanti matāyah pānīpnatam; 9.86.46<sup>c</sup>, anṇūm, &c.

9.86.33<sup>d</sup> (Atrayah; to Pavamāna Soma)  
rājā sindhūnām pavate pātir divā rtāsyā yāti pathābhiḥ kánikradat,  
sahásradhārāḥ pāri śicyate hāriḥ punāno vācam janāyann upāvasuḥ.

9.106.12<sup>c</sup> (Agni Cakṣuṣa; to Pavamāna Soma)  
āsarji kalāṇṇ abhi milhé sāptir nā vājayūḥ, 9.106.12<sup>b</sup>  
punāno vācam janāyann asiṣyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated pāda cf. also 9.78.1<sup>a</sup>, prā rājā vācam janāyann asiṣyadat.

9.86.35<sup>b</sup>, ccyeno nā vānsu kalāṇṇeṣu sīdasi: 9.38.4<sup>b</sup>, ccyeno nā vikṣu sīdati; 9.57.3<sup>c</sup>, ccyeno nā vānsu sīdati.

9.86.35<sup>d</sup> (Atrayah; to Pavamāna Soma)  
iṣam ūrjam pavamānābhy arṣasi ccyeno nā vānsu kalāṇṇeṣu sīdasi, 9.38.4<sup>b</sup>  
indrāya mādva mādya mādah sūtō divō viṣṭambhā upamō vicakṣanāḥ.

9.108.16<sup>d</sup> (Çakti Vasīṣṭha; to Pavamāna Soma)  
indrasya hārdi somadhānam ā viṇvā samudrām iva sindhavah, a: 9.70.9<sup>b</sup>; b: 8.6.35<sup>b</sup>  
jūṣṭo mitrāya vārunāya vāyāve divō viṣṭambhā uttamāḥ. 9.70.8<sup>c</sup>

Cf. Hillebrandt, *Ved. Myth.* i. 316.

9.86.38<sup>o</sup>: 9.69.8<sup>a</sup>, sá (9.69.8<sup>a</sup>, á) naḥ pavasva vásumad dhitranyavat.

9.86.40<sup>od</sup>: 9.83.5<sup>od</sup>, rája pavitraratho vájam áruhat (9.83.5, áruhah) sahasra-bhr̥ṣṭir jayati (9.83.5, jayasi) crávo bhr̥hát.

9.86.44<sup>a</sup>, vipaścīte pávamānaya gāyata: 9.65.7<sup>b</sup>, pávamānaya gāyata.

[9.86.46<sup>o</sup>, añcūm rihanti matáyah pánipnatam: 9.85.11<sup>o</sup>; 86.31<sup>d</sup>, ciçūm rihanti, &c.]

9.87.9<sup>o</sup>, purv̥ir īṣo bhr̥atír jiradano: 6.1.12<sup>o</sup>, pūrv̥ir īṣo bhr̥atír aréaghal̥.

9.88.1<sup>a</sup>: 7.29.1<sup>a</sup>, ayám sóma indra túbhyam sunve.

9.88.8 = 1.91.3.

9.89.7<sup>d</sup>: 4.51.10<sup>d</sup>; 6.47.12<sup>d</sup> = 10.131.6<sup>d</sup>; 9.95.5<sup>d</sup>, suv̥iryasya pátayah syāma.

[9.90.3<sup>d</sup>, ásālah̥ sahván p̥ftanāsu çátrun: 6.19.8<sup>o</sup>; 8.60.12<sup>a</sup>, yóna vānsāma p̥ftanāsu çátrun (8.60.12<sup>a</sup>, çárdhatah).]

9.90.5<sup>c</sup> (Vasiṣṭha Maitrāvaruṇi; to Pavamāna Soma)

mátsi soma várūnaṁ mátsi mitráṁ mátsindram indo pavamāna viṣṇum.

mátsi çárdho mārutaṁ mátsi deván mátsi mahám indram indo mādāya.

9.97.42<sup>c</sup> (Parāçara Çaktya; to Pavamāna Soma)

mátsi vāyūm iṣṭāye rádhase ca mátsi mitrávárūṇa pūyāmānah̥,

mátsi çárdho mārutaṁ mátsi deván mátsi dyāvapr̥thivī deva soma.

For 9.97.42<sup>c</sup> cf. 9.97.49<sup>b</sup>, abhi mitrávárūṇa pūyāmānah̥.

[9.91.1<sup>o</sup>, dāça svásaro ádhi sūno ávye: 9.92.4<sup>o</sup>, dāça svadhūbhi · adhi sūno ávye.]

[9.92.4<sup>b</sup>, viçve devás tráya ekādaçāsah̥: 8.57 (Val. 9).2<sup>d</sup>, yuvám devás, &c.]

[9.92.4<sup>c</sup>, dāça svadhūbhīr ádhi sūno ávye: see next prec. item but one.]

[9.92.6<sup>a</sup>, pári sádmeva paçumānti hótā: 9.97.1<sup>d</sup>, mitéva sádma paçumānti hótā.]

9.95.2<sup>b</sup>: 2.42.1<sup>b</sup>, iyarti vácam aritéva návam. Omitted by mistake under 2.42.1<sup>b</sup>.

[9.95.4<sup>b</sup>, añcūm duhanty ukṣāṇaṁ giriṣṭhām: 9.85.10<sup>b</sup>, vénā duhanty, &c.]

9.95.5<sup>d</sup>: 4.51.10<sup>d</sup>; 6.47.12<sup>d</sup> = 10.131.6<sup>d</sup>; 9.89.7<sup>d</sup>, suv̥iryasya pátayah syāma.

9.96.3<sup>ab</sup> (Pratardana Daivodasi; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psárasa indrapānah̥,

kṛṇvānn apó varṣāyan dyám utémām urór á no varivasyā punānāh̥.

9.97.27<sup>ab</sup> (Mr̥ṭika Vasiṣṭha; to Soma Pavamāna)

evá deva devátāte pavasva mahé soma psárase devapānah̥,

mahác cid dhī smási hitāḥ samaryé kṛdhī suṣṭhané ródasi punānāh̥.

9.96.5<sup>b</sup>: 8.36.4<sup>a</sup>, janitá divó janitá prthivýāḥ.

9.96.6<sup>d</sup>, 17<sup>d</sup>, sómaḥ pavítram áty eti rébhan.

9.96.9<sup>c</sup> (Pratardana Dāivodāsi ; to Pavamāna Soma)

pári priyāḥ kalāṇe devāvāta índraya sómo ráṇyo mādāya,  
sahásradhārah qatávāja indur vāji ná sáptiḥ sámanā jigāti.

9.110.10<sup>c</sup> (Tryaruna and Trasadasyu ; to Soma Pavamāna)  
sómaḥ punānó avyāye vāre çiqur ná kriṣan pávamāno akṣaḥ,  
sahásradhārah qatávāja indur.

[9.96.16<sup>c</sup>, abhi vājam sáptir iva çravasyá : 1.61.5<sup>a</sup>, asmá id u sáptim iva çravasyá.]

9.96.17<sup>a</sup> (Pratardana Dāivodāsi ; to Pavamāna Soma)

çiqum jajñānám haryatám mṛjanti çumbhanti váhnim marúto gaṇéna,  
kavír gṛbhiḥ kávyenā kavíḥ sán [sómaḥ pavítram áty ety rébhan.] 9.96.6<sup>d</sup>

9.109.12<sup>a</sup> (Agnayo Dhiṣṇyā Āiçvarayaḥ ; to Pavamāna Soma)  
çiqum jajñānám hārim mṛjanti pavitre sómam devébhya indum.

This is one of the few cases in the Rig-Veda in which a trištubh line varies with a divipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. i. 352; Geldner, RV. Kommentar, p. 143 (in páda b Soma is assimilated to Agni).

9.96.20<sup>c</sup>, vṛṣeva yuthá pári kóçam āraṇ : 9.76.5<sup>a</sup>, vṛṣeva yuthá pári kóçam āraṇasi.

9.96.23<sup>d</sup>, sómaḥ punānāḥ kalāṇeṣu sáttā : 9.68.9<sup>b</sup> ; 86.9<sup>d</sup>, sómaḥ punānāḥ kalāṇeṣu sídati.

[9.97.1<sup>d</sup>, mitéva sádma paçumānti hótā : 9.92.6<sup>a</sup>, pári sádmeva paçumānti hótā.]

[9.97.5<sup>a</sup>, indur devānām úpa sakhyám āyan : 4.33.2<sup>c</sup>, úd id devānām úpa sakhyám āyan.]

[9.97.5<sup>b</sup>, sahásradhārah pavate mādāya : 9.101.6<sup>a</sup>, sahásradhārah pavate.]

9.97.11<sup>c</sup>, indur índrasya sakhyám juṣāṇāḥ : 8.48.2<sup>c</sup>, índav índrasya, &c.

9.97.16<sup>d</sup>, 19<sup>b</sup>, ádhi (19 pári) ṣṇunā dhanva sáno ávye.

[9.97.24<sup>c</sup>, dvitá bhuvad rayipáti rayinám : 1.60.4<sup>d</sup> ; 72.1<sup>c</sup>, agnir bhuvad, &c.]

9.97.27<sup>ab</sup>, evá deva devátāte pavasva mahé soma psárase devapānāḥ : 9.96.3<sup>ab</sup>, sá no deva devátāte pavasva mahé soma psárasa indrapānāḥ.

[9.97.30<sup>c</sup>, pitúr ná putráḥ krátubhir yatanāḥ : 1.68.9, 10<sup>a</sup> pitúr ná putráḥ krátum juṣanta.]



9.97.32<sup>c</sup>, sá indrāya pavase matsarāvan: 9.76.5<sup>c</sup>, sá indrāya pavase matsarin-  
tamaḥ.

9.97.36<sup>a</sup>: 9.68.10<sup>a</sup>, evā naḥ soma pariśicyāmanaḥ.

9.97.39<sup>c</sup>: 1.62.2<sup>c</sup>, yēnā naḥ pūrve pitāraḥ padajñāli.

9.97.40<sup>c</sup>, vṛṣa pavitre ādhi sāno ávye: 9.86.3<sup>c</sup>, vṛṣa pavitre ādhi sāno avyāye.

[9.97.42<sup>b</sup>, 49<sup>b</sup>, matsi (9.97.49<sup>b</sup>, abhi) mitrávāruṇa pñyāmanaḥ.

9.97.42<sup>c</sup>: 9.90.5<sup>c</sup>, mātisi çārdho mārutaṁ mātisi devān.

9.97.44<sup>c</sup>, svādasvēndrāya pāvamaṇa indo: 9.74.9<sup>d</sup>, svādasvēndrāya pavamaṇa  
pītāye.

[9.97.46<sup>d</sup>, kúmo ná yo devayātúm ásarji: 1.190.2<sup>b</sup>, sárgo ná, &c.]

9.97.48<sup>d</sup>: 1.73.2<sup>a</sup>, devo ná yāḥ savitā satyāmanmā.

[9.97.49<sup>d</sup>, abhíndraṁ vṛṣaṇaṁ vājrabāhum: 7.23.6<sup>a</sup>, evéd indraṁ, &c.]

[9.97.56<sup>b</sup>, somo viçvasya bhúvanasya rājā: 3.46.2<sup>c</sup>; 6.36.4<sup>d</sup>, éko viçvasya, &c.;  
5.85.3<sup>c</sup>, téna viçvasya, &c.; 10.168.2<sup>d</sup>, asyā viçvasya, &c.]

[9.97.56<sup>d</sup>, ví váram ávyam samāvṛti yāti. 9.85.5<sup>b</sup>, vy ávyāyaṁ samāyā váram  
arṣasi.]

9.98.1<sup>c</sup>: 9.64.25<sup>c</sup>, indo sahásrabharnasam.

9.98.4<sup>b</sup>: 1.84.7<sup>b</sup>, vásu mártāya daçúse.

See under 1.45.8<sup>d</sup> for other similar pádas.

9.98.6<sup>c</sup>: 1.18.6<sup>b</sup>; 9.100.1<sup>b</sup>, priyám indrasya kámyam.

9.98.10<sup>a</sup>: 9.11.8<sup>a</sup>; 108.15<sup>a</sup>, indrāya sómaṁ pátave.

9.99.6<sup>a</sup>, sá punanó madintamaḥ: 9.50.5<sup>a</sup>, sá pavasva madintama.

9.99.6<sup>b</sup>: 9.20.6<sup>c</sup>, sómaç camúṣu sdati.

[9.99.7<sup>a</sup>, sá mrjyate sukármabhiḥ; 9.70.4<sup>a</sup>, sá mrjyāmāno daçábhīḥ sukármabhiḥ.]

9.99.7<sup>b</sup>: 9.3.9<sup>b</sup>; 103.6<sup>b</sup>, devó devébhyaḥ sutāḥ.

9.99.7<sup>d</sup>: 9.7.2<sup>b</sup>, mahír apó ví gāhate.

9.99.8<sup>b</sup>: 9.24.3<sup>c</sup>, nṛbhīr yató ví nīyase.

9.99.8<sup>od</sup>: 9.63.2<sup>bc</sup>, indrāya matsarintamaḥ (or, °maç) camúṣv á ní sīdasi.

9.100.1<sup>b</sup>: 1.18.6<sup>b</sup>; 9.98.6<sup>c</sup>, priyám indrasya kámyam.

9.100.2<sup>a</sup>: 9.40.6<sup>a</sup>; 57.4<sup>o</sup>; 64.26<sup>o</sup>, punanā indav ā bhara.

9.100.2<sup>b</sup>: 9.4.7<sup>b</sup>; 40.6<sup>b</sup>, sōma dvibārhasam rayīm.

9.100.2<sup>d</sup>, 8<sup>d</sup>, vīcivāni daçūṣo grhē.

9.100.5<sup>b</sup>: 9.1.1<sup>b</sup>; 29.4<sup>b</sup>; 30.3<sup>c</sup>; 67.13<sup>b</sup>, pávasva soma dhārāya.

9.100.5<sup>c</sup>: 9.1.1<sup>c</sup>, indrāya pátave sutāh.

9.100.5<sup>d</sup> (Rebhasunū Kāçyapāu; to Pavamāna Soma)

krátve dáksāya naḥ kave pávasva soma dhārāya,]

9.1.1<sup>b</sup>

[indrāya pátave sutó,] mītrāya várupāya ca.

9.1.1<sup>c</sup>

10.85.17<sup>b</sup> (Surya Savitri; to Devāh)

sūryāyāi devébhyo mītrāya várupāya ca,

yé bhūtāsyā prācetasa idām tébhyo 'karam nāmaḥ.

9.100.6<sup>a</sup>, pávasva vājasātamaḥ: 9.43.6<sup>a</sup>; 107.23<sup>a</sup>, pávasva vājasātaye; 9.13.3<sup>a</sup>; 42.3<sup>b</sup>, pávante vājasātaye.

9.100.6<sup>d</sup>: 9.106.6<sup>b</sup>, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7<sup>a</sup>, vatsām jātām ná dhenávaḥ: 6.45.28<sup>o</sup>, vatsām gávo ná dhenávaḥ.]

9.100.7<sup>d</sup>: 9.4.9<sup>b</sup>; 64.9<sup>b</sup>, pávamāna vídharmanī.

9.100.8<sup>a</sup>: 9.4.1<sup>b</sup>; 9.9<sup>a</sup>, pávamāna máhi çrávaḥ.

9.100.8<sup>c</sup>: 8.43.23<sup>c</sup>, çárdhan támāñsi jighnase.

9.100.9<sup>ab</sup>, tvām dyām ca mahivrata prthivīm cáti jabhriṣe: 9.86.29<sup>c</sup>, tvām dyām ca prthivīm cáti jabhriṣe.

[9.101.6<sup>a</sup>, sahásradharaḥ pavate: 9.97.5<sup>b</sup>, sahásradharaḥ pavate mādāya.]

9.101.7<sup>a</sup>, ayām pūṣā rayir bhágaḥ: 8.31.11<sup>a</sup>, áitu pūṣā rayir bhágaḥ.

9.101.7<sup>b</sup>: 9.13.1<sup>a</sup>; 28.6<sup>b</sup>; 42.5<sup>c</sup>, sōmaḥ punanó arṣati.

9.101.8<sup>d</sup>: 9.24.1<sup>b</sup>; 67.7<sup>a</sup>, pávamānāsa indavaḥ.

9.101.9<sup>c</sup>: 7.15.2<sup>a</sup>, yāḥ páñca carṣaṇír abhí; 5.86.2<sup>c</sup>, yā páñca carṣaṇír abhí.

9.101.10<sup>b</sup> (Andhigu Çyavāçvi; to Pavamāna Soma)

sōmaḥ pavanta indavo 'smábhyaṁ gātuvíttamāḥ,

mītrāḥ suvānā arepāsaḥ svādhyāḥ svarvídaḥ.

9.106.6<sup>a</sup> (Cakṣus Mānava; to Pavamāna Soma)

asmábhyaṁ gātuvíttamo devébhyo mádhumattamaḥ,]

9.100.6<sup>d</sup>

sahásraṁ yāhi pathibhiḥ kánikradat.

9.101.12<sup>a</sup>: 9.22.3<sup>a</sup>, etó pūtá vipaçcítaḥ.

9.101.12<sup>b</sup>: 1.5.5<sup>c</sup>; 137.2<sup>b</sup>; 5.51.7<sup>b</sup>; 7.32.4<sup>b</sup>; 9.22.3<sup>b</sup>; 63.15<sup>b</sup>, sōmāso dādhyāçiraḥ.

9.101.15<sup>b</sup>, ví yās tastāmbha ródasi : 7.86.1<sup>b</sup>, ví yās tastāmbha ródasi cid urvī.

9.101.16<sup>a</sup> (Prajapati ; to Pavamāna Soma)

ávyo vārebhiḥ pavate sómo gávye ádhi tvaci,  
[kánikradad vṛṣā hāriḥ] indrasyaḥbhy ḍti niṣkṛtām.

cf. 9.2.6<sup>a</sup>

9.108.5<sup>b</sup> (Ūru Āngirasa ; to Pavamāna Soma)

esā syā dhārasya sūtó 'vyo vārebhiḥ pavate madintamah,  
krīḷann ūrmīr apām iva.

The metre favours 9.108.5<sup>d</sup> ; see Part 2, chapter 2, class D 9.

[9.101.16<sup>c</sup>, kánikradad vṛṣā hāriḥ : 9.2.6<sup>a</sup>, ácikradad vṛṣā hāriḥ.]

9.102.5<sup>b</sup> : 1.19.3<sup>b</sup>, víḥve devāso adrúhaḥ.

9.102.7<sup>b</sup> : 1.142.7<sup>c</sup> ; 5.5.6<sup>b</sup> ; 10.59.8<sup>b</sup>, yahvī ṛtāsya mātārā ; 9.33.5<sup>b</sup>, yahvīr  
ṛtāsya mātārāḥ.

[9.103.2<sup>a</sup>, pári várāṇy avyáyā : 9.67.4<sup>b</sup> ; 107.10<sup>b</sup>, tiró várāṇy, &c.]

9.103.2<sup>b</sup> (Dvita Āptya ; to Pavamāna Soma)

pári várāṇy avyáyā, góbhir añjánó arṣati,  
trī śadhāsthā punānāḥ kṛṇute hāriḥ.

cf. 9.103.2<sup>a</sup>

9.107.22<sup>d</sup> (Sapta Ṛṣayah ; to Pavamāna Soma)

mṛjánó vāre pávamāno avyáye [vṛṣáiva cakrado vāne,  
devánām soma pavamāna niṣkṛtām góbhir añjánó arṣasi.

cf. 9.7.3<sup>b</sup>

[9.103.8<sup>a</sup>, pári kóṣaṁ madhuçútam : see under 9.23.4.]

9.103.6<sup>b</sup> : 9.3.9<sup>b</sup> ; 97.9<sup>b</sup>, devó devóbhyaḥ sutáḥ.

9.103.6<sup>c</sup>, vyānaçñh pávamāno ví dhavati : 9.37.3<sup>b</sup>, pávamāno ví dhavati.

9.104.1<sup>a</sup> : 1.22.8<sup>a</sup>, sákhāya á ní śidata.

9.104.2<sup>a</sup> (Parvata Kāṇva, or others ; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ sṛjāta gayasūdhanam,  
devāvyaḥ mādām abhi dvicavasam.

9.105.2<sup>a</sup> (Parvata and Nārada ; to Pavamāna Soma)

sám vatsá iva mātṛbhir indur hinvanó ajyate,  
devāvīr mado matṛbhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme : see p. 13. Cf. 8.72.14<sup>b</sup>, sám vatsāso ná mātṛbhiḥ, and see under 6.45.28<sup>c</sup>.

[9.104.3<sup>c</sup>, yátha mitráya varuṇāya çántamah : 1.136.4<sup>n</sup>, ayām mitráya, &c.]

9.104.6<sup>b</sup>, rakṣásam kām cid atrīnam : 9.105.6<sup>b</sup>, ádevam kām, &c.]

See the note under 9.104.2.

9.105.2—] *Part 1: Repeated Passages belonging to Book IX* [460

9.105.2<sup>a</sup>, sám vatsá iva mat̥bhiḥ : 9.104.2<sup>a</sup>, sám 1 vatsám ná mat̥bhiḥ.

9.106.2<sup>b</sup> : 9.6.7<sup>b</sup>, índraya pavate sutáh ; 9.62.14<sup>c</sup> ; 107.17<sup>a</sup>, índraya pavate madaḥ.

9.106.3<sup>a</sup> : 9.10.1<sup>a</sup>, asyéd índro mádesv á.

9.106.4<sup>b</sup> : 8.91.3<sup>d</sup>, índrayendo pári srava ; also refrain in 9.112.1<sup>e</sup> ff.

9.106.4<sup>c</sup>, dyumántam çúsmam á bhara svarvídám : 9.29.6<sup>c</sup>, dyumántam çúsmam á bhara.

9.106.5<sup>b</sup> : 9.65.13<sup>b</sup>, páv eva viçvadarçataḥ.

9.106.6<sup>a</sup>, asmábhyaṁ gātuvíttamaḥ : 9.101.10<sup>b</sup>, asmábhyaṁ gātuvíttamaḥ.

9.106.6<sup>b</sup> : 9.100.6<sup>d</sup>, devébhyo mádhumattamaḥ.

9.106.7<sup>b</sup> : 9.65.14<sup>b</sup>, indo dhárabhir ójasa.

9.106.10<sup>b</sup> : 9.28.1<sup>c</sup>, ávyo víraṁ ví dhāvati ; 9.16.8<sup>c</sup>, ávyo víraṁ ví dhāvati ;  
9.74.9<sup>b</sup>, ávyo víraṁ ví pavamána dhāvati.

[9.106.10<sup>c</sup>, ágre vacáh pávamānaḥ kánikradat : 9.3.7<sup>e</sup>, pávamānaḥ kánikradat ;  
9.13.8<sup>b</sup>, pávamāna kánikradat.]

9.106.11<sup>b</sup> : 9.6.5<sup>c</sup> ; 45.5<sup>b</sup>, vāne krīṇantam átyavim.

9.106.12<sup>b</sup> (Agni Cakṣuṣa ; to Pavamána Soma)

ásarji kalāçāṇ abhí mīḥé sáptir ná vājayúḥ,

punānó vācam janáyann asiṣyadat.]

9.86.33<sup>d</sup>

9.107.11<sup>b</sup> (Sapta Ṛṣayah ; to the same)

sá māmrje tiró ānvāni meṣyo mīḥé sáptir ná vājayúḥ,

anumádyah pávamāno manīṣibhiḥ sómo viprebhir fkvabhiḥ.

Cf. the correspondence of 9.106.2<sup>b</sup> with 9.107.17<sup>a</sup>.—The cadence ānvāni meṣyāḥ in 9.107.11<sup>a</sup> also in 9.86.47<sup>a</sup>.

9.106.12<sup>c</sup>, punānó vācam janáyann asiṣyadat : 9.86.33<sup>d</sup>, punānó vācam janáyann  
úpavasuh.

9.106.13<sup>a</sup> : 9.65.25<sup>a</sup>, pávate haryató háriḥ.

[9.107.1<sup>d</sup>, suśúva sómam ádribhiḥ : 4.45.5<sup>d</sup>, sómam suśúva mádhumantam  
ádribhiḥ.]

9.107.4<sup>a</sup> : 9.63.28<sup>a</sup>, punánāḥ soma dháraya.

9.107.4<sup>d</sup> : 8.61.6<sup>b</sup>, útso deva hiranyáyaḥ.

9.107.6<sup>b</sup> : 9.7.6<sup>a</sup> ; 52.2<sup>b</sup>, ávyo váre pári priyáḥ ; 9.50.3<sup>a</sup>, ávyo váre pári priyám.

9.107.7<sup>d</sup> : 8.89.7<sup>b</sup> ; 10.156.4<sup>b</sup>, á súryam rohayo diví ; 1.7.3<sup>b</sup>, á súryam rohayad diví.

9.107.10<sup>b</sup>: 9.67.4<sup>b</sup>, tiró várāṇy avyāya.

9.107.11<sup>b</sup>: 9.106.12<sup>b</sup>, mīlḥé sāptir ná vajayūḥ.

9.107.12<sup>d</sup>: 9.66.11<sup>a</sup>, ácha kóçam madhuçcútam.

9.107.14<sup>ab</sup>: 9.23.4<sup>ab</sup>, abhí sómāsa āyávaḥ pávante mádyam mádam.

9.107.14<sup>c</sup>, samudrásyádhi viṣṭápi manīṣiṇaḥ: 8.97.5<sup>b</sup>; 9.12.6<sup>b</sup>, samudrásyádhi viṣṭápi; 8.34.13<sup>b</sup>, samudrásyádhi viṣṭapaḥ.

9.107.14<sup>d</sup>: 9.21.1<sup>c</sup>, matsarīśaḥ svarvidah.

9.107.15<sup>b</sup> (Sapta R̥ṣayah; to Pavamāna Soma)

tárat samudráñ pávamāna urmīṇā rájá devá řtām bṛhát,

arṣan mitráśya várūṇasya dhármaṇā prá hinváná řtām bṛhát.

9.108.8<sup>d</sup> (Ūrdhvasadman Āṅgīrasa; to the same)

sahásradhāraṇ vṛṣabhāñ payovfdhāñ priyāñ devāya janmane.

řtēna yá řtájato vivavřdhé rájá devá řtām bṛhát.

9.107.17<sup>a</sup>: 9.62.14<sup>c</sup>, indrāya pavate mádaḥ: 9.6.7<sup>b</sup>; 106.2<sup>b</sup>, indrāya pavate sutāḥ.

9.107.17<sup>d</sup>: 9.63.17<sup>a</sup>, tám i mrjanty āyávaḥ.

9.107.21<sup>c</sup>, rayīñ piçāṅgañ bahulāñ puruṣpfham: 9.72.8<sup>d</sup>, rayīñ piçāṅgañ bahulāñ vaśmahī.

9.107.22<sup>b</sup>, vṛṣáva cakrado váne: 9.7.3<sup>b</sup>, vṛṣáva cakradad váne.

9.107.22<sup>d</sup>, góbhir añjānó arṣasi: 9.103.2<sup>b</sup>, gobhir añjānó arṣati.

9.107.23<sup>a</sup>: 9.43.6<sup>a</sup>, pávasva v́jasūtaye; 9.13.3<sup>i</sup>; 42.3<sup>b</sup>, pávante v́jasūtaye; 9.100.6<sup>a</sup>, pávasva v́jasūtamaḥ.

9.107.24<sup>a</sup>: 9.72.8<sup>a</sup>, sá tú pavasva pári párthivañ rájaḥ.

9.107.25<sup>a</sup>: 9.63.25<sup>a</sup>, pávamānā asṛkṣata.

9.107.26<sup>b</sup>: 9.30.2<sup>a</sup>, indur hiyanāḥ sotfbhiḥ.

9.107.26<sup>d</sup>: 9.14.5<sup>c</sup>, gáḥ kṛṇvānó ná nirṛijam; 9.86.26<sup>c</sup>, gáḥ kṛṇvāno nirṛijāñ haryatāḥ kavīḥ.

9.108.1<sup>a</sup>: 9.64.22<sup>b</sup>; 108.15<sup>c</sup>, pávasva mádhumattamaḥ.

9.108.5<sup>b</sup>, ávyo várebhiḥ pavate madintamaḥ: 9.101.16<sup>a</sup>, ávyo várebhiḥ pavate.

[9.108.6<sup>d</sup>, varmíva dhr̥ṣṇav á ruja: 8.73.18<sup>a</sup>, púrañ na dhr̥ṣṇav, &c.]

9.108.8<sup>d</sup>: 9.107.15<sup>b</sup>, rāja devā rtām brhāt.

9.108.15<sup>a</sup>: 9.11.8<sup>a</sup>; 98.10<sup>a</sup>, indrāya soma pātave.

9.108.15<sup>c</sup>: 9.64.22<sup>b</sup>; 108.1<sup>a</sup>, pávasva mádhumatamāḥ.

9.108.16<sup>a</sup>: 9.70.9<sup>b</sup>, indrasya hárđi somadhānam á viṣa.

9.108.16<sup>b</sup>: 8.6.35<sup>b</sup>; 92.22<sup>b</sup>, samudrām iva síndhavaḥ.

9.108.16<sup>c</sup>: 9.70.8<sup>c</sup>, jūsto mitráya várūṇaya vāyāve.

9.108.16<sup>d</sup>, divo viṣṭambhá uttamāḥ: 9.86.35<sup>d</sup>, divo viṣṭambhá upamó vicakṣaṇāḥ.

9.109.12<sup>a</sup>, ṣiṣum jajñānām hárīm mṛjanti: 9.96.17<sup>a</sup>, ṣiṣum jajñānām haryatām mṛjanti.

9.109.22<sup>b</sup>, ṣṛiṇānn ugró riṇānn apāḥ: 8.32.20, vādhd ugró riṇānn apāḥ.

9.110.9<sup>b</sup>, imā ca viṣvā bhūvanābhi majmānā: 2.17.4<sup>a</sup>, ádhā yó viṣva bhūvanābhi majmānā.

9.110.10<sup>c</sup>: 9.96.9<sup>c</sup>, sahásradhārah ṣatāvāja induh.

9.111.3<sup>c</sup>, indram jáitraya harṣayan: 8.15.13<sup>c</sup>, indram jáitraya harṣayā ṣácipátim.

9.112.1<sup>e</sup>–4<sup>e</sup>: 113.1<sup>e</sup>–11<sup>e</sup>; 114.1<sup>e</sup>–4<sup>e</sup>, indrāyendo pári srava.

Cf. also under 8.91.3<sup>d</sup>.

9.113.8<sup>d</sup>–11<sup>d</sup>, táttra mīm amftam kṛdhi.

9.114.4<sup>d</sup> (Kaṣyapa Mārica; to Soma Pavamāna)

yāt te rājañ chrtām havis téna somābhi rakṣa naḥ,

arātivā má nas tārīn mó ca naḥ kīm canāmamad [indrāyendo pári srava.]

8.91.3<sup>d</sup>

Pāda d is almost identical with the refrain, mó ṣu te kīm canāmamat, 10.59.8<sup>a</sup>, 9<sup>f</sup>, 10<sup>c</sup>.

## REPEATED PASSAGES BELONGING TO BOOK X

10.2.2<sup>a</sup>, vēsi hotrām utā potrām janānam : 1.76.4<sup>c</sup>, vēsi hotrām uta potrām yajatra.

10.2.2<sup>d</sup> : 2.3.1<sup>d</sup>, devō devān yajatv agnīr ārhan.

10.2.4<sup>a</sup>, yād vo vayām pramināma vratāni : 8.48.9<sup>c</sup>, yāt te vayām pramināma vratāni.

10.4.2<sup>d</sup>, antār mahāñç carasi rocanēna : 3.55.9<sup>b</sup>, antār mahāñç carati rocanēna.

10.4.7<sup>d</sup> (Trita Āptya ; to Agni)

brāhma ca te jātavedo nāmaç ceyām ca gīh sādām id vārdhanī bhūt,  
rākṣā no agne tānayāni tokā rākṣotā nas tanvō āprayuchan.

10.7.7<sup>d</sup> (Trita Āptya ; to Agni)

bhāvā no agne 'vitotā gopā bhāva vayaskfd utā no vayodhāh,  
rāsvā ca naḥ sumaho havyādātīm trāsvotā nas tanvō āprayuchan.

10.5.2<sup>c</sup> (Trita Āptya ; to Agni)

samānām nīlām vṛṣaṇo vāsānāh sām jagmire mahiṣā ārvatibhih,  
ṛtāsya padām kavāyo nī pānti gūhā nūmāni dadhire pārāni.

10.177.2<sup>b</sup> (Pataṁga Prājapatya ; Mayābhedah)

pataṁgō vācam mūnasā bibharti tām gandharvō 'vadad gārbhe antāh,  
tām dyōtamānām svaryām manīṣām ṛtāsya padē kavāyo nī pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76 ; iii. 224, 233 ; for 10.177.2, Bergaigne i. 285. 291 ;  
iii. 67, 224, 242 ; Hillebrandt, Ved. Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7<sup>b</sup>, sadyō jajñānō hāvyo babhūtha : 8.96.2<sup>1b</sup>, sadyō jajñānō hāvyo babhūva.

[10.6.7<sup>c</sup>, tām te devāso ānu ketam ayan : 4.26.2<sup>d</sup>, māma devāso. &c.]

10.7.2<sup>c</sup> : 1.163.7<sup>c</sup>, yadā te mārto ānu bhogam ānaḥ.

[10.7.5<sup>d</sup>, vikṣū hōtāram ny āśādayanta : 3.9.9<sup>d</sup> = 10.52.6<sup>d</sup>, ād id dhōtāram, &c.]

10.7.7<sup>d</sup>, trāsvotā nas tanvō āprayuchan : 10.4.7<sup>d</sup>, rākṣotā nas, &c.

10.8.1<sup>b</sup> : 6.73.1<sup>d</sup>, ā rōdasi vṛṣabhō roraviti.

10.8.1<sup>d</sup>, apām upāsthe mahiṣo vavardha : 10.45.3<sup>d</sup>, apām upāsthe mahiṣā avardhan. Added in proof.

10.9.5<sup>a</sup>, iṣānā vāryaṇām : 1.5.2<sup>b</sup> ; 24.3<sup>b</sup>, iṣānaṁ vāryaṇām ; 8.71.13<sup>b</sup>, iṣe yó vāryaṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7<sup>o</sup> = 1.23.21<sup>o</sup> ; 10.57.4<sup>c</sup>, jyók ca sūryaṁ dr̥ṣe.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2<sup>b</sup> (Yama Vaivasvata ; to Yamī)

nā te sākha sakhyāṁ vaṣṭy etāt sālakṣmā yád viṣurūpā bhāvāti,

mahās putráso ásurasya vírāḥ, divó dhartāra urviyā pári khyan. ~~67~~ cf. 3.53.7<sup>b</sup>

10.12.6<sup>b</sup> (Havirdhāna Āngi ; to Agni)

durmāntv átrām̐ftasya nāma sālakṣmā yád viṣurūpā bhāvāti,

yamāsya yó manávate sumāntv āgne tām ṛṣva páhy áprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282 ; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90 ; ii. 98, note, and cf. Oldenberg, *Prol.* p. 232.

[10.10.2<sup>c</sup>, mahās putráso ásurasya vírāḥ : 3.53.7<sup>b</sup> ; 10.67.2<sup>b</sup>, divás putráso ásurasya vírāḥ.]

10.10.5<sup>b</sup> : 3.55.19<sup>a</sup>, devás tvāṣṭā savitā viçvārtupah.

[10.10.5<sup>c</sup>, nákir asya prā minanti vratāni : 1.69.7<sup>a</sup>, nákiṣ ṭa etā vratā minanti.]

[10.10.6<sup>b</sup>, ká īm dadarṇa ká ihā prā vocat : 3.54.5<sup>a</sup> ; 10.129.6<sup>a</sup>, kó addhā veda ká ihā prā vocat.]

10.10.6<sup>c</sup>, bṛhān mitrásyā vāruṇasya dhūma : 2.27.7<sup>o</sup>, bṛhān mitrásyā vāruṇasya çárma.

Cf. under 1.152.4<sup>d</sup>.

10.10.13<sup>d</sup>, 14<sup>b</sup>, pári şvajāte líbujeva vṛkṣām.

10.11.5<sup>b</sup>, hótrabhir āgne mānuṣaḥ svadhvarāḥ : 2.2.8<sup>c</sup>, hótrabhir agnir mānuṣaḥ svadhvarāḥ.

10.11.8<sup>b</sup>, devī devēṣu yajatā yajatra : 4.56.2<sup>a</sup>, devī devēbhir yajaté yajatrāiḥ ; 7.75.7<sup>b</sup>, devī devēbhir yajatā yajatrāiḥ.



10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)  
 ṛudhī no agne sādane sadhāsthe yukṣvā rātham amṛtasya dravātum,  
 ā no vaha rōdasi devāputre mākīr devānām āpa bhūr ihā syāh.

10.12.6<sup>b</sup>: 10.19.2<sup>b</sup>, sālakṣmā yād viṣurūpa bhāv ati.

10.12.9 = 10.11.9.

10.14.5<sup>d</sup>: 3.35.6<sup>e</sup>, asmin yajñe barhiṣy ā niśadya.

10.14.6<sup>cd</sup>, tēsaṁ vayāṁ sumatāu yajñīyanām āpi bhadre saumanasē syāma:  
 3.1.21<sup>cd</sup>; 3.59.4<sup>cd</sup>; 6.47.13<sup>cd</sup> = 10.131.7<sup>cd</sup>, tāsa vayāṁ sumatāu  
 yajñīyasāpi bhadre saumanasē syāma.

10.14.14<sup>b</sup>: 1.15.9<sup>b</sup>, juhōta prā ca tiṣṭhata.

[10.14.14<sup>d</sup>, dirghām āyuh prā jīvāse: 10.18.6<sup>d</sup>, dirghām āyuh karati jīvāse vah.]  
 Cf. under 4.12.6 and 8.18.22.

[10.15.4<sup>d</sup>, ātha naḥ cām yōr arapō dadhāta: 10.37.11<sup>d</sup>, tād asme cām yōr arapō  
 dadhātana.]

10.15.5<sup>e</sup>: 6.49.1<sup>e</sup>, tā ā gamantu tā ihā ṣruvantu.

10.15.6<sup>d</sup>: 7.57.4<sup>d</sup>, yād va āgaḥ puruṣātā kārāma.

10.15.10<sup>b</sup>, indreṇa devāiḥ sarātham dādhanāḥ: 3.4.11<sup>b</sup> = 7.2.11<sup>b</sup>, indreṇa devāiḥ  
 sarātham turebhīḥ; 5.11.2<sup>e</sup>, indreṇa devāiḥ sarātham sa barhiṣi.

10.15.14<sup>b</sup>, mādhye divāḥ svadhāyā mādāyante: 1.108.12<sup>b</sup>, mādhye divāḥ  
 svadhāyā mādāyethe.

[10.16.8<sup>d</sup>, tāsmin devā amṛtā mādayantām: 3.4.11<sup>d</sup> = 7.2.11<sup>d</sup>, svāhā devā. &c.]

10.17.8<sup>e</sup>, āsadyāsmīn barhiṣi mādayasva: 6.52.13<sup>d</sup>, āsadyāsmīn barhiṣi mādaya-  
 dhvam; 6.68.11<sup>d</sup>, āsadyāsmīn barhiṣi mādāyethām.

10.17.9<sup>d</sup>, rāyās pōsaṁ yājamāneṣu dhehi: 8.59 (Val. 11).7<sup>b</sup>, rāyās pōsaṁ yāja-  
 māneṣu dhattam; 10.122.8<sup>e</sup>, rāyās pōsaṁ yājamāneṣu dhāraya.

[10.17.11<sup>e</sup>: 3.33.3<sup>d</sup>, samānām yōnim ānu saṁcārantaṁ (3.33.3<sup>d</sup>, saṁcāranti);  
 1.146.3<sup>d</sup>, samānām vatsām abhi saṁcāranti.]

[10.18.6<sup>d</sup>, dirghām āyuh karati jīvāse vah: 10.14.14<sup>d</sup>, dirgham āyuh prā jīvāse.]

10.20.1<sup>ab</sup> (Vimada Āindra, or others; to Agni)

bhadrām no āpi vātaya mānaḥ.

10.25.1<sup>ab</sup> (The same; to Soma)

bhadrām no āpi vātaya māno dākṣam utā krātum, 6<sup>or</sup> cf. 9.4.3<sup>a</sup>

ādha te sakhyē āndhaso vī vo māde, rānan gāvo nā yāvase vivakṣase. 7<sup>or</sup> 5.53.16<sup>b</sup>

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introduc-  
 tory prayer at the head of the collection of Vimada hymns. See Oldenberg, *Prolegomena*, pp. 101,  
 231, 237, 511.—For āpi vātaya see Max Müller, *SBE.* xxxii. 202, 437.

10.20.10<sup>d</sup> (Vimada Āindra, or others; to Agni)

evā te agne vimadō manīśām ūrjo napād amṛtebhīḥ sajōśaḥ,  
gīra ā vakṣat sumatīr iyānā īśam ūrjaṁ sukṣitīm vīçvam ābhāḥ.

10.99.12<sup>d</sup> (Vamra Vāikhānasa; to Indra)

evā mahō asura vakṣāthāya vamrakāḥ padbhīr ūpa sarpaḍ indram,  
sā iyānāḥ karati svastīm asmā īśam ūrjaṁ sukṣitīm vīçvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1<sup>b</sup>: 5.20.3<sup>a</sup>; 26.4<sup>c</sup>; 8.60.1<sup>b</sup>, hōtāraṁ tvā vṛṇīmahe.

10.21.1<sup>d</sup>, çīrāṁ pāvakāçocīsaṁ vīvakṣase: 3.9.8<sup>b</sup>; 8.43.31<sup>b</sup>; 102.11<sup>a</sup>, çīrāṁ  
pāvakāçocīsam.

10.21.3<sup>d</sup>, vīçvā ādhi çriyo dhiṣe vīvakṣase: 2.8.5<sup>a</sup>, vīçvā ādhi çriyo dadhe;  
10.127.1<sup>c</sup>, vīçvā ādhi çriyo 'dhita.

[10.21.6<sup>a</sup>, tvām yajñēsv īlate: 8.11.1<sup>c</sup>, tvām yajñēsv īdyah.]

[10.21.6<sup>b</sup>, āgne prayaty adhvaré: 5.28.6<sup>b</sup>; 8.71.12<sup>b</sup>, agnīm prayaty, &c.]

10.21.7<sup>a</sup>: 3.10.2<sup>a</sup>, tvām yajñēsv ṛtvijam.

10.21.8<sup>a</sup>: 1.12.12<sup>a</sup>; 8.44.14<sup>b</sup>, āgne çukrēṇa çocīṣā.

10.22.2<sup>d</sup>: 1.25.15<sup>b</sup>, yāçaç cakrē āsamy ā.

[10.22.8<sup>d</sup>, vādhar dāsāya dambhaya: 8.40.6<sup>c</sup>, ojo dāsāya dambhaya.]

10.22.15<sup>a</sup>: 2.11.11<sup>a</sup>, pibā-pibéd indra çūra sōmam.

10.22.15<sup>c</sup> (Vimada Āindra, or others; to Indra)

[pibā-pibéd indra çūra sōmaṁ] mā riṣaṇyo vasavāna vāsuh sán, cf. 2.11.11<sup>a</sup>  
utā trāyasva gṛṇatō maghōno mahāç ca rāyo revātas kṛdhi naḥ.

10.148.4<sup>d</sup> (Pṛthu Vāinya; to Indra)

imā brāhmendra tūbhyam çānsi dā nṛbhyo nṛṇām çūra çāvah,  
tēbhīr bhava sākatur yēsu cākān utā trāyasva gṛṇatā utā stīn.

10.23.2<sup>b</sup>, indro maghāir maghāvā vṛtrahā bhuvat: 8.46.13<sup>b</sup>, purasthātā ma-  
ghāva, &c.]

[10.23.4<sup>d</sup>, ūd id dhanoti vāto yātha vānam: 5.78.8<sup>a</sup>, yātha vāto yātha vānam.]

10.23.7<sup>d</sup>: 7.22.9<sup>c</sup>, asmé te santu sakhyā çivāni.

[10.24.1<sup>a</sup>, indra sōmam imām pibā: 8.17.1<sup>b</sup>, indra sōmaṁ pibā imām.]

Cf. under 1.84.4

10.24.1<sup>c</sup>, asmé rayīm ní dhārāya vi vo mādē: 1.30.22<sup>c</sup>, asmé rayīm ní dhārāya.

10.24.2<sup>d</sup>, *çrēṣṭham* no dhehi vāryam vīvakṣase : 3.21.2<sup>d</sup>, *çrēṣṭham* no dhehi vāryam.

10.25.1<sup>ab</sup>, *bhadrām* no āpi vātaya māno dākṣam utā krātum : 10.20.1, *bhadrām* no-āpi vātaya mānaḥ (quasi pratika).

[10.25.1<sup>b</sup>, māno dākṣam utā krātum : 9.4.3<sup>a</sup>, *sānā dakṣam*, &c.]

10.25.1<sup>d</sup>, *rāṇan gāvo nā yāvase vīvakṣase* : 5.53.16<sup>b</sup>, *rāṇan gāvo nā yāvase*.

10.25.5<sup>d</sup> (*Vimada Āindra*, or others ; to Soma)

*tāva tyē soma çaktibhir nīkāmāso vy īṇvire*,

*gṛtsasya dhīrās tāvaso vī vo māde vrajām gómantam aṇvīnam vīvakṣase*.

10.62.7<sup>b</sup> (*Nabhanedīṣṭha Mānava* ; to Viçve Devāḥ)

*indreṇa yujā nīḥ srjanta vāghāto vrajām gómantam aṇvīnam*,

*sahāsraṁ me dādato aṣṭakarṇyaḥ ḥrāvo devēṣv akrata*, 8.65.12<sup>c</sup>

10.25.7<sup>a</sup> : 1.91.8<sup>a</sup>, *tvāni naḥ soma viçvātaḥ*.

10.25.7<sup>d</sup>, *mā no duḥçānsa iṭata vīvakṣase* : 1.23.9<sup>c</sup> ; 7.94.7<sup>c</sup>, *mā no duḥçānsa iṭata* ; 2.23.10<sup>c</sup>, *mā no duḥçānsa abhidipsīr iṭata*.

10.26.9<sup>d</sup> : 8.43.22<sup>c</sup>, *imām naḥ çṛṇavad dhāvam*.

10.27.1<sup>b</sup>, *yāt sunvatē yājamānāya çikṣam* : 8.50 (Vāl.11).1<sup>d</sup>, *yāt sunvatē yājamānāya çikṣathaḥ*.

10.27.7<sup>d</sup> (*Vasukra Āindra* ; to Indra)

*ābhur v āuksīr vy ū āyur ānaḍ dārṣan nu pūrvo āparo nū dārṣat*,

*dvē pavāste pāri tām nā bhūto yō asyā pārē rājaso vivēṣa*.

10.187.5<sup>a</sup> (*Vatsa Āgneya* ; to Agni)

*yō asyā pārē rājasah çukró agnir ājāyata*, *sā naḥ parṣad āti dvīṣah*,

ç refrain, 10.187.1<sup>d</sup>—5<sup>d</sup>

The unmetrical character of 10.187.5<sup>a</sup> shows that it is a stunted bit from such a line as 10.27.7<sup>d</sup>. See Part 2, chapter 2, class B 9.

10.27.13<sup>d</sup> (*Vasukra Āindra* ; to Indra)

*pattō jagāra pratyāñcam atti çṛeṇū çīraḥ prāti dadhāu vārūtham*,

*ūsina urdhvām upāsi kṣīṇāti nyāññ uttānām ānv eti bhūmim*

10.142.5<sup>d</sup> (*Sariskva* ; to Agni)

*prāty asya çṛeṇayo dadṛṣa ekām niyānam bahāvo rāthāsaḥ*,

*bāhū yād agne anumārmjāno nyāññ uttānām ānvēṣi bhūmim*.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated *pāda* ; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14—] *Part 1: Repeated Passages belonging to Book X* [468

10.27.14<sup>od</sup>: 3.55.13<sup>ab</sup>, anyásya vatsām rihatí mimāya kāya bhuvá ní dadhe dhenúr údhaḥ.

[10.27.21<sup>c</sup>, çráva íd ená paró anyád asti: 10.31.8<sup>a</sup>, náitávad ená paró anyád asti.]

Cf. AV. 5.11.5<sup>c</sup>, 6<sup>c</sup>.

10.28.6<sup>c</sup> (Indra; to Vasukra)

evá hí mām tavāsam vardháyanti divāç cin me bṛhatá úttará dhūḥ,  
purú sahásrá ní çigāmi sáákām açatruīm hí mā jānita jajāna.

10.48.4<sup>c</sup> (Indra Vāikunṭha; to Indra Vāikunṭha)

ahām etām gavyāyam áçvyam paçúrṁ puriṣṇam sáyakenā hiranyāyam,  
purú sahásrá ní çigāmi dāçúṣe yān mā sómāsa ukthino ámandiṣuḥ.]  
cf. 4.42.6<sup>c</sup>

10.28.7<sup>c</sup>, vādhiīm vṛtrāīm vājreṇa mandasanāḥ: 4.17.3<sup>c</sup>, vādhiid vṛtrāīm, &c.

10.29.8<sup>a</sup>, vy ānaḥ indrah pṛtanāḥ svójaḥ: 7.20.3<sup>c</sup>, vy āsa indrah, &c.

[10.30.1<sup>c</sup>, mahīm mitrásya váruṇasya dhāsīm: 4.55.7<sup>c</sup>, nahí mitrásya, &c.]

10.30.4<sup>b</sup>, yām víprāsa ílate adhvaréṣu: 1.58.7<sup>b</sup>, yām vaghátó vṛṇáte adhvaréṣu.

10.30.13<sup>d</sup>, indraya sómam súçutam bhárantīḥ: 3.36.7<sup>b</sup>, . . . bhárantāḥ.

10.30.15<sup>c</sup>, ádhvaryavaḥ sunuténdraya sómam: 2.14.1<sup>a</sup>, ádhvaryavo bháraténdraya sómam.

10.31.2<sup>b</sup>, ṛtásya pathá námasā vivāset; 1.128.2<sup>b</sup>, ṛtásya pathá námasā haviṣmata; 10.70.2<sup>c</sup>, ṛtásya pathá námasā miyédhaḥ.

10.31.7<sup>ab</sup> (Kavaṣa Āilūṣa; to Viçve Devaḥ)

kim svid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthiví niṣṭatakṣūḥ,  
santasthāne ajāre itānti áhāni purvīr usāso jaranta.

10.81.4<sup>ab</sup> (Viçvakarman Bhāuvana; to Viçvakarman)

kim svid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthiví niṣṭatakṣūḥ,  
mánīṣiṇo mánasā pṛchátéd u tád yád adhyátīṣṭhad bhūvanāni dhārāyan.

For 10.81.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB. 2. 8. 9. 6.

[10.31.8<sup>a</sup>, náitávad ená paró anyád asti: 10.27.21<sup>c</sup>, çráva íd ená paró anyád asti.]

Cf. AV. 5.11.5<sup>c</sup>, 6<sup>c</sup>.

10.32.6<sup>bed</sup>: 5.2.8<sup>bed</sup>, prá me devānam vṛatapá uvāca, índro vidvān ānu hí tva cacákṣa ténāhām agne ānuçīṣṭa āgām.

10.33.2<sup>ab</sup>: 1.105.8<sup>ab</sup>, sām mā tapanty abhítāḥ sapátnīr iva párcavaḥ.

10.33.3<sup>ab</sup>: 1.105.8<sup>od</sup>, múṣo ná çigná vy ādanti mādhyā stotāram te çatakrato.

[10.83.4<sup>b</sup>, *rājānaṃ trāsadasyavam* : 8.19.32<sup>c</sup>, *samrājāṇ trāsadasyavam*.]

10.84.8<sup>b</sup> (*Kavaṣa Āilosa*, or *Akṣa Maujavat*; *Akṣakṣipraçaṇsā* ca *Aksakitava-nindā* ca)

*tripañcācāḥ kṛtati vrāta eṣāṃ devā iva savitā satyādharma,*  
*ugrāśya cin manyāve nā namante rāja cid ebhyo nāma it kṛoti.*

10.139.3<sup>c</sup> (*Viṣvāvasu Devagandharva*; to *Sūrya*)

*rāyo budhnāḥ saṃgāmano vāstunāṃ* viṣvā rūpābhī caṣṭe ṣaṣṭibhiḥ,

6<sup>c</sup> 1.96.6<sup>a</sup>

*devā iva savitā satyādharmaṃdro nā tasthāu samarē dhānānām.*

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza; see under 1.73.2<sup>a</sup>. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence; see under 1.96.6<sup>a</sup>. The pāda seems to me an old formula imported secondarily into each of the stanzas. *Prima facie* assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2<sup>a</sup>, *divāspṛthivyor āva ā vṛṇīmahe* : 2.26.2<sup>d</sup>, *brāhmaṇas pāter āva*, &c.]

10.35.3<sup>d</sup>–12<sup>d</sup>, *svasty āgnīm samidhānām imāhe*.

10.35.6<sup>c</sup>, *āyukṣātām aṣvīnā tūtujīm rātham* : 1.157.1<sup>c</sup>, *āyukṣātām aṣvīnā yūtave rātham*.

[10.35.10<sup>c</sup>, *īndraṃ mitrāṃ vāruṇaṃ sātāye bhāgam* : 10.63.9<sup>c</sup>, *agnīm mitraṇ, &c.*]

10.35.11<sup>a</sup> : 106.2<sup>n</sup>, *tā adityā ā gatā sarvātātaye*.

[10.35.12<sup>c</sup>, *pāṇve tokāya tānayāya jīvāse* : 3.53.18<sup>c</sup>, *bālāni tokāya*, &c.]

10.35.13<sup>a</sup>, *viṣve adyā marūto viṣva utī* : 5.43.10<sup>d</sup>, *viṣve ganta maruto*, &c.

[10.35.13<sup>c</sup>, *viṣve no devā āvasā gamantu* : 1.107.2<sup>n</sup>, *ūpa no devā*, &c. ; 1.89.7<sup>d</sup>, *viṣve no devā āvasā gamann ihā*.]

10.35.14<sup>a</sup> (*Luça Dhanāka*; to *Viṣve Devāḥ*)

*yām devāsō 'vatha vājasātāu yām trāyadhve yām pipṛthāty ānhah,*  
*yo vo gopīthē nā bhayāśya veda tō syama devāvītaye turasah.*

10.63.14<sup>a</sup> (*Gaya Plāta*; to *Viṣve Devāḥ*)

*yām devāsō 'vatha vājasātāu yām cūrasātā maruto hitē dhāne,*  
*prātaryāvāṇaṃ rātham īndra sānasim āriṣyantam ā ruhemā svastāye*

Cf. 6.66.8<sup>b</sup>, *māruto yām āvatha vājasātāu*.

[10.36.1<sup>b</sup>, *dyāvākṣāmā vāruṇo mitro aryamā* : see under 1.36.4<sup>a</sup>.]

10.36.1<sup>d</sup> : 7.44.1<sup>d</sup>, *adityān dyāvāpṛthivī apāḥ svah*.

10.36.2<sup>d</sup>–12<sup>d</sup>, *tād devānām āvo adyā vṛṇīmahe*.

[10.37.4<sup>a</sup>, *yēna sūrya jyōtiṣā bādhasē tāmaḥ* : 10.127.2<sup>c</sup>, *jyōtiṣā bādhasē tamah*.]

[10.37.7<sup>d</sup>, jyóg jiváh práti paçyema sūrya : 10.158.5<sup>b</sup>, práti paçyema sūrya.]

[10.37.10<sup>d</sup>, tát sūrya dráviṇaṁ dhehi citráṁ : 2.23.15<sup>d</sup>, tád asmásu dráviṇaṁ, &c.]

[10.37.11<sup>d</sup>, tád asmé çám yór arapó dadhātana : 10.15.4<sup>d</sup>, áthā naḥ çám yór arapó dadhata.]

[10.38.2<sup>b</sup>, góatṛasaṁ rayīm indra çraváyyam : 9.63.23<sup>c</sup>, rayīm soma çraváyyam.]

[10.38.4<sup>d</sup>, arvāñcam índram ávase karāmahe : 8.22.3<sup>c</sup>, arvācínū sv ávase, &c.]

10.39.4<sup>d</sup>, víçvét tá vām sávaneṣu pravúçya : 1.51.13<sup>d</sup> ; 8.100.6<sup>a</sup>, víçvét tá te sávaneṣu pravadyā.

10.39.7<sup>b</sup>, ny ūhathuḥ purumitrásya yóṣaṇāṁ : 1.117.20<sup>d</sup>, . . . yóṣāṁ.

10.39.10<sup>a</sup>, yuvám çvetám pedáve 'çvináçvam : 1.118.9<sup>a</sup>, yuvám çvetám pedáva indrajūtam.

10.39.11<sup>c</sup> : 8.22.1<sup>c</sup>, yám açvinā suhavā rudravartani.

[10.39.13<sup>d</sup>, yuvám çacibhir grasitām amuñcatam : 1.112.8<sup>c</sup>, yābhir vārtikāni grasitām amuñcatam.]

[10.39.14<sup>b</sup>, átaḥsāma bhṛgavo ná rátham : 4.16.20<sup>b</sup>, bráhmākarma bhṛgavo ná rátham.]

10.40.13<sup>a</sup> : 8.87.2<sup>c</sup>, tú mandasānā mánuṣo duroṇá ū.

10.41.2<sup>c</sup>, víço yéna gáchatho yájvarīr narā : 7.69.2<sup>c</sup>, víço yéna gachatho deva-yāntiḥ.

[10.42.2<sup>c</sup>, kóçaṁ ná pūrṇám vásunā nyīṣṭam : 4.20.6<sup>d</sup>, udnéva kóçaṁ vásunā nyīṣṭam.]

[10.42.8<sup>d</sup>, ní sunvaté vahati bhūri vāmám : 1.124.12<sup>c</sup>, amú saté vahasi bhūri vāmám.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa ; to Indra)  
góbhiḥ çareṁāmātiṁ durévām yávēna kṣudham puruhūta víçvām,  
vayám rájabhiḥ prathamā dhánāny asmákēna vrjānenā jayēma.

Cf. Geldner, Ved. Stud. i. 150 ; Ludwig, Kritik, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa ; to Indra)  
bṛhaspátir naḥ pári pātu paçcád utóttarasmád ádharád aghāyóḥ,  
indrah purástád utá madhyató naḥ sákhā sákhibhyo várivah kṛṇotu.

[10.43.6<sup>b</sup>, jánānām dhēna avacákaçad vīṣā : 8.32.22<sup>c</sup>, dhēná indravacákaçat.]

10.43.10, 11 : see 10.42.10, 11.

10.44.10, 11 : see 10.42.10, 11.

[10.45.2<sup>b</sup>, vidmā te dhāma vibhṛta purutrā: 10.80.4<sup>d</sup>, agnēr dhāmāni vibhṛta, &c.]

10.45.2<sup>d</sup> (Vatsapri Bhalandana; to Agni)

vidmā te agne tredhā trayāṇi | vidmā te dhāma vibhṛta purutrā,] ~~cf.~~ cf. 10.45.2<sup>b</sup>  
vidmā te nāmā paramām gūhā yād vidmā tām ūtsam yāta ājagānta.

10.84.5<sup>d</sup> (Manyu Tapasa; to Manyu)

viṣeṣakṛd indra ivānavabravō 'smūkāni manyo adhipā bhavehā.

priyām te nāma sahare gr̥ṇimasi vidmā tām ūtsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3<sup>d</sup>, apām upāsthe mahiṣā avardhan: 10.8.1<sup>d</sup>, apām upāsthe mahiṣō vavardha.

10.45.6<sup>b</sup>: 4.18.5<sup>d</sup>, ā ródasi apr̥nāj jāyamānaḥ: 3.6.2<sup>c</sup>; 7.13.2<sup>b</sup>, ā ródasi apr̥nā jāyamānaḥ.

10.45.7<sup>b</sup>: 7.4.4<sup>b</sup>, mārteṣv agnir amṛto ni dhāyi.

10.45.9<sup>c</sup>, prā tām naya pratarān vāso acha: 6.47.7<sup>b</sup>, prā no naya, &c.; 8.71.6<sup>c</sup>,  
prā tām naya vāso ācha.

10.45.10<sup>c</sup>: 5.37.5<sup>c</sup>, priyāḥ sūrye priyō agnī bhavati.

10.45.11<sup>d</sup>: 4.1.15<sup>d</sup>; 16.6<sup>d</sup>, vrajām gōmantam uciṣo vi vavruḥ.

10.45.12<sup>od</sup>: 9.68.10<sup>ed</sup>, adveṣe dyāvāpr̥thivī huvema déva dhattā rayim asme  
suvīram.

10.46.2<sup>a</sup>: 2.4.2<sup>a</sup>, imām vidhānto apām sadhāsthe.

10.46.4<sup>a</sup>, mandrām hótāram uciṣo nāmobhiḥ: 7.10.5<sup>a</sup>, mandrām hótāram uciṣo  
yāviṣṭham.

[10.46.10<sup>a</sup>, yām tvā devā dadhiré havyavūham: 7.11.4<sup>d</sup>; 10.52.3<sup>d</sup>, āthā devā  
dadhire, &c.]

10.47.1<sup>d</sup>—8<sup>d</sup>, asmābhyān citrām vīṣaṇān rayīm dah.

10.47.4<sup>b</sup>: 6.19.8<sup>b</sup>, dhanasp̥tām cūcuvāṇsām sudākṣam.

10.48.4<sup>c</sup>, purū sahasrā nī ṇīṣāmi dācūse: 10.28.6<sup>c</sup>, purū sahasrā nī ṇīṣāmi sākām.

10.48.4<sup>d</sup>, yān mā sōmāsa ukthino āmandiṣṭaḥ: 4.4.2.6<sup>c</sup>, yān mā sōmāso manasatun  
yād ukthā.

[10.49.1<sup>c</sup>, ahām bhuvan̄ yājamānasya coditā: 1.58.8<sup>c</sup>, cāki bhava yājamā-  
nasya, &c.]

[10.50.7<sup>a</sup>, yē te vipra brahmakṛtāḥ sūtē sācā: 7.32.2<sup>a</sup>, imē hi te brahmakṛtāḥ, &c.]

[10.50.7<sup>d</sup>, mādē sūtāsya somyāsyāndhasaḥ: 10.94.8<sup>c</sup>, tā n sūtāsya, &c.]

[10.52.2<sup>a</sup>, ahám hótā ny asīdam yājñān : 5.1.5<sup>d</sup>, 6<sup>a</sup> ; 6.1.2<sup>a</sup>, 6<sup>b</sup>, all closely similar pādas ; see under 5.1.5<sup>d</sup>.]

10.52.3<sup>d</sup> : 7.11.4<sup>d</sup>, ātha devā dadhire havyaavāham ; 10.46.10<sup>a</sup>, yām tva devā dadhiré havyaavāham.

10.52.5<sup>d</sup>, āthemā viçvaḥ pñtana jayāti : 8.96.7<sup>d</sup>, āthemā viçvaḥ pñtana jayasi.

10.52.6 = 3.9.9.

10.53.1<sup>c</sup> : 3.19.1<sup>c</sup>, sā no yakṣad devātātā yājñān.

10.53.2<sup>b</sup>, abhī prāyañsi sūdhitāni hī khyāt : 6.15.15<sup>a</sup>, abhī prāyañsi sūdhitāni hī khyāḥ.

10.53.5<sup>b</sup> : 7.35.14<sup>d</sup>, gōjātā utā yé yajñīyasaḥ.

10.53.5<sup>od</sup> : 7.104.23<sup>od</sup>, pṛthivī naḥ pāṛthivat pātva ānhaso 'ntārikṣam divyāt pātva asmān.

[10.53.10<sup>d</sup>, yēna devāso amṛtatvām ānaçuḥ : 10.63.4<sup>b</sup>, bṛhād devāso amṛtatvām ānaçuḥ.]

10.54.3<sup>a</sup>, kā u nū te mahimānaḥ samasya : 6.27.3<sup>a</sup>, nahī nū te mahimānaḥ samasya.

[10.54.6<sup>a</sup>, yó ādadhaj jyōtiṣi jyōtir antāḥ : 6.44.23<sup>b</sup>, ayām sūrye adadhaj jyōtir antāḥ.]

[10.55.4<sup>d</sup>, mahān mahatyā asuratvām ékam : 3.55.1<sup>d</sup>–23<sup>d</sup>, mahād devānam asuratvām ékam.]

[10.56.5<sup>c</sup>, tanūṣu viçvā bhūvanaḥ ní yemire : see under 8.3.6<sup>c</sup>.]

10.56.7<sup>b</sup> : 1.189.2<sup>b</sup>, svastībhir āti durgūṇi viçva.

10.57.3<sup>c</sup> : 8.41.2<sup>b</sup>, pitṛṇām ca mánmabhiḥ.

10.57.4<sup>c</sup> : 1.23.1<sup>c</sup> = 10.9.7<sup>c</sup>, jyók ca sūryam dṛçé.

10.58.1<sup>bed</sup>–12<sup>bed</sup>, máno jagūma dūrakām, tát ta ā vartayamasahā kṣáyāya jivāse.

[10.59.1<sup>a</sup>, prá tāry āyuh pratarām nāvīyaḥ : 4.12.6<sup>d</sup> = 10.126.8<sup>d</sup>, prá tāry agne pratarām na āyuh.]

10.59.1<sup>d</sup>–4<sup>d</sup>, parātarām sú nīrñtir jihītām.

10.59.4<sup>b</sup> : 6.52.5<sup>b</sup>, páçyema nū sūryam uccārantam ; 4.25.4<sup>b</sup>, jyók paçyāt sūryam, &c. ; 7.104.24<sup>d</sup>, mā te dṛçan sūryam, &c. ; 10.59.6<sup>c</sup>, jyók paçyema sūryam, &c.

[10.59.5<sup>b</sup>, jivātave sú prá tirā na āyuh : 8.18.22<sup>c</sup>, prá sú na āyur jivāse tiretana.]

10.59.6<sup>c</sup> : see prec. but one.

10.59.6<sup>d</sup>, ánumate mṛṇāyā naḥ svastī : 8.48.8<sup>a</sup>, sóma rājan mṛṇāyā naḥ svastī.



10.59.8<sup>b</sup>: 1.142.7<sup>c</sup>; 5.5.6<sup>b</sup>; 9.102.7<sup>b</sup>, yahví ṛtāsyā mātaraḥ; 9.33.5<sup>b</sup>, yahvīr ṛtāsyā mātaraḥ.

10.59.8<sup>code</sup>, 9<sup>def</sup>, 10<sup>ode</sup>, bhāratām āpu yād rāpo dyāuḥ prthivi kṣamā rāpo mō su te kṛm canāmamat.

Cf. mō ca naḥ kṛm canāmamat, 9.114.4<sup>d</sup>.

10.60.1<sup>c</sup>: 9.67.29<sup>c</sup>, āganma bibhrato nāmaḥ.

10.60.8<sup>ode</sup>, 9<sup>ode</sup>, evā dādharma te māno jīvātave na mṛtyāvé 'tho ariṣṭatātaye; 10.60.10<sup>od</sup>, the same, minus the first pāda.

10.61.10<sup>a</sup>, 11<sup>a</sup>, makṣū kanāyāḥ sakhyām nāvagvāḥ (11<sup>a</sup>, navīyāḥ).

10.61.11<sup>od</sup>: 1.121.5<sup>od</sup>, ūci yāt te rēkṇa ūyajanta sabardūghayāḥ pāya usriyayāḥ.

10.61.22<sup>c</sup>: 1.54.11<sup>c</sup>, rakṣa ca no maghōnaḥ pāhi sūrīn.

10.62.1<sup>d-4d</sup>, prāti gr̥bhñta mānavām sumedhasaḥ.

10.62.3<sup>b</sup>, āprathayan prthivīm mātaram vi: 6.72.2<sup>d</sup>, aprathetaṁ prthivīm, &c.

10.62.7<sup>b</sup>, vrajām gōmantam aṣvinam: 10.23.5<sup>d</sup>, vrajām gomantam aṣvinam vivakṣase.

10.62.7<sup>d</sup>: 8.65.12<sup>c</sup>, ṣrīvo devōṣv akrata.

10.62.8<sup>d</sup>: 6.45.32<sup>c</sup>, sadyo dānīya mānhate.

[10.62.9<sup>d</sup>, vi sīndhur iva paprathe: 8.3.4<sup>b</sup>, samudrā iva paprathe.]

[10.63.4<sup>b</sup>, br̥hād devāso amṛtatvām ānaçuh: 10.53.10<sup>d</sup>, yēna devāso amṛtatvām ānaçuh.]

10.63.8<sup>b</sup>, viçvasya sthātūr jāgataç ca mātavaḥ: 6.50.7<sup>d</sup>, viçvasya sthātūr jāgato jānitr̥h; 7.60.2<sup>v</sup>, viçvasya sthātūr jāgataç ca gopīh.

[10.63.9<sup>c</sup>, agnīm mitrām vāruṇām sātāye bhāgam: 10.35.10<sup>c</sup>, indram mitram, &c.]

10.63.13<sup>a</sup>, āriṣṭaḥ sā mārto viçva edhate: 1.41.2<sup>v</sup>; 8.27.16<sup>c</sup>, āriṣṭaḥ sārva edhate.

10.63.13<sup>b</sup>: 6.70.3<sup>c</sup>; 8.27.16<sup>c</sup>, prā prajābhir jāyate dhārmanas pāri.

10.63.14<sup>a</sup>: 10.35.14<sup>a</sup>, yām devāso 'vatha vūjasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devāḥ)  
evā platēḥ sūnūr avivṛdhad vo viçva ādityā adite manīṣi,  
içānāso nāro āmartyenāstāvi jāno divyo gāyena.

10.63.17<sup>b</sup> = 10.64.17<sup>b</sup>, viçva ādityā adite manīṣi: 6.51.3<sup>v</sup>, viçva adityā adite sajuṣaḥ.

10.64.4<sup>d</sup> (Gaya Plāta ; to Viṣve Devāḥ)

kathá kavīḥ tuvirāvaṇ káya girá bhāspátir vāvṛdhate śuvṛktibhiḥ,  
ajá ékapāt suhāvebhīr fkvabhir áhiḥ ṛṇotu budhnyò hávīmani.

10.92.12<sup>b</sup> (Çaryāta Mānava ; to Viṣve Devāḥ)

utá syá na uṇjāṃ urviyá kavīr áhiḥ ṛṇotu budhnyò hávīmani,  
sūryamāśā vicāranta divikṣīta dhiyá çāminahuṣī asyá bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7<sup>a</sup>, prá vo vāyūm rāthayūjāṃ pūramdhim : 5.41.6<sup>a</sup>, prá vo vāyūm rathayūjāṃ kṛṇudhvam.

10.64.10<sup>b</sup>, tvāṣṭa devébhīr jānibhiḥ pitá vácaḥ : 6.50.13<sup>c</sup>, tvāṣṭa devébhīr jānibhiḥ sajósāḥ.

10.64.11<sup>a</sup> : 1.144.7<sup>b</sup>, raṇvāḥ sāmdrṣṭāu pitumān iva kṣāyah.

10.64.15<sup>c</sup> (Gaya Plāta ; to Viṣve Devāḥ)

vi śá hótṛa viçvam açnoti váryaṃ bhāspátir arāmatih páñiyasi,  
grāvā yātra madhuśúd ucyáte bṛhád ávivaçanta matibhir manīṣiṇaḥ.

10.100.8<sup>c</sup> (Duvasyu Vādana ; to Viṣve Devāḥ)

ápāmivāṃ savitá sāviṣaṇ nyāg vāriya id ápa sedhantv ādrayaḥ,  
grāvā yātra madhuśúd ucyáte bṛhád ű sarvátatim áditim vṛṇīmahe.

Cf. 5.25.8<sup>b</sup>, grāveocyate bṛhát.

10.64.17 = 10.63.17.

10.64.17<sup>b</sup> = 10.63.17<sup>b</sup>, viçva adityā adite manīṣī : 6.51.5<sup>c</sup>, viçva aditya adite sajósāḥ.

[10.65.1<sup>a</sup>, agnir índro várūṇo mitró aryamá : see under 1.36.4<sup>a</sup>.]

[10.65.1<sup>c</sup>, adityá viṣṇur marútaḥ svar bṛhát : 10.66.4<sup>b</sup>, índravīṣṇo marútaḥ, &c.]

10.65.7<sup>a</sup>, divákṣaso agnijihvá ṛtāvṛdhāḥ : 1.44.14<sup>b</sup> ; 7.66.10<sup>b</sup>, agnijihvá ṛtāvṛdhāḥ.

10.65.9<sup>c</sup> (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

parjanyāvātā vṛṣabhá puriṣiṇḍravayú várūṇo mitró aryamá, ~~see~~ cf. 1.36.4<sup>a</sup>  
devān ádityān áditim havāmahe yé pāṛthivāso divyāso apsu yé.

10.66.4<sup>c</sup> (The same)

áditir dyāvapṛthiví ṛtām mahád ḍíndravīṣṇo marútaḥ svar bṛhát,

~~see~~ cf. 10.65.1<sup>c</sup>

devān ádityān ávase havāmahe vásuṇ rudrāṇ savitūraṇ sudānsasam.

10.65.14<sup>b</sup> : 7.35.15<sup>b</sup>, mánor yājatra amṛtā ṛtajūḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vasukra; to Viṣve Devāḥ)

devān vāsiṣṭho amṛtān vavande yé viṣvā bhūvanābhi prastasthūḥ,  
tē no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā naḥ.

6<sup>th</sup> ed: 7.35.15<sup>ed</sup>; d: refrain, 7.1.20<sup>d</sup> fl.

Cf. the correspondence of 10.65.9<sup>c</sup> with 10.66.4<sup>c</sup>.

10.65.15<sup>ed</sup> = 10.66.15<sup>ed</sup>: 7.35.15<sup>ed</sup>, tē no rāsantām urugāyām adyā yūyām pāta  
svastibhiḥ sādā naḥ.

10.66.3<sup>b</sup>: 1.107.2<sup>d</sup>; 4.54.6<sup>d</sup>, adityāir no aditiḥ cārma yaṁsat (10.66.3<sup>b</sup>. yachatu).

[10.66.4<sup>b</sup>, indravīṣṇo marutaḥ svāḥ bṛhāt: 10.65.1<sup>a</sup>, adityā.viṣṇur marutaḥ, &c.]

10.66.4<sup>c</sup>, devān adityān āvase havāmahe: 10.65.9<sup>c</sup>, devān adityān aditiḥ  
havāmahe.

10.66.9<sup>b</sup>, āpa ōṣadhīr vanināni yajñīyā: 7.34.25<sup>b</sup> = 7.56.25<sup>b</sup>, āpa ōṣadhīr vanino  
juṣanta.

[10.66.12<sup>c</sup>, ādityā rudrā vāsavaḥ sūdanavaḥ (imā brāhma): 3.8.8<sup>a</sup>, adityā rudrā  
vāsavaḥ sunithūḥ; 7.35.14<sup>a</sup>, adityū rudrā vāsavo juṣanta (idāṁ  
brāhma).]

10.66.13<sup>a</sup>, dāivya hōtarā prathamā purōhitā: 2.3.7<sup>a</sup>, dāivya hōtarā prathamā  
vidūṣṭarā; 3.4.7<sup>a</sup> = 3.7.8<sup>a</sup>, dāivya hōtarā prathamā ny jñje; 10.110.7<sup>a</sup>,  
dāivya hōtarā prathamā suvācā.

10.66.13<sup>b</sup>, ṛtāsyā pānthām ānv emi sādhuḥ: 1.124.3<sup>c</sup>; 5.80.4<sup>c</sup>, ṛtāsyā pānthām  
ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15<sup>ed</sup> = 10.66.15<sup>ed</sup>: 7.35.15<sup>ed</sup>, tē no rāsantām urugāyām adyā yūyām pāta  
svastibhiḥ sādā naḥ.

10.67.2<sup>b</sup>: 3.53.7<sup>b</sup>, divās putrāso āsurasya vtrāḥ.

10.67.12<sup>a</sup> (Ayāsyā Āṅgīrasa; to Bṛhaspati)

indro mahnā mahatō arṇavāsya vī mūrdhānam abhinad arbudāsya,  
āhann āhim āriṇāt sapta sindhūn.] devāir dyāvāprthivī prāvataṁ naḥ.]

6<sup>th</sup> c: 4.38.1<sup>c</sup>; d: 1.31.5<sup>d</sup>

10.111.4<sup>a</sup> (Aṣṭradāṣṭra Vairupa; to Indra)

indro mahnā mahatō arṇavāsya vratāminād āṅgirobhir gṛṇānāḥ,  
purūpi cin nī tatānā rājānsi dadhūra yō dhariṇāni satyatātā.

10.67.12<sup>c</sup>: 4.28.1<sup>c</sup>, āhann āhim āriṇāt sapta sindhūn.

10.67.12<sup>d</sup>: 1.31.8<sup>d</sup>; 9.69.10<sup>d</sup>, devāir dyāvāprthivī prāvataṁ naḥ.

10.68.1—] *Part 1: Repeated Passages belonging to Book X* [476

[10.68.1<sup>c</sup>, giribhrájó nórmaýo mádantaḥ : 6.44.20<sup>b</sup>, ghṛtapruṣo nórmaýo, &c.]

10.68.11<sup>d</sup> : 1.62.3<sup>c</sup>, bhāspátir bhinád ádrim vídád gñh.

10.69.7<sup>b</sup>, sahásrastarīḥ ṇatánītha fībhvā : 1.100.12<sup>b</sup>, sahásracetaḥ ṇatánītha fībhvā.

10.70.2<sup>c</sup>, ṛtásya pathá námasā miyédhah : 1.128.2<sup>b</sup>, ṛtásya pathá námasā haviṣ-  
matā ; 10.31.2<sup>b</sup>, ṛtásya pathá námasā vivāset.

[10.70.3<sup>ab</sup>, ṣaṣvattamám īlate dūtyāya haviṣmanto manuṣyāso agnīm : 7.11.2<sup>ab</sup>,  
tvām īlate ajuḥ dūtyāya haviṣmantah sādām in mānuṣasah.]

10.70.11<sup>d</sup> : 3.4.11<sup>d</sup> = 7.2.11<sup>d</sup>, svāhā devā amṛtā mādayantām.

10.71.3<sup>c</sup> (Bṛhaspati Āṅgīrasa ; to Jñāna)

yajñēna vācāḥ padavīyam āyan tām ānv avindann fāṣu prāviṣtam,  
tām ābhīṣtyā vy ādadhuḥ purutrā tām sapta rebhā abhī sām navante.]

cf. 1.164.3<sup>c</sup>

10.125.3<sup>c</sup> (Vāc Āmbhriṇī ; Ātmatuti)

aham rāṣṭrī saṁgāmanī vāsūnām cikituṣī prathamā yajñīyānām,  
tām mā devā vy ādadhuḥ purutrā bhūristhātṛām bhūry aveṣayantim.

Both stanzas are in reality addressed to vāc 'speech', the Ātmatuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3<sup>d</sup>, tām sapta rebhā abhī sām navante : 1.164.3<sup>c</sup>, sapta svāsāro abhī sām  
navante.]

10.71.4<sup>d</sup> : 1.124.7<sup>c</sup> ; 4.3.2<sup>b</sup> ; 10.91.13<sup>d</sup>, jāyēva pātya uṇatī suvāsāḥ.

10.72.2<sup>d</sup>, 8<sup>b</sup>, āsatāḥ sād ajāyata.

10.74.5<sup>b</sup> : 7.6.4<sup>d</sup>, ānānatam damāyantam prṭanyūn.

[10.74.5<sup>c</sup>, fībhukṣānam maghāvānam suvrktīm : 10.104.7<sup>b</sup>, sūtēraṇām maghā-  
vānam, &c.]

10.75.4<sup>b</sup> : 9.77.1<sup>d</sup>, vāṇrā arṣanti pāyaseva dhenāvah.

[10.75.9<sup>c</sup>, mahān hy āsya mahimā panasyāte : 8.101.11<sup>c</sup>, mahās te satō mahimā  
panasyate.]

10.76.1<sup>c</sup>, ubhē yāthā no āhanī sucābhūvā : 4.55.3<sup>c</sup>, ubhē yāthā no āhanī nipāta.

[10.76.4<sup>a</sup>, āpa hata rakṣāso bhaṅgurīvataḥ : 7.104.7<sup>b</sup>, hatām druho rakṣāso, &c.]

10.77.6<sup>d</sup>, arūc cid dvēṣah sanutār yuyota : 6.47.13<sup>d</sup> = 10.131.7<sup>d</sup>, arūc cid dvēṣah  
sanutār yuyotu ; 7.58.6<sup>c</sup>, arūc cid dvēṣo vṛṣaṇo yuyota.

10.77.8<sup>a</sup> : 7.39.4<sup>a</sup>, té hi yajñēṣu yajñīyāsa ūmāḥ.

10.78.8<sup>c</sup>, ádhi stotrásya sakhyásya gāta: 5.53.9<sup>c</sup>, ádhi stotrásya sakhyásya gātana.

10.79.2<sup>d</sup>, uttánáhasta námasádhi vikṣu: 3.14.5<sup>b</sup>, uttánáhasta námasopasāya; 6.16.46<sup>d</sup>, uttánáhasto námasā vivāset.

10.80.2<sup>b</sup>, agnīr mahī ródasi á viveça: 3.61.7<sup>b</sup>, víṣa mahī rodasi á viveça.

[10.80.4<sup>d</sup>, agnér dhāmāni vibhṛta purutrá: 10.45.2<sup>b</sup>, vidmā te dhāma vibhṛtā, &c.]

10.80.7<sup>d</sup>: 3.1.22<sup>d</sup>, ágne máhi dráviṇam á yajasva.

10.81.4<sup>ab</sup>: 10.31.7<sup>ab</sup>, kíṁ svid vānam ká u sá vṛksā āsa yáto dyāvapṛthivī niṣṭataksūh.

[10.82.1<sup>d</sup>, ád íd dyāvapṛthivī aprathetām: 10.149.2<sup>d</sup>, áto dyāvapṛthivī, &c.]

10.82.5<sup>a</sup> (Viçvakarman Bhāuvana; to Viçvakarman)

paró divá pará ená pṛthivyá paró devébhīr āsurāir yād āsti,

kām svid gárbham prathamām dadhra ūpo yātra devāḥ samāpaçyanta viçve.

10.125.8<sup>c</sup> (Vāc Āmbhriṇī; Ātmastuti)

ahām evā vāta iva prá vāmy ārabhamāṇa bhuvanāni viçvā,

paró divá pará ená pṛthivyāitavati mahinā sām babhūva.

10.82.6<sup>d</sup>: 7.101.4<sup>n</sup>, yāsmīn viçvāni bhūvanāni tasthuh.

10.83.2<sup>b</sup>, manyūr hotā vāruṇo jātavedāḥ: 1.5.4<sup>b</sup>, mitró hotā, &c.

[10.83.6<sup>c</sup>, mányo vajrinn abhi mām á vavṛtsva: 4.31.4<sup>a</sup>, abhi na á vavṛtsva.]

10.83.7<sup>b</sup>: 8.100.2<sup>d</sup>, ádhā vṛtrāṇi jaṅghanāva bhūri.

10.84.5<sup>d</sup>, vidmā tām ūtsam yāta ābabhūtha: 10.45.2<sup>d</sup>, . . . yāta ājagānthā.

10.85.17<sup>b</sup>: 9.100.5<sup>d</sup>, mitráya vāruṇāya ca.

[10.85.18<sup>c</sup>, viçvāny anyo bhūvanābhicaste: 1.108.1<sup>b</sup>; 7.61.1<sup>c</sup>, abhi viçvāni bhūvanāni caste; also 2.35.2<sup>d</sup>; 2.40.5<sup>n</sup>, viçvāny aryó (2.40.5<sup>n</sup>, anyó) bhūvana jajana (2.40.5<sup>a</sup>, jajāna).]

[10.85.24<sup>a</sup>, prá tvā muñcāmi vāruṇasya píçāt: 6.74.4<sup>c</sup>, prá no muñcataṁ vāruṇasya píçāt.]

10.85.39<sup>d</sup>, jīvati çarādaḥ çatām: 7.66.16<sup>c</sup>, jívema çarādaḥ çatām.

10.85.42<sup>b</sup>, viçvam āyur vy āçnutam: 1.9.3.3<sup>d</sup>, viçvāni āyur vy āçnavat; 8.31.8<sup>b</sup>, viçvam āyur vy āçnutah.

10.85.43<sup>d</sup>, 44<sup>d</sup>: 7.54.1<sup>d</sup>, çām no bhava dvipāde çām cātuspade: 6.74.1<sup>d</sup>, çām no bhutam dvipāde, &c.; 10.165.1<sup>d</sup>, çām no astu dvipāde, &c.]

10.86.1<sup>c</sup>–23<sup>c</sup>, viçvasmād indra úttarah.

[10.86.5<sup>d</sup>, ná sugám duṣkṛte bhuvam : 7.104.7<sup>c</sup>, indrasomā duṣkṛte mā sugám bhut.]

[10.86.15<sup>c</sup>, manthás ta indra čám hrdó : 8.82.3<sup>c</sup>, bhuvát ta indra, &c.]

10.86.16<sup>b</sup>, 17<sup>d</sup>, antarú sakthyā káprt.

10.86.16<sup>d</sup>, 17<sup>b</sup>, niṣedúṣo vijñmbhate.

10.87.1<sup>d</sup> : 1.98.2<sup>d</sup>, sú no dívā sá riṣáh pátu náktam.

10.87.4<sup>c</sup>, 13<sup>d</sup>, tábhir (13<sup>d</sup>, táyā) vidhya hṛdaye yātudhānān.

10.87.21<sup>a</sup>, paçcát purástād adharúd údaktāt : 7.104.19<sup>c</sup>, prúktād ápaktād adharúd údaktāt.

[10.87.23<sup>c</sup>, ágne tigména çociṣā : agnis tigména, &c. ; see under 1.12.12.]

10.88.2<sup>b</sup> : 4.3.11<sup>d</sup>, aviḥ svār abhavaj jāté agnāu.

[10.88.16<sup>d</sup>, áprayuchan tarāṇir bhrújamānaḥ : 7.63.4<sup>b</sup>, dūrēarthas tarāṇir, &c.]

10.89.2<sup>d</sup>, kṛṣṇú támāṁsi tvīṣyā jaghāna : 9.66.24<sup>c</sup>, kṛṣṇā támāṁsi jáñghanat.

10.89.8<sup>c</sup>, prá yé mitráśya váruṇasya dhūma : 4.5.4<sup>c</sup>, prá yé minánti váruṇasya dhūma.

Cf. also under 1.152.4<sup>d</sup>, and 10.10.6<sup>c</sup>.

[10.89.14<sup>d</sup>, prthivyā ápṛg amuyú çáyante : 1.32.5<sup>d</sup>, áhiḥ çayata upapṛk prthivyāḥ.]

[10.89.15<sup>a</sup>, çatruyānto abhi yé nas tatasré : 4.50.2<sup>b</sup>, bṛhaspate abhi, &c.]

10.89.15<sup>c</sup> (Reṇu Vaiçvāmitra ; to Indra)

çatruyānto abhi yé nas tatasré, máhi vrádhanta ogaṇása indra, ~~cf.~~ cf. 10.89.1<sup>a</sup> andhénāmítrās támāsā sacantām sujoytiṣo aktávas tán abhi syuḥ.

10.103.12<sup>d</sup> (Apratiratha Āindra ; to Apvā)

amīṣām cittām pratilobháyanṭi grhāṇāṅgāny apve párehi,

abhi préhi nṛ daha hrtsū çókāir andhénāmítrās támāsā sacantām.

10.89.17<sup>b</sup>, vidyáma sumatínām návānām : 1.4.3<sup>b</sup>, vidyáma sumatínām.

10.89.17<sup>cd</sup> : 6.25.9<sup>cd</sup>, vidyáma vāstor ávasā grhānto viçvāmítrā (6.25.9<sup>d</sup>, bhará-dvājā) utá ta indra nūnām.

Pāda c also in 1.177 5<sup>a</sup>, 9. v.

10.89.18 : see under 3.30.22.

10.90.8<sup>a</sup>, 9<sup>a</sup>, tásmād yajñāt sarvahútaḥ.

10.90.18 = 1.164.50.

[10.91.4<sup>d</sup>, arepāsah sūryasyeva raçmāyaḥ : 5.55.3<sup>c</sup>, virokiṇaḥ suryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13<sup>d</sup> : 1.124.7<sup>o</sup> ; 4.3.2<sup>o</sup> ; 10.71.4<sup>d</sup>, jāyeva pātya uçati suvāsah.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14<sup>c</sup>, kilālapé sōmaprsthāya vedhāse : 8.43.11<sup>b</sup>, sōmaprsthāya vedhāse

[10.92.6<sup>c</sup>, tébhiç caṣṭe vāruṇo mitró aryamā : see under 1.36.4<sup>a</sup>.]

10.92.7<sup>b</sup> : 4.41.6<sup>b</sup>, sūro dīçike vīṣaṇaç ca pāuṇsye.

10.92.12<sup>b</sup> : 10.64.4<sup>d</sup>, áhiḥ çṛṇotu budhnyò hávīmani.

[10.93.1<sup>a</sup>, máhi dyāvapṛthivi bhūtam urvī : 6.68.4<sup>d</sup>, dyāuç ca pṛthivi bhūtam urvī.]

Cf. under 6.68.4<sup>d</sup>.

[10.93.4<sup>a</sup>, té ghā rájano amṛtasya mandráḥ : 1.122.11<sup>b</sup>, çróta rájano amṛtasya mandráḥ.]

10.93.4<sup>b</sup> : 1.79.3<sup>o</sup>, aryamā mitró vāruṇaḥ párijmā : 3.27.17<sup>c</sup>, aryamā mitró vāruṇaḥ sárātayaḥ.

10.93.6<sup>c</sup>, mahāḥ sá rāyá eṣate : 1.149.1<sup>a</sup>, mahāḥ sá rāya eṣate pátir dán.

10.93.11<sup>c</sup>, sáda páhy abhiṣṭāye : 1.120.9<sup>c</sup>, sáda páhy abhiṣṭibhiḥ.

10.94.2<sup>c</sup>, viṣṭví grāvāṇaḥ sukṛtaḥ sukṛtyāya : 3.60.3<sup>d</sup>, viṣṭví çámibhiḥ sukṛtaḥ sukṛtyāya.

[10.94.8<sup>c</sup>, tá ũ sutásya somyásyāndhasaḥ : 10.50.7<sup>d</sup>, máde sutásya, &c.]

10.96.2<sup>d</sup>, índraya çuṣám hárivantam arcata : 1.9.10<sup>c</sup>, índraya çuṣám arcati ; 10.133.1<sup>b</sup>, índraya çuṣám arcata.

[10.96.13<sup>d</sup>, satrá vīṣaṇ jāṭhāra á vīṣasva : 1.104.9<sup>c</sup>, uruvyācā jāṭhāra, &c.]

10.97.4<sup>d</sup>, 9<sup>d</sup>, átmānam táva pūruṣa.

10.97.18<sup>c</sup>, 19<sup>b</sup>, yá oṣadhīḥ sōmarājñīḥ.

10.97.19<sup>d</sup>, 21<sup>d</sup>, asyái sám datta viryam.

10.99.13<sup>d</sup> : 10.20.10<sup>d</sup>, íṣam ūrjam suksitīm viçvam ábhah.

10.100.1<sup>d</sup>—11<sup>d</sup>, á sarvátātim áditīm vṛṇīmahe.

10.100.8<sup>c</sup> : 10.64.15<sup>c</sup>, grāva yātra madhusúda ucyāte brhāt.

10.100.9—] *Part 1 : Repeated Passages belonging to Book X* [480

[10.100.9<sup>b</sup>, *viçvā dvēṣāṁsi sanutār yuyota : 2.29.2<sup>b</sup>, yūyām dvēṣāṁsi, &c.*]

10.101.1<sup>c</sup> : 3.20.5<sup>a</sup>, *dadhikrām agnīm uśāsam ca devīm.*

10.101.9<sup>cd</sup> : 4.41.5<sup>cd</sup>, *sū no duhryad yāvaseva gatvī sahāsradhārā pāyasa mahī gāuḥ ; 10.133.7<sup>d</sup>, sahāsradhārā pāyasa mahī gāuḥ.*

10.108.4<sup>d</sup>, *asmākam edhy avitā rāthānām : 7.32.11<sup>c</sup>, asmākam bodhy avitā rāthānām.*

10.108.12<sup>d</sup> : 10.89.15<sup>c</sup> a. *ḍhénāmītrās tāmasā sacantām.*

10.104.6<sup>a</sup>, *ūpa brāhmāṇi harivo hāribhyaṁ : 1.3.6<sup>b</sup>, ūpa brāhmāṇi harivaḥ.*

10.104.6<sup>d</sup>, *dāçvān asy adhvarasya praketaḥ : 7.11.1<sup>a</sup>, mahūn asy, &c.*

[10.104.7<sup>b</sup>, *sutēraṇām maghāvānām suvrktīm : 10.74.5<sup>c</sup>, ṛbhukṣāṇām maghāvānām, &c.*]

10.104.11 : see under 3.30.22.

10.108.7<sup>b</sup>, *gōbhīr āçvebhīr vāsūbhīr nyṛṣṭaḥ : 7.90.6<sup>b</sup>, gōbhīr āçvebhīr vāsūbhīr hīraṇyāiḥ.*

10.110.4<sup>c</sup> : 1.124.5<sup>c</sup>, *vy ū prathate vitarām vāryaḥ.*

10.110.7<sup>a</sup>, *dāivya hōtārā prathamā suvācā : 2.3.7<sup>a</sup>, dāivya hōtārā prathamā vidūṣṭarā ; 3.4.7<sup>a</sup> = 3.7.8<sup>a</sup>, dāivya hōtārā prathamā ny ṛñje ; 10.66.13<sup>a</sup>, dāivya hōtārā prathamā purohita.*

10.110.11<sup>b</sup>, *agnīr devānām abhavat purogūḥ : 3.2.8<sup>d</sup>, agnīr devānām abhavat purohitaḥ ; 10.150.4<sup>a</sup>, agnīr devō devānām abhavat purohitaḥ.*

10.111.4<sup>a</sup> : 10.67.12<sup>a</sup>, *indro mahnā mahatō arṇavasya.*

10.111.5<sup>b</sup>, *viçvā veda sāvanā hanti çuṣṇam : 3.31.8<sup>b</sup>, viçvā veda jānīmā hanti çuṣṇam.*

10.111.9<sup>a</sup> : 4.17.1<sup>d</sup>, *srjāḥ sindhūn ūhinā jagrasānān.*

[10.112.1<sup>c</sup>, *hārasava hāntave çūra çātrūn : 6.44.17<sup>a</sup>, enā mandānō jahi çūra çātrūn.*]

[10.112.8<sup>ab</sup>, *prā ta indra pūrvyāṇi prā nūnām vīryā vocam prathamā kṛtāni : see under 5.31.6.*]

10.114.2<sup>d</sup> : 3.54.5<sup>d</sup>, *pāreṣu yā gūhyeṣu vratēṣu.*

10.115.2<sup>b</sup>, *sām yō vānā yuvāte bhāsmanā datā : 7.4.2<sup>c</sup>, sām yō vānā yuvāte çūcidan.*



10.115.5<sup>b</sup>: 6.15.3<sup>b</sup>, aryāḥ pārasyañtarasya tūruṣaḥ.

10.115.8<sup>cd</sup>: 1.53.11<sup>cd</sup>, tvām stoṣāma tvāya suvīra drāghīya ūyulḥ pratarām dādhanāḥ.

10.116.5<sup>b</sup>: 4.4.5<sup>c</sup>, āva sthirā tanuḥi yātujānam.

10.116.7<sup>c</sup>, tūbhyam suto maghavan tūbhyam pakvāḥ: 2.36.1<sup>c</sup>, tūbhyam suto maghavan tūbhyam ābhṛtaḥ.

10.118.3<sup>b</sup>: 1.79.5<sup>b</sup>, agnir ūlenyo girā.

10.118.5<sup>b</sup>: 3.9.6<sup>b</sup>; 10.150.1<sup>b</sup>, devēbhyo havyavāhana; 10.119.13<sup>b</sup>, devēbhyo havyavāhanaḥ.

10.118.7<sup>c</sup>, gopā ṛtasya dīdhi: 3.10.2<sup>c</sup>, gopā ṛtasya dīdhi svē dāme.

10.118.9<sup>c</sup>: 5.14.2<sup>c</sup>, yājīṣṭhami mānuṣe jāne.

10.119.1<sup>c</sup>–13<sup>c</sup>, kuvit sōmasyūpām iti.

10.119.2<sup>b</sup>, 3<sup>a</sup>, ūn mā pitā ayaṁsata.

10.119.13<sup>b</sup>, devēbhyo havyavāhanaḥ: 3.9.6<sup>b</sup>; 10.118.5<sup>b</sup>; 150.1<sup>b</sup>, devēbhyo havyavāhana.

10.120.8<sup>d</sup>: 3.31.21<sup>d</sup> dūraḥ ca vicvā avṛṇod āpa svāḥ.

[10.120.9<sup>d</sup>, hinvānti ca čavasa vardhāyanti ca: 5.11.5<sup>d</sup>, ā prṇanti čavasa, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, *Proh.*, p. 316, note.]

10.121.1<sup>d</sup>–9<sup>d</sup>, kāsmai devāya havīṣā vidhema.

10.121.10<sup>d</sup>: 4.50.6<sup>d</sup>; 5.55.10<sup>d</sup>; 8.40.12<sup>d</sup>; 48.13<sup>d</sup>, vayām syāma pātayo rayinām.

10.122.8<sup>d</sup>, yās ta ānaṭ samīdha tān juṣasva: 6.1.9<sup>b</sup>, yās ta ānaṭ samīdha havyādātīm.

10.122.4<sup>a</sup>: 5.11.4<sup>a</sup>, yājñasya ketūm prathamām purōhitam.

10.122.7<sup>b</sup>, dutām kṛṇvānā ayajanta mānuṣaḥ: 5.3.8<sup>b</sup>, dutām kṛṇvāna ayajanta havyāiḥ.

10.122.8<sup>c</sup>, rayās pōsam yājamāneṣu dhārāya: 8.59(Vāl.11).7<sup>b</sup>, rayās pōsam yājamāneṣu dhattam; 10.17.9<sup>d</sup>, rayās pōsam yājamāneṣu dhehi.

10.123.7<sup>a</sup>: 9.85.12<sup>a</sup>, urdhvō gandharvō ādhi nāke asthāt.

10.123.7<sup>cd</sup>, vāsano ātkam surabhīm dṛṣṣe kām svār nā nūma janata priyāni: 6.29.3<sup>cd</sup>, vāsano ātkam surabhīm dṛṣṣe kām svār na nṛtav īṣiro babhūtha.

10.123.8—] *Part 1: Repeated Passages belonging to Book X* [482

10.123.8<sup>c</sup>, bhānūḥ ṣukrēṇa ṣocīṣa cakānāḥ : 9.85.12<sup>c</sup>, bhānūḥ ṣukrēṇa ṣocīṣa vy adyāut.

10.125.3<sup>c</sup>, tām mā devā vy ādadhuḥ purutrā : 10.71.3<sup>c</sup>, tām abhīṣṭya vy ādadhuḥ purutrā.

10.125.6<sup>b</sup> (Vāc Āmbhr̥ṇī ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,  
ahām jānāya samādaṁ kṛṇomy ahām dyāvāpr̥thivī ā viveṇa.

10.182.3<sup>b</sup> (Tapur. Vrdhan Bārhaspatya ; to Br̥haspati)

tāpurmūrdha tapatu rakṣāso yé brahmadviṣaḥ ṣārave hāntavā u,

kaipād ācāstim āpa durmatīm hann āthā karad yājamanāya cām yōh.

~~refrain~~, 10.182.10<sup>d</sup>-3<sup>od</sup>

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . . ṣārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8<sup>c</sup> : 10.82.5<sup>a</sup>, paró divā parā enū pr̥thivyā.

10.126.1<sup>a</sup>, ná tām āñho ná duritām : 2.23.5<sup>a</sup>, ná tām āñho na duritām kūtaṣ canā ; 8.19.6<sup>c</sup>, ná tām āñho devākṛtām kūtaṣ canā.

10.126.2<sup>b</sup> : 5.67.1<sup>c</sup> ; 8.67.4<sup>b</sup>, vāruṇa mītrāryaman.

10.126.3<sup>b</sup>-7<sup>b</sup>, vāruṇo mitró aryamā ; see also under 1.26.4<sup>b</sup>.

10.126.7<sup>1c</sup>, vāruṇo mitró aryamā, cārma yachantu saprātha (adityāso yád ímahe āti dvīṣaḥ) : 8.18.3<sup>1c</sup>, vāruṇo mitró aryamā, cārma yachantu saprātho yád ímahe.

10.126.8 = 4.12.6.

10.127.1<sup>c</sup>, vícva ādhi ṣrīyo 'dhita : 2.8.5<sup>c</sup>, vícva ādhi ṣrīyo dadhe ; 10.21.3<sup>d</sup>, vícva ādhi ṣrīyo dhiṣe vívakṣase.

[10.127.2<sup>c</sup>, jyōtiṣa bād̥hate tāmāḥ : 10.37.4<sup>a</sup>, yéna sūrya jyōtiṣa bād̥hase tāmāḥ.]

[10.127.8<sup>a</sup>, ūpa te gā́ ivákaram . . . stómam : 1.114.9<sup>a</sup>, ūpa te stómān paṣupā́ ivákaram.]

[10.128.8<sup>d</sup>, índra má no rīriṣo má parā dāḥ : 1.104.8<sup>a</sup>, má no vadhr̥ índra má parā dāḥ.]

10.129.6<sup>a</sup> : 3.54.5<sup>a</sup>, kó addhá veda ká ihá prā vocat.

10.131.3<sup>od</sup> : 4.17.16<sup>ab</sup>, gavyānta índram sakhyāya vípra aṣvayānto víṣṇam̐ vājāyantāḥ.

10.131.6 = 6.47.12.

10.131.6<sup>b</sup> = 6.47.12<sup>b</sup>, *sumṛṭkō bhavatu viçvāvedaḥ* · 4.120<sup>d</sup>, *sumṛṭkō bhavatu jātāvedaḥ*.

10.131.6<sup>d</sup> = 6.47.12<sup>d</sup>: 4.51.10<sup>d</sup>; 9.89.7<sup>d</sup>; 9.5.5<sup>d</sup>, *suṁṛītyasya pātuyāḥ syāma*.

10.131.7 = 6.47.13.

10.131.7<sup>ab</sup> = 6.47.13<sup>ab</sup>: 3.1.21<sup>ed</sup>; 59.4<sup>el</sup>, *tāsyā vayanī sumatāu yajñīyasyāpi bhadre sūmanasē syāma*: 10.14.6<sup>ed</sup>, *tōsam vayanī sumatāu yajñīya nām āpi bhadre sūmanase syāma*.

10.131.7<sup>d</sup> = 6.47.13<sup>d</sup>, *ārīc cid dvēṣaḥ sanutār yuyota*: 7.58.6<sup>c</sup>, *ārīc cid dvēṣo vṛṣaṇo yuyota*; 10.77.6<sup>d</sup>, *ārīc cid dvēṣaḥ sanutār yuyota*.

10.133.1<sup>b</sup>, *indrāya çuṣām arcata*: 1.9.10<sup>c</sup>, *indrāya çuṣām arcati*; 10.96.2, *indrāya çuṣām hārivantam arcata*.

10.133.1<sup>fg</sup>—3<sup>fg</sup>, 4<sup>ef</sup>—6<sup>ef</sup>, *nābhantām anyakoṣām jyākā ādhi dhānvasu*.

10.133.2<sup>c</sup>, *açatrūr indra jajñiṣe*: 1.102.8<sup>d</sup>, *açatrur indra januṣa sanād asi*; 8.21.13<sup>b</sup>, *ānāpir indra januṣa sanād asi*.

10.133.2<sup>d</sup>, *viçvaṁ puṣyasi vūryam*: 1.89.9<sup>b</sup>; 5.6.6<sup>b</sup>, *viçvaṁ puṣyanti vūryam*.

[10.133.3<sup>b</sup>, *aryo naçanta no dhīyaḥ*: 9.79.1<sup>d</sup>, *aryo naçanta sanīçanta no dhīyaḥ*.]

10.133.4<sup>c</sup> (Sudās Paijavana; to Indra)

*yó na indrabhīto jāno vṛkayūr ādideçati*,

*adhaspadām tām im kṛdhi vibadhó asi sasahir* [*nābhantām anyakoṣām jyākā ādhi dhānvasu*.] 6<sup>ef</sup> refrain, 10.133.1<sup>fg</sup> ff.

10.134.2<sup>c</sup> (Mandhātā Yāuvanaçva; to Indra)

*āva sma durhaṇāyatō mātasya tanuhi sthirām*,

*adhaspadām tām im kṛdhi* [*yó asmān ādideçati*], [*devī jānītry ajījanad bhadrá jānītry ajījanat*.] 6<sup>ef</sup> d: 9.52.4<sup>c</sup>; ef: refrain, 10.134.1<sup>ef</sup>—6<sup>ef</sup>

10.133.6<sup>a</sup>: 3.41.7<sup>a</sup>; 7.31.4<sup>a</sup>, *vayām indra tvāyāvah*.

10.133.6<sup>b</sup>, *sakhitvām ā rabhāmahe*: 9.61.4<sup>c</sup>; 65.9<sup>c</sup>, *sakhitvām ā vṛṇi nahe*.

10.133.7<sup>d</sup>, *sahasradhārā pāyasa mahī gūḥ*: see under 10.101.9<sup>ed</sup>.

10.134.1<sup>d</sup>: 3.10.1<sup>b</sup>, *samrājām carṣaṇmām*.

10.134.1<sup>ef</sup>—6<sup>ef</sup>, *devī jānītry ajījanad bhadrá jānītry ajījanat*.

10.134.2<sup>c</sup>: 10.133.4<sup>c</sup>, *adhaspadām tām im kṛdhi*.

10.134.2<sup>d</sup>: 9.52.4<sup>c</sup>, *yó asmān ādideçati*.

- 10.134.3—] *Part 1: Repeated Passages belonging to Book X* [484
- 10.134.3<sup>d</sup>: 8.61.5<sup>b</sup>, indra víṣvabhīr utībhiḥ; 8.12.5<sup>c</sup>, indra víṣvabhīr utībhiḥ vavākṣitha; 8.32.12<sup>c</sup>, indro víṣvabhīr utībhiḥ.
- See also under 8.37.1.
- 10.134.4<sup>d</sup>: 1.30.8<sup>b</sup>, sahasrīṇibhir utībhiḥ.
- 10.136.4<sup>a</sup>, antárikṣeṇa patati: 1.25.7<sup>b</sup>, antárikṣeṇa pátatam; 8.7.35<sup>b</sup>, antárikṣeṇa pátataḥ.
- 10.139.2<sup>b</sup>: 1.73.8<sup>d</sup>, āpaprivān ródasi antárikṣam.
- 10.139.3<sup>a</sup>: 1.96.6<sup>a</sup>, rayó budhnāḥ saṁgámano vásunām.
- 10.139.3<sup>c</sup>: 10.34.8<sup>b</sup>, devá iva savitá satyádharma.
- 10.139.5<sup>c</sup>: 5.85.8<sup>b</sup>, yád vā ghā satyám utá yān ná vidmá.
- [10.140.2<sup>d</sup>, prṇākṣi ródasi ubhé: 8.64.4<sup>c</sup>, óbhé prṇāsi ródasi.]
- 10.140.3<sup>b</sup>: 8.60.4<sup>d</sup>, mándasva dhrtībhir hitāḥ.
- 10.140.6<sup>b</sup>: 3.2.5<sup>a</sup>, agnīm sumnāya dadhire puró jánāḥ.
- 10.140.6<sup>c</sup>, ṛútkarṇam sapráthastamam tvā girá: 1.45.7<sup>c</sup>, ṛútkarṇam sapráthastamam.
- 10.141.3<sup>b</sup>: 8.11.6<sup>c</sup>, agnīm gtrbhīr havāmahe.
- 10.141.4<sup>a</sup>: 1.14.3<sup>a</sup>, indravāyú bhāspátim.
- 10.141.6<sup>b</sup>, bráhma yajñám ca vardhaya: 1.10.4<sup>d</sup>, indra yajñám ca vardhaya.
- [10.142.4<sup>c</sup>, yadú te vátó anuváti ṣocīḥ: 1.148.4<sup>c</sup>; 7.3.2<sup>c</sup>, ád asya vátó ánu vāti ṣocīḥ; 4.7.10<sup>b</sup>, yád asya vátó anuváti ṣocīḥ.]
- 10.142.5<sup>d</sup>, nyaññ uttānám anvéṣi bhúmim: 10.27.13<sup>d</sup>, nyaññ uttānám ánv eti bhúmim.
- 10.147.4<sup>d</sup>, makṣú sá vájam bharate dhánā nfbhiḥ: 1.64.13<sup>c</sup>, árvadbhir vájam, &c.; 2.26.3<sup>c</sup>, sá putráir vájam, &c.
- 10.148.2<sup>b</sup>: 2.11.4<sup>d</sup>, dūsir víṣaḥ sūryeṇa sahyāḥ.
- 10.148.2<sup>c</sup>: 2.11.5<sup>a</sup>; 3.39.6<sup>c</sup>, guhá hitám gúhyam gulhám apsu.
- 10.148.4<sup>d</sup>, utá tráyasva grṇatá utá stín: 10.22.15<sup>c</sup>, utá tráyasva grṇató maghónāḥ.
- [10.149.2<sup>d</sup>, áto dyávaprthiví aprathetam: 10.82.1<sup>d</sup>, ád id dyávaprthiví, &c.]
- 10.150.1<sup>b</sup>: 3.9.6<sup>b</sup>; 10.118.5<sup>b</sup>, devébhyo havyavāhana; 10.119.13<sup>b</sup>, devébhyo havyavāhanāḥ.

10.150.2<sup>ab</sup>: 1.91.10<sup>ab</sup>, imām yajñām idām váco jujusaṇā upāgahi; 1.26.10<sup>b</sup>, imām yajñām idām vácaḥ.

10.150.4<sup>a</sup>, agnir devó devānām abhavat purohitaḥ; 3.2.8, agnir devānām abhavat purohitaḥ; 10.110.11<sup>b</sup>, agnir devānām abhavat purogāḥ.

10.152.3<sup>a</sup>, ví rákṣo ví mṛdho jahi; 8.61.13<sup>d</sup>, ví dviṣo ví mṛdho jahi.

[10.152.5<sup>d</sup>, váriyo yavayā vadhām: 1.5.10<sup>c</sup>, ícāno yavayā vadhām.]

[10.153.2<sup>c</sup>, tvām vṛṣan vṛṣéd asi: 8.33.10<sup>a</sup>, satyām itthā vṛṣéd asi; 9.64.2<sup>c</sup>, satyām vṛṣan vṛṣéd asi.]

10.153.3<sup>b</sup>, vy antárikṣam atiraḥ; 8.14.7<sup>a</sup>, vy antarīkṣam atirat.

10.153.4<sup>c</sup>: 8.76.9<sup>c</sup>, vājraṁ cīcāna ójasa.

10.153.5<sup>a</sup>: 8.98.2<sup>a</sup>, tvām indrabhibhūr asi.

10.154.4<sup>a</sup>, yé cit pūrva ṛtasūpaḥ: 1.179.2<sup>a</sup>, yé cid dhī pūrva ṛtasūpa āsan.

[10.156.3<sup>b</sup>, prthūm gómantam açvinam: 8.6.9<sup>b</sup>; 9.62.12<sup>b</sup>; 63.12<sup>b</sup>, rayim gómantam açvinam.]

10.156.4<sup>b</sup>: 8.89.7<sup>d</sup>; 9.107.7<sup>d</sup>, á súryaṁ rohayo divi; 1.7.3<sup>b</sup>, á súryaṁ rohayad divi.

10.157.5<sup>b</sup>: 1.168.9<sup>d</sup>, ád ít svadhūm iṣírām pary apaçyan.

10.158.5<sup>a</sup>: 1.82.3<sup>a</sup>, susaṁdīçam tvā vayām.

[10.158.5<sup>b</sup>, prāti paçyema sūrya: 10.37.7<sup>d</sup>, jyóg jivāḥ prāti paçyema sūrya.]

10.159.4 (Çacri Paulomi; Atmastuti) =

10.174.4 (Abhivarta Āṅgīrasa; Rājñah stutiḥ)

yénéndro haviṣā kṛtvý ábhavad dyumny úttamāḥ.

idām tād akri devā asapatnā (10.174.4, asapatnāḥ) kilābhuvam.

Cf. Oldenberg, *Prolegomena*, p. 244.

[10.160.1<sup>cd</sup>, indra má tvā yajamānāso anyé ni rīraman tūbhyam imo sūtāsah: see under 2.18.3.]

[10.160.5<sup>a</sup>, açvayānto gavyānto vajāyantah: all words of this pāda are contained in 4.17.16<sup>ab</sup> = 10.131.3<sup>cd</sup>.]

10.162.1<sup>cd</sup>, ámivā yás te gárbhāṁ durṇāmā yónim açāye: 10.162.2<sup>ab</sup>, yás te gárbhāṁ ámivā durṇāmā yónim açāye.

10.162.3<sup>d</sup>—6<sup>d</sup>, tám itó naçayāmasi.

- 10.163.5—] *Part 1: Repeated Passages belonging to Book X* [486
- 10.163.5<sup>od</sup>, 6<sup>od</sup>, yākṣmañ sārvasmād atmānas tām idām ví vṛhāmi te.
- 10.164.4<sup>b</sup>, abhidrohām cārāmasi : 7.89.5<sup>b</sup>, abhidrohām manuṣyāç cārāmasi.
- 10.164.5<sup>ab</sup> : 8.47.18<sup>ab</sup>, ājaismādyāsanāma cābhumānāgaso vayām.
- 10.165.1<sup>d</sup>, çām no astu dvipāde çām cātuspadē : 6.74.1<sup>d</sup>, çām no bhūtañ dvi-  
pāde, &c. ; 7.54.1<sup>d</sup> ; 10.85.43<sup>d</sup>, 44<sup>d</sup>, çām no bhava dvipāde, &c.
- [10.168.2<sup>d</sup>, asyā viçvasya bhūvanasya rāja : 3.46.2<sup>c</sup> ; 6.36.4<sup>d</sup>, éko viçvasya, &c. ;  
5.83.3<sup>c</sup>, téna viçvasya, &c. ; 9.97.56<sup>b</sup>, sómo viçvasya, &c.]
- 10.169.2<sup>d</sup>, tábhyaḥ parjanya máhi çárma yacha : 5.83.1<sup>d</sup>, sá naḥ parjanya máhi  
çárma yacha.
- 10.170.4<sup>ab</sup> : 8.89.3<sup>ab</sup>, vibhrājañ jyótiṣā svār ágacho rocanām divāḥ.
- [10.171.3<sup>a</sup>, tvām tyām indra mártiyam : 5.35.5<sup>a</sup>, tvām tām indra mártiyam.]  
Cf. 1.131.4<sup>d</sup>.
- 10.173.3<sup>b</sup>, 6<sup>a</sup>, dhruvām dhruvéna havīṣa.
- 10.174.4 = 10.159.4 (except asapatnáḥ in 10.174.4 for asapatná in 10.159.4).
- 10.175.1<sup>b</sup>, 4<sup>b</sup>, devāḥ suvatu dhármaṇā.
- 10.175.2<sup>b</sup> : 8.18.10<sup>b</sup>, āpa sedhata durmatim.
- 10.175.4<sup>c</sup> : 5.26.5<sup>a</sup> ; 8.14.3<sup>b</sup> ; 17.10<sup>c</sup>, yājamānāya sunvaté.
- [10.177.1<sup>o</sup>, samudré antāḥ kavāyo ví cakṛate : 1.159.4<sup>d</sup>, samudré antāḥ kavāyāḥ  
suditāyāḥ.]
- 10.177.2<sup>d</sup>, ṛtāsya padé kavāyo ní pānti : 10.5.2<sup>c</sup>, ṛtāsya padām kavāyo ní pānti.
- 10.177.3 = 1.164.31.
- [10.178.2<sup>c</sup>, úrvi ná pṛthvī bāhule gābhīre : 4.23.10<sup>c</sup>, ṛtāya pṛthvī bahulé  
gābhīré.]
- 10.178.3<sup>abc</sup>, sadyāç cid yāḥ çavasā pāñca kṛṣṭīḥ sūrya iva jyótiṣāpās tatāna,  
sahasrasāḥ çatasā asya ráñhiḥ : 4.38.10<sup>abc</sup>, á dadhikráḥ çavasā pāñca  
kṛṣṭīḥ sūrya iva jyótiṣāpās tatāna, sahasrasāḥ çatasā vājy árvā.
- 10.180.2<sup>a</sup> : 1.154.2<sup>b</sup>, mrgó ná bhīmāḥ kucaró girīṣṭhāḥ.
- 10.181.1<sup>c</sup>—3<sup>c</sup>, dhātúr dyútanat savitúç ca víṇoḥ.
- 10.182.1<sup>od</sup>—3<sup>od</sup>, kṣipád açastim āpa durmatim hann átha karad yājamanāya  
çām yóḥ.

10.182.3<sup>b</sup>, brahmadviṣaḥ ṣārave hāntavā u: 10.125.6<sup>b</sup>, brahmadviṣe ṣārave hāntavā u.

10.188.1<sup>c</sup>, ihā prajāṃ ihā rayīm rārāṇaḥ: 4.36.9<sup>a</sup>, ihā prajāṃ ihā rayīm rārāṇaḥ.

[10.187.1<sup>b</sup>, vṛṣabhāya kṣitīnām: 7.98.1<sup>b</sup>, juhótana vṛṣabhāya kṣitīnām.]

10.187.1<sup>c</sup>—5<sup>c</sup>, sá nah parṣad áti dvīṣaḥ.

[10.187.3<sup>b</sup>, víṣā çukrēṇa çocīṣā: agnīḥ çukrēṇa, &c. ; see under 1.12.12.]

10.187.4<sup>ab</sup>: 3.62.9<sup>ab</sup>, yó viçvābhī vipāçyati bhúvanā sām ca pāçyati.

10.187.5<sup>a</sup>, yó asyá pāré rájasah: 10.27.7<sup>d</sup>, yó asyá pāre rájaso viveṣa

[10.188.1<sup>b</sup>, áçvanī hinota vājīnam: 9.62.18<sup>c</sup>, hárīm hinota vājīnam.]

10.188.1<sup>c</sup>: 1.13.7<sup>c</sup>; 8.65.6<sup>c</sup>, idám no barhīr āsāde.

[10.191.1<sup>b</sup>, ágne víçvāny aryá á: 9.61.11<sup>a</sup>, enā víçvāny aryá á.]

[10.191.1<sup>d</sup>, sá no vásūny á bhara: 8.93.29<sup>a</sup>, sá no víçvāny á bhara.]